

A  
**Critical History**  
OF THE  
*Doctrines and Worships*  
(Both Good and Evil)

OF THE  
**CHURCH**  
FROM  
*Adam to our Saviour Jesus Christ;*  
GIVING  
An Account of the Origin of all the Idolatries of the Ancient PAGANS, as far as they relate to the JEWISH Worship.

Written in *French*  
By Mr. PETER JURIEU.  
And Faithfully Done into *English*.

In Two Volumes.

VOL. I.

LONDON,

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ADAM TO OUR SAVIOUR JOHN CHRIS



AN ACCOUNT OF THE  
JEWISH WRITERS  
THEY RELATE TO THE JEWISH WRITERS

BY M. T. J. J. J.

IN TWO VOLUMES

VOL. I

LONDON

Printed by J. Johnson, in the Strand, near St. Dunstons Church, in the City of London.

TO THE  
Most Reverend *Father* in GOD

THOMAS

By Divine Providence

Lord Arch-Bishop of Canterbury,

*Primate* and *Metropolitan*

OF ALL

ENGLAND.

May it Please Your Grace,

**T**HAT exalted Station You are placed in  
by God's particular Direction, join'd to  
Your own generous Inclinations, entitles You in so  
peculiar a Manner, to the Patronage of Learned  
Men, that without doing Injustice to our Author,  
I could not submit his Critical History, to the  
Protection and Judgment of any other Person  
but Yours. Nothing is more Natural, nothing  
more Consonant to the true Dictates of Reason, than  
for a Man, who has felt the smart of the Lash of  
Persecution (as Mr. Jurieu has) to seek for the Re-



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The Epistle, &c.

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*fuge of One, who having beyond all Contradiction manifested his Zeal for the Church under his Tuition, in times of most Imminent Danger, and has since given such publick Testimonies of his Moderation, and his Charitable Sentiments for those, who at that dangerous Conjuncture, did not Refuse to join their Hearts and Efforts against their common Enemies, that threatned no less than the Ruin both of Church and State; hence it is, that, as I don't Question the Acknowledgment of Monsieur Jurieu, in this respect, so I hope Your Goodness will Pardon this Presumption of sheltering both our Author, and my self, under Your Protection, and of begging leave to Subscribe my self,*

*May it Please Your Grace;*

*Your Most Humble and*

*Most Devoted Servant.*

*J. C.*

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# THE PREFACE.

**I** Have reason to hope, that this Work may prove acceptable to the Publick; it containing so many and such variety of matters, as I am apt to believe have not been publish'd in our Age in so small a Compass. For though it be sufficiently voluminous, its bulk will appear small in comparison of the Matter it contains, I have been sparing in Words, that I might have the more room for Matter; my only aim being to express my self in intelligible Terms. History requires no pompous or refined Expressions, but rather a Natural Simplicity and Perspicuity; This it is I have endeavour'd to attain to, throughout the whole Work.

But the less Scrupulous I have been in the Order and Choice of the Words, the more solicitous I have been in my Observations; having taken effectual Care not to insert any thing that might disgust the curious Readers, who are not fond of common and trivial Matters. 'Tis no easie task to say always something that is New in relation of certain Subjects so frequently treated of before; However, I think I have endeavour'd that part also in a great many Places; where without affecting the Vanity of Novelties, I have interspersed every where New Opinions or Conjectures. The General Title



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and the Index, as well of the Treatises as of the Chapters, being sufficient to give us a general Idea of the design, both of the Author and of the Book, it is unnecessary to enlarge upon that Head here.

The whole Work is divided into four Parts: The first treating of the Doctrines and Worship of the Church, of the first Period of the World, from *Adam* to *Moses*, has met with so favourable a Reception among the Curious before, that many of them did take Copies of it from the Manuscript. The Author being not in the least startled at the Terms of *Novelty* and *Singularity*, has search'd after the Truth and Probability of things, without suffering himself to be captivated by the Authority of such as generally are reputed *great Men*, and actually are such. But when Matters are to be treated by Conjectures, the most learned are not always the most happy; a ready Genius being in this point preferable before knowledge; If any of these Conjectures should appear too bold, it will only be so at first sight, and a second or third reading will disperse this Air of Novelty or Boldness, which may seem to appear in some Places.

Some among our Readers will perhaps not meet with in this first part what they look for, viz. The History of the Patriarchs, or a Collection of Observations upon the Actions of *Cain* and *Alel*, upon the Adventures of *Noah*, *Shem*, *Ham*, *Japhet*, *Abraham*, *Isaac* and *Jacob*, and of their children, relating to their going to, and sojourning in, *Egypt*. These are Matters more proper for a Commentary, than  
for

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for a critical History, our aim was to leave untouched all Matters sufficiently known and treated of by others, to avoid Prolixity; and in lieu thereof, to choose the fewer but the best of things; we have had no great regard to the Opinions and Prejudices of the vulgar; and therefore thought our selves not obliged to look upon the whole Nation of the *Canaanites* as Idolatrous, upon *Balaam* as a false Prophet, *Ham* as a Person accursed by God, *Melchisedeck* as a Simple *Canaanite*, or a Person dropt from the Skies; I am of Opinion, that I have given a further insight into what is call'd the *Typical Sins*, than has been done hitherto; though in this as well as in all other Matters, it is far from my Design, to surprise the Reader by unheard of Novelties; but to be guided by the Light of true reason, to serve to illustrate the sacred History, which upon this Head is much shorter than might be wish'd for. In those Places where you meet with no Novelties, you will not be destitute of useful Observations, never made before; For instance, in the Treaty of the Commandments of *Noah* and of the *Noachides*, you will find certain Observations concerning the *Profelytes* of the Gate, as will serve to give a New light to the History of Christianity establish'd among the *Pagans*, by the Preaching of the Apostles. Perhaps some who would see the same Customs and Opinions, which are received in those Societies, whereof they are Members, every where else, will be dissatisfied, they should meet in the first Church of the World, with nothing resembling the exteri-



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or Form of our Modern Church. But to be plain in the Matter, it was not my business to represent that Church otherwise than I found it; I could not discover in it, either Sacraments, Feasts, *Sabbaths* or *New-Moons*; but only an extraordinary Purity and Simplicity in it's Doctrine and Worship. But it being not our purpose, to prepossess the Reader, we will leave him to his own Judgment.

Some I am apt to believe, will be surprized to find in this Work the System of the *Pre-adamites*; but the more singular things are in their kind, the more they deserve to be preserved from oblivion. Divers great Authors, as *St. Ireneus*, *Tertullian*, *Epiphanius*, have taken a great deal of pains to transmit to Posterity the Systems of the *Valentinians*, the *Marcionites*, and of the *Gnosticks*, a thousand times more ridiculous than that of the *Pre-adamites*. When we were treating of this Period, which begins with the Creation of the World, and the first Man, 'twas next to an Impossibility, not to recollect to mind the Phantasms of *Peyrera*, who in his own Imagination had formed Men, more Antient than *Adam*; and pretended to maintain his Dreams by the Holy Scripture; and as this Work is fallen into the hands only of a few Persons, the Author being dead, and his Sect with him, I thought I might do an acceptable Piece of Service to such of our Posterity, as might have the curiosity to be informed concerning a Matter, that may not easily be found in after times; though I must confess it was no point of Necessity.

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But the Dispute there betwixt the *Greeks* and *Latins* concerning the Antiquity of the World, is actually such ; As the *Greeks* make the World 1400 or 1500 Years older than the *Latins* do, so it is almost surprizing, how so great a difference could happen in the Chronological Calculations of People, who follow the same Originals, viz. The *Hebrew* and the *Greek* Text. After we had given an Account of the chief Transactions of the first Period of the World, it was requisite also to enquire into its Length or Duration ; We have demonstrated in answer to the Objections of *Isaac Vossius*, and some other Learned Persons, that within 400 or 500 Years after the Deluge, there might be many Millions of Men, which we have proved by such Observations as were not made use of before.

We did not think fit to touch upon the rest of the Chronological differences of that Period, of which there are a great many, except this, which was of too great consequence to be left unregarded. There is one, however, which we judged fit not to be pass'd by in silence, because its solution might prove doubtful and difficult, to the Readers, especially to those who have read a certain small Treatise, call'd, The History of the Holy Scripture, by way of *Catechism*. At the end of this Book, you will find a Chronology, taken from the best Authors, but such a one as is neither true nor agreeable to our Calculation. For instance, we say *Shem* lived all the time of *Abraham* and *Isaac* ; because according to the *Hebrew* Text, *Shem* did

not



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not die till about the 48 or 50 Year of *Jacob*. But according to the Chronology of this small Treatise; *Shem* did live only to the 150 Year of *Abraham*, and to the 50th of *Isaac*; and *Jacob* was not born till 10 years after the Death of *Shem*; Because *Jacob*'s Birth happened not before the 60 Year of *Isaac*; which makes a Difference of 60 Years, and this Difference continuing through the whole Series of the History of the Patriarchs, has produced such a Confusion, as has puzzled many among the Learned.

The whole difficulty arises from the Confusion there is in the History of the Generation of *Terah*; The *Mosaick* Text says expressly, That *Terah* the Father of *Abraham* was 70 years old when he begot *Abraham*, &c. and in the last verse of the same Chapter, *Moses* says, And the days of *Terah* were 205 years, and he dy'd in *Haram*. *Acts* c. 7. v. 4. *St. Stephen* says, *Abraham* came out of the Land of the *Chaldeans*, and dwelt in *Charran* (*Haram*) and from thence, when his Father was dead, God removed him into this Land wherein ye now dwell. This seems contradictory to the History of *Moses*; If *Abraham* was born, in the 70th year of his Father *Terah*, and the Father was 205 Years old, and that *Abraham* did not leave *Haram* till after the Death of *Terah*, it is plain, that *Abraham* must be 135 Years old, when *Terah* died, and that it was at the Age of 135 Years, when he came into *Canaan*. But this is contrary to Truth; Because *Moses* says expressly, That *Abraham* was 75 years old when he left *Haram*, and came into *Canaan*. If *Abraham*

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*ham* had been 135 Years old, when he came into the Land of *Canaan*; *Isaac* must have been 35 Years of Age, and born in *Haram*, whilst *Terah* his Grand-Father was yet living. Whereas it is unquestionable by the consent of all the Authors, that *Abraham* at the Age of 75 Years, when he came into *Canaan*, had no children; and that he was 100 Years old, when *Isaac* was given him in the Land of *Canaan* and not in *Haram*. I will not enter upon a particular relation of the several ways made use of, to reconcile the Matter, but will alledge only what I judge to be the true, and the only true one, which is, that the defect lies at the Door of the Transcribers of the Computation of the years of the Life of *Terah*. It is confess'd by the unanimous Consent of all the Criticks, and Commentators, that in the sacred Historical Pieces are slip'd divers Erroneous Computations of the Numbers of years, as well as of the Computations of other things, judged by Weight and Measure. I see no other way of extricating one's self out of these Difficulties than by confessing the Errors of the Transcribers, in the Numbers of this kind, as it is in the dispute arisen concerning the Life of *Terah*. 'Tis in vain for some Interpreters to pretend to maintain the Infallibility of the Transcribers, that were employed about the Originals of *Moses* and of the Prophets; However, we have one sure guide to conduct us out of this Labyrinth. This is the *Samaritan Code*. It is to be observed, that this *Samaritan Code* is the true *Code* of *Moses*; and if we may credit most of our Learned Men



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Men, was written in the same Characters, as the Original was done by *Moses* himself. For they alledge, that what we now a-days call the *Samaritan* Characters, are the same Characters, made use of by *Moses* and the Prophets; and that that call'd now the *Hebrew* Character, is actually the *Chaldean* Character, brought thence by the *Jews* at their return from their Captivity; and ushered in by them into the service of the Temple, and among the common People, partly, because their Young folks did not understand any other Character but this, wherewith they were made acquainted in *Chaldea*; Partly, because the *Samaritans* having appropriated to themselves, this ancient Character of the *Hebrew* Language; the *Jews* did lay aside this ancient *Hebrew* Character out of a hatred to the *Samaritans*. This Opinion is not improbable; but this Point is of greater consequence than to fall within the Compass of a Preface.

But be that as it will; The *Samaritan* Code corrects in this Place that which we call the *Masoretick* Code; because it was revised and corrected by the *Masorethes*: For instead of reading as our vulgar Text does, and the days of *Terah* were 205 years; The *Samaritan* Code says, And the days of *Terah* were 145 years, and *Terah* died in *Haram*. This removes the whole difficulty, and takes away 60 additional years, in the Life of *Terah*, which have raised so many Difficulties in the Chronology of the first Period of the World. For if you subtract 60 years, from 205 years attributed to *Terah* in our

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our Text, there remains 145 according to the *Samaritan Code*, being the exact Number of the years of the Life of *Terah*.

The exact time when the Error of this Calculation did slip into our *Hebrew Text*, is not easie to be determin'd, but questionless it was, when the *Masorethes* corrected their Code, i. e. 300 or 400 years after our Saviour's time; But there was no such in St. Stephen's time; who says, *That Abraham came out of the Land of the Chaldeans, and dwelt in Haram, and that from thence, when his Father was dead, God removed him to the Land wherein they then dwel-* Acts 7.  
*ed.* This is not consonant to Truth, according to the *Hebrew Text* of the *Masorethes*, who allow 205 years for *Terah's* Life. *Abraham* came into Gen. 12.  
*Canaan*, when he was 75 years old, according to v. 4.  
*Moses*; But the Text of the *Masorethes*, being exact in the Article of the Death of *Terah*, he must be 135 years of Age. But every thing agrees exactly according to the *Samaritan Code*.  
*Abraham* the Son of *Terah* was born, when *Terah* was 70 years old, according to the *Mosaick Text*. *Terah* died 75 years after *Abraham* was born, in the 145 year of his Age, immedi- Gen. 11.  
ately after his Death *Abraham* came into the v. 4.  
*Land of Canaan*, when he was 75 years old; and lived there 25 years without having any children, till God bestowed *Isaac* upon him when he was 100 years old; according to the Ver. 26.  
*Mosaick Text*. For the rest I see no Reason why the *Samaritan Code* should be called in question, it being the *Mosaick Text* in the genuine and pure *Hebrew*; and there is no Essential



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essential Difference betwixt these two Codes, viz. That call'd the *Masoretick* and the *Samaritan*; tho' the Character be different, which is of no great consequence; nay it's probable that the *Pentateuch* of the *Samaritans* is the most Ancient, and consequently may challenge the greater Authority. This Correction must take place in all the Passages, where either out of carelessness or otherwise, we have follow'd the Erroneous Opinion of our Interpreters; As for instance, in the 482 page it is said, *Noah died two years before Abraham was born, and Shem 150 years after.* This is an Error in the Calculation, which must be corrected thus: *Noah lived 58 years after Abraham was born, and Shem 150 years after that, so that Shem lived all the time of Abraham and 33 years longer.*

The matter being thus explained, there is no occasion for any Alteration in the 4th page of the 1st Part; where it is said, *That betwixt Abraham and Adam, there were only two Men, viz. Methuselah and Noah, and that betwixt Jacob's time and the Deluge, there was but one Man, and three Men betwixt the Creation and Jacob.* Which is actually so, and that being granted, I see not the least reason, why an Inference should be drawn from thence, that Tradition alone without the Scripture, is sufficient in our time, to serve as a guide or rule to the Church; because for the space of 2300 years the Church received Directions from the Traditions of their Fathers; because a Tradition, which passes only through the hands of two or three Persons is in no great danger of being corrupted,

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corrupted, even though we should suppose these three Men to have been no Prophets.

The second Part of this Work contains the History of the *Jewish* Worship as commanded by the Law of God ; or encreased by the *Jewish* Tradition. It seems as if this second Part would have proved a much easier task than the former, because of the Aid and Assistance we may expect from the Books of *Moses*, containing all the Laws and Commandments, relating to that Worship, God had ordained to be given to his People ; not to mention what further Light might be drawn from the Observations of the Modern Authors, there being very few of them, but what have touch'd upon that String ; besides, what Instructions may be taken from the *Talmudist* Doctors, and other among the *Jews*, who have made this Point the main Foundation stone of their Knowledge ; Notwithstanding all this, not to dissemble the Truth, we found ourselves entangled in more Difficulties in this, than in any of the former ; For, it cost us no small trouble to represent in due place and time, the Opinions of the Antient and Modern Authors, and to make a choice of such among them, as were most likely to bring to light the Truth, among such a cloud of various Sentiments. The Description of the Temples of *Solomon* and of *Herod*, and of the Vessels belonging to the Service of the Temple, did require a more than ordinary Application, without which the Matter could scarce have been treated of to our satisfaction and purpose, which we hope to have attained to, by giving an exact Idea of that  
Worship,



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Worship, without neglecting any essential Matter, relating to the *Levitical Service*. The Authors, we thought fit to consult in most dubious Matters are, the *Jewish Thalmudists*, and the *Rabbies* who are their Interpreters. We have also made use of *Josephus* the Historian, and taken from him, as much as we thought or could meet with, conducing to the illustrating of this Work; Among the Modern ones, *Villalpandus*, *Arias Montanus*, *Cappel* and *Lightfoot* have been very serviceable to us; though it must be confess'd, that these great Men, by the diversity and variety of their Opinions, leave the curious Reader very often at a great uncertainty. *Lightfoot* has doubtless treated this Matter with most Success, but he is so prolix, that we were under a Necessity of abridging him very often, and sometimes also of correcting him. But to do Justice to all the World, I think my self obliged to own, that before all the rest I was highly indebted for the Assistance of a certain *English* Divine, named *Henry Ainsworth*, an Author of some Antiquity; he having published at the beginning of the last Age (in *English*) a Commentary upon the five Books of *Moses* in 2 Vols. in 40. As this Work is replenish'd with the choicest things of the *Jewish Literature*, and Matters are represented with extraordinary Judgment, I can't but be surprized, that *Lightfoot*, who was so much obliged to him, should not have mentioned one Word of him by way of acknowledgment, at least, I don't remember to have found *Ainsworth* as much as once mentioned in all *Lightfoot's* Works. This Book  
being

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being not commonly known in *England*, where this kind of Literature, has not been much in request, till within these 40 or 50 years, *Light-foot* imagined he might act the Part of a Plagiarist, without any danger of being discovered; But as ill Examples, though back'd by the Authority of great Men, are not to be follow'd, so I will frankly confess, that this Learned Person's Works have been of great use to us in the History of the *Levitical* Worship.

For the rest it may be said without Vanity, that it is next to an Impossibility for any one to peruse more Authors than we have done, upon a subject so much and frequently treated of before. As all those that are curious to be instructed in the Religion of the Antient *Jews*, have neither time nor sufficient Opportunity to have recourse to the Ancient Sources; and that those Authors who have drawn their Rivulets from the Head Spring, have made them swell to such an Extent, as to make a kind of a Sea, the very sight whereof appears dreadful to those who embark on this bottom, to improve their Knowledge; so I endeavoured to reduce this vast Ocean into more narrow bounds; which will, I hope, instead of surfeiting (as most bulky Works do) serve to create an Appetite in the Reader; especially since we have given no just reason of Complaint, of having left out any thing requisite for our purpose. For besides the Descriptions of the Tabernacle, of the Temples of *Solomon* and of *Herod*, of the Laws, Sacrifices, Voluntary-Offerings, Vows and the Punishment inflicted upon the Transgressors of the

a *Mosaic*



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*Mosaic* Law, you will meet every where many difficult Passages cleared and explained.

'Tis but reasonable, that after having undertaken the Interpretation of others, We should also explain our selves in relation to a seeming Contradiction, extant in the Pages 358. and 381. On account of the Sabbath of the Years, or the Release, ordained for the Ground and Servants every 7th Year, which they call'd the Years of Release. In one place it is said, that the Years of Release were by degrees abolish'd among the *Jews*; and in the other, that they continued for ever. In one place, we did speak according to the vulgar Opinion, and in the other according to that of *Maimonides*, who believes it continued always; though I believe him in the wrong. But be it as it will, this mistake can't be of any great consequence.

The third Part contains the History of the False Worship, *i. e.* of the Idolatries practised among the *Jews*, from the very beginning they were Idolaters in *Egypt*, they continued to be so in the Desert; and they were no sooner enter'd into the Possession of the Land of *Canaan*, but they adopted the Gods of the same Nations, whom God had delivered up to them. They were Idolaters, under their Judges, Idolaters under their Kings; till they abused God's Patience to such a degree, that he chased them out of the Land he had given them, and surrendred them to the Mercy of the Kings of *Babylon* and *Assyria*. The whole Series of so long and interrupted an Idolatry, being not to be brought into a very narrow Compass, this has made the third Part at least

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as long as the two first together, and for that reason we thought fit, for the Conveniency of the Reader to subdivide it into two other Parts, and divers Treaties.

This third Part could not be left out, unless we would have mutilated the History of the Jewish Religion; And being once entred into a vast Plain, it was no easie Matter to find the way out again. There is but one strait road, but we meet with many by-ways; both to the right and left; and for the same reason it is, that more time is required in tracing the forbidden Paths of Mankind, than to find out the regular way of their Duty.

I am in hopes the Curious will have the less reason to complain of the length of this third Part, because they will be sufficiently compensated for it by the variety of things, that may satisfy their Curiosity, notwithstanding several of our Learned have exercised their Pens upon that Subject before. Selden has written a Treatise, *De Diis Syris*, and John Gerard Vossius a large Work, the *Idololatria*: Which would be a much better piece, had its Author thought fit, not to intermix the History of Philosophy with the rest. It has been our endeavours to avoid the Errors of others; but especially to go in search after Truth, and the nearest resemblance to Truth, with all possible precaution. We don't despise the Works of the Learned, which we consider like our Fathers and Teachers, from whom we have borrow'd what we thought the best; notwithstanding which we judged, we might extend our discoveries somewhat further; considering, that in Matters of



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this Nature, the most Learned are not always the most Successful, and that in Conjectures a certain quickness and penetration is at least as necessary as Learning. As we have not been neglectful in receiving instructions from others, so we have been often obliged to make use of our own Conjectures, in many Passages, where the Antient Opinions could not take place.

Of these New fram'd Opinions you will meet with so great a Number, in the Treatise of the Jewish Idolatry, as may well make it pass for a New Piece. 'Tis possible these New Conjectures may perhaps not be relish'd any better than the Antient ones, which we rejected; yet at least, the Publick will be indebted to us, for our good Intention; *In magnis valuisse sat est.* And we have had the satisfaction, to find them acceptable to several judicious Persons by their Approbation, though no more than a slender Pattern of it, did ever come to their Hands. Besides, that we have not shewn too much Fondness for those New inventions, as not to insert also many of the others, to leave the Reader to his own Choice.

Those that are Admirers of the Jewish, Greek and Latin Literature, will meet here with what will satisfy their Curiosity; notwithstanding we have not been so profuse as many Authors are, who seem to have written for no other end, than to shew the World, that they have read a great deal; they commonly charge both the Text and the Margins with such a vast number of Citations, as is sufficient to amaze and tire the Reader. We have endeavour'd to avoid all

so strong a manner of writing; and to make the

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manner of Superfluity, without neglecting, however any thing that is Material; especially in the account of the *Jewish Idolatry*. I don't remember to have pass'd by any one thing belonging to it; which has furnish'd us with an Opportunity of explaining an infinite Number of Passages, of the Old Testament. As the *Jews* could not imitate the Idolatrous Worship of any other Nation, but that of the *Phoenicians*, of the *Syrians*, and *Affyrians*, we have discovered among them all those Deities, which were afterwards Worshipp'd by the *Israelites*. The Comparison we have given betwixt the Idols and Supposititious Gods of the *Eastern Nations*, and those of the *Western Parts*, can't but meet with a favourable acceptance from the Learned and Curious Part of the World, which of late have extremely relish'd this kind of Literature in our Modern Authors.

Perhaps there won't be a few, who will be surprized, that being far advanced in Years, we should apply our selves to this kind of Study, after having dedicated our Pen to the Edifying of others by several Tracts of Piety and Devotion; and by several Works written in Defence of the Veracity of our Religion. They will judge that my Spirits being almost quite spent by so many Works of this Nature, might easily supersede one of this kind; especially after I had as it were taken leave of the World, by the last Treatise I publish'd of the *Love of God*. To confess the truth, I am scarce able to tell you how I was engaged to undertake this task, which I but little dream'd off some Years ago.

Our



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Our Bodily Infirmitieſ having given us ſufficient leiſure, to peruſe ſome Manuſcripts that were the Moral Products of a more vigorous Age; we met among the reſt with theſe, which furniſh'd us with ſufficient matter for a Book. But it was a Matter without Form, a Chaos involved in Obſcurities, except the firſt Part, which had been well digeſted before, all the reſt being in ſo diſorderly a Condition, as would have deterr'd any other Perſon in my Condition, who was disabled both in my Head and Eyes, to undertake the bringing of it into any Form, which might be ſuppoſed to meet with a favourable acceptance in an age ſo Nice, and ſo well verſed in this Literature as ours. However, I undertook that taſk, and with the Aſſiſtance of able Compoſitors and Correctors, brought it to bear, though not without taking a great deal of Pains, almoſt exceeding the ſtrength of our Age.

Not to diſſemble the Matter, whiſt I labour'd under theſe hardſhips, my Conſcience would now and then check, and tell me, that I ought not to go inqueſt after new Glory, and the vain Praises of the World; But I ſoon ſatisfied my ſelf, conſidering that I did not engage altogether in a new Buſineſs; and that I ought not to look upon as uſeleſs, what I had undertaken for the illuſtrating of the Holy Scripture, and the unveiling of its Revelations, not very well underſtood before. I don't ſuppoſe, but that ſome will, notwithstanding this, be apt to believe, that Self-love might have a ſhare in this undertaking, there being very few of Human Actions, but

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but what have a certain mixture of it; I won't altogether deny, but that it was Self-love that did make me consider, that I ought to advertise the publick, that it was out of a Motive of Conscience, and out of a Principle of Religion, I resolv'd to dedicate my Pen, to maintain and discover those Truths, which shew the way to Eternal Salvation, though at the same time I might have employ'd it, not without hopes of Success, in other Matters, which could purchase nothing else but Human Glory. As in our time the surest way of obtaining a Reputation among the Learned World, is the Study of sacred and prophane Criticism, so we protest, with an untainted Sincerity, that we were not inticed by this Principle to put our Pen to Paper, and if any such Thoughts interven'd, that we put a check to those Temptations.

I have nothing more to add, but what relates to the Language in which it was publish'd. The Learned World will perhaps be disgusted at our having expos'd their Mysteries to the view of the Vulgar; But 'tis a great while ago, we have been cured of this Distemper; which never got footing in *England*, where they have publish'd most of their Critical Works in their Native Language, notwithstanding they have interwoven the same with the *Greek, Latin, Hebrew, Chaldean and Persian* Languages. The *French* Language being of a much larger extent than the *English*, especially in our Age; the curious part of Mankind will be very well pleas'd to see this vulgar Error of the *Latin* Tongue laid aside; Of this we have an instance in the Criti-

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cal Works of Father Simon, which if they had appear'd in publick in the Language of the Learned, instead of being written in *French*, the Bookseller would scarce have made so good a Sale of them. It was not in Imitation of Father Simon, who did give the Title of *The Critical History of the Old and New Testament*, to his Work, that we bestow'd the Title of the *Critical History of the Doctrines and Worship*, &c. upon ours; For being an Historical Piece, we could not but give it that Name, and since it was intermixt with a great deal of Criticism; 'twas not fit, we should conceal that part of Literature, for which our Age has shewn so much Passion.

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# THE HISTORY

OF THE

*Doctrines and Worship, as well  
Good as Evil, of the Church,  
from Adam, to Jesus Christ.*

PART I.

*The HISTORY of the Doctrines and Wor-  
ship of the CHURCH, from Adam, to  
the time of Moses.*

**T**HERE is not any thing that more worthily deserves our exact Enquiry and Knowledge, than the Doctrines or Opinions and manner of Worships used in all Ages in the Church; the continuance of which, may properly be divided into Three grand Periods. The (1.) from the Creation of the World, to the time of *Moses*. The (2.) from *Moses*, to *Jesus Christ*: And the (3.) from *Jesus Christ*, to our time. The 1st Period comprehends about 2454 Years, and may conveniently be subdivided into two other Periods by the Deluge, which according to the computation of the *Jews*, happened in the Year of the World, 1656. It is this first Period, and the Enquiry after its Religion, and manner of Divine Worship, we intend to make the Subject of this First Part of our History. An Attempt involved in no small difficulties; considering that Antiquity has left us much in the dark, in reference to the first

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Ages



Ages of the World. However, we will endeavour to remove the Veil, by these few Monuments transmitted to us by the *Holy Ghost* in the *sacred Scripture*, concerning these first times, and by subjoyning unto them what light we may be able to draw from the Tradition of the *Jews*, and the most ancient *Pagans*.

## CHAP. I.

### *Of the Divinity and Opinions of the Church before the Law.*

Each Religion is founded upon two necessary Ingredients, *Opinion*, and *Worship*; it being certain that he who serves a Deity, must have certain *Thoughts* and *Sentiments* of it, which is call'd *Opinion*, and Services founded upon those *Thoughts*, is term'd *Worship*. Whence it is evident, that the Religion of the Patriarchs was not destitute of either, because they could not form but certain Sentiments of that God they adored. Being now engaged in the search after the Religion of the Ancients, it is both natural, and necessary to know their *Opinions*, or *Doctrines*, before we examine their *Worship*, as the Cause ought to preceed the effect; for the *thoughts* conceived of the *Divinity* within our selves, are the true Causes of what we call the *Exterior Worship*, every one worshipping God according to his Sentiments.

The vast distance of Years betwixt us and the most ancient times, deprive us of the true knowledge of what pass'd in those days. Among the *Pagan Antiquities*, the History before *Cyrus* King of *Persia*, is altogether Fabulous, and Obscure; and yet his Reign may be reckon'd among the Modern Times, in comparison of those most ancient we intend to treat of; because that Prince lived not much above 400 Years before the Birth of *Jesus Christ*. However, we are not altogether so destitute of ancient Monuments in our History, as may be imagined by some, since we have an unquestionable Guide, who, with the assistance of the *Holy-Ghost*, has transmitted to us the

*Memoirs*

*Memoirs* of those times, and that with the utmost fidelity; I mean *Moses* in his Book of *Genesis*. It must be confess'd, they are but short, but if well weigh'd, will lead us to the knowledge of abundance of things.

The Divinity of the first Ages, is commonly represented as very imperfect: Our Divines compare the knowledge of Mankind in those days, to the dawning of the day before Sun-rising, and that the *Spiritual Light* did encrease by degrees, as the *Natural Light* is diffused in the Air. This is a Truth not absolutely to be deny'd, tho' I am apt to believe this Point is strain'd too far by some. I confess that our Knowledge, now a-days, infinitely surpasses that of Mankind under the Law, and before the Law. It is also evident that the Saints of the Old Testament, that lived after *Moses*, as they approached nearer to the *Promises* and *Mysteries*, so they had a more distinct knowledge of them. But notwithstanding all this, I can't conceive so very slender an Opinion of the knowledge of those of the *Faithful*, that lived before *Moses*, as some represent it; being convinced, that in several respects, they had a sufficient and very distinct knowledge of things. They were somewhat in the dark, in respect to the coming of our Saviour, of which they had no distinct knowledge, because the same was not so manifestly discovered, and the time of our Saviour's coming being at a vast distance from them. But setting aside this Point, they were for the rest, as much, and perhaps more enlighten'd than we.

For first of all, for the space of above 900 Years, they had *Adam* for their Teacher: And tho' I will not pretend to magnifie *Adam's* knowledge to the same degree as the *Scholasticks* do, however it can't be deny'd but that he knew every thing relating to his Happiness; as for instance, that he had a distinct knowledge of God, his Sovereign and Chief End, his Duty, and the means to be used to attain to this Sovereign Good, or End. Neither is it to be supposed, that by his Fall he lost all his Knowledge. For, as in our times, a Criminal does not lose his knowledge for having perpetrated a heinous Fact, so I can't conceive how by the committing of one actual Sin,

*The Knowledge of the Ancients not so very inconsiderable.*

*The first Age could not be very ignorant, Adam being their Teacher.*



the Soul of *Adam* should have been involved into such a degree of darknes, as to have defaced all what he retained before in his Imagination, and Memory. We believe that the rebellious Angels did not lose their knowledge when they fell, and I see no reason why the same should be supposed of *Adam*. All that can be said is, that as questionless he was not so attentive of his Duty, so his rebellious Passions did corrupt his Sentiments, yet not so, as to make him absolutely forgetful of what he knew before, and I don't in the least question, but that *Adam* was endow'd by God with the knowledge of all such matters as fall under the Sphere of natural Light, and that the same was improv'd afterwards by revelation. Secondly, it is beyond all question, that those of the first Age, were more sensibly convinced of God's being the Creator of the World; and that not so much by Faith, as by their being Eye Witnesses of the Truth of it; there being but one Person betwixt them and the Creation, and he being an Eye Witness of what they were told by him; neither cou'd there be the least scruple of his being created by God, because he had no Father nor Mother; neither could they be supposed to be dead considering the great Age Man attained to in those times; *Adam* lived 930 Years, if he had had a Father, he must have begotten him about the 40 or 50 Year of his Age, and consequently to have been still living. So that it did not admit of any dispute, that *Adam* was the Product of the hands of God, the Creator of the World, then lately created: And that this Truth being once settled in their minds, comprehended such an infinite number of other Truths, as must needs produce in them a very distinct Idea of God.

*The surest  
and easiest  
Tradition of  
the Creation  
among the  
Ancients.*

An *Atheist* does not deny the existency of God, but because he has laid aside all Consideration of his being the Creator of the World; Hence it was, that after length of time seem'd to have rendred Mankind forgetful of it, God sent the Deluge to make them sensible of his Power. *Methuselah* died 2 Years before the Deluge, having lived 245 Years in *Adam's* time; and *Noah* living 600 Years with *Methuselah*, there was only one single Person, betwixt *Noah* and *Adam*. Thus, tho' the World had stood above 1600 Years at

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the time of the Deluge, yet the Tradition by which the Doctrine of the Church was transmitted, could not be deem'd old, because it pass'd only thro' two hands, and consequently could not be corrupted; whence I conceive, that *Noah* was as well versed in all the Mysteries of Religion as *Adam* himself, who as he had been the Teacher or Master of *Methuselah*, so was *Methuselah* of *Noah*; who continuing to live 350 Years after the Deluge, it is certain that there were but two Persons, betwixt *Adam* and *Abraham*, viz. *Methuselah* and *Noah*; because *Abraham* was 58 Years old, when *Noah* died; for *Abraham* was born 292 years after the Deluge. *Shem*, who was an Eye Witness of the Deluge, lived 500 Years after it; and *Jacob* being 50 Years old when *Shem* died, he might easily have seen him; *Jacob* and his Family being transplanted into *Egypt* about 80 Years after the death of *Shem*, so that there being but one Person betwixt *Jacob* and the Deluge, and three Persons only, betwixt *Jacob* and the Creation, these two great and so remarkable Events, viz. The Creation, and the Deluge, could not but remain in fresh Memory among the Faithful, in the first Period of the Church, and consequently it is next to an impossibility for them not to have been convinced, that there was an Almighty, Infinite and Just God, who abhors and detests sinful actions, and who as he keeps a watchful Eye over the World, so he punishes the bad, and protects the good. To put the Divinity of the first Ages, in its true light, we can pitch upon no better Expedient, than to consider, what they themselves have said, and what has been said to them; their own words being the best Interpreters of their own Thoughts and Opinions, and as to what has been said to them, it is an evident demonstration, that their knowledge was formed upon the Instructions given them by God himself. I will give you a succinct view of the *Principal Truths* (according to what is told us by *Moses*) of those living in the first Age. I will add only, before I proceed; that there is no remarkable difference, in respect of the degree of Knowledge betwixt the Church before the Deluge, and that which succeeded to the time of *Moses*; it being certain, that God made no new revelations to the last Patriarchs, every thing known in the Church before the Deluge, was no less known afterwards.



Gen. 3. v. 15.

in *Abraham's* time, being no less known to those living before the Deluge ; unless you would alledge, that as the last revelations served to confirm the preceeding, so they might encrease the more distinct knowledge of things. I will therefore begin with that most famous Oracle delivered by God himself to *Adam*, after his fall ; *I will put Enmity between thee and the Woman, and between thy Seed and her Seed ; it shall bruise thy head, and thou shalt bruise his heel ;* I will not enlarge my self upon the Explication of this Text any further, than to say that it contains a positive promise of our Saviour's coming to destroy the Empire of the Devil ; The *Woman* here mentioned is the *Church*, the Mother of all the Faithful ; The *Seed* of the *Woman*, are the *Saints* ; The *Serpent* is the Devil, and the *Seed of the Serpent*, are his Servants or Followers, who afflict the *Church*, and are by Christ himself stiled the *Devil's Children*, when he calls the Devil the Father of the *Jews*. The enmity betwixt the *Woman* and the *Serpent*, and betwixt her *Seed*, and his *Seed*, is to be understood of the perpetual Conflict betwixt the Devil, and the Church. The *Head* of the *Serpent* intimates the strength of the Devil, and the *Seed* of the *Woman*, who shall bruise his head, are the Faithful under *Jesus Christ* their *Head*, who destroy'd the Empire of the Devil ; and the *Heel* represents the *Militant Church* upon Earth, the *Triumphant Church* which is in Heaven, being more properly to be call'd the Head of this great and glorious Body ; whereas the *Militant Church* here below, may well (by reason of its Infirmities) be compared to the Heel of the *Woman*, the Spouse of *Jesus Christ* ; and it is against this *Heel* that the Devil exerts his utmost fury. It is unquestionable, that the *Faithful* in ancient times did apprehend the sense of this Oracle ; for without it, it had been delivered in vain. And if *Adam* had not understood the mystical sense of it, what comfort would he have received from them ? Besides that, if it had not been understood, it had not been transmitted by Tradition to *Moses* ; for what is not understood, is soon forgot, or neglected. We have therefore reason to believe, that they did apprehend the sense of this Oracle, and that there would

would be an external War between the Devil and his followers on one side, and the Children of God on the other: That the Church should suffer much from her Enemies, but that from the seed of the Woman should come forth a wondrous Deliverer, who should destroy the Enemies of the Church. I am apt to imagine, that they might not have a distinct knowledge in what manner it should be done, and I can't so well relish what has been alledged by some, that those of the first Church had very near as clear an insight into this matter, as we have now. It is sufficient that they had such a knowledge of it, as has been said, which I think ought not to be call'd in question.

*What degree of knowledge the Ancients had.*

The words spoken by God to *Noah*, both before and after the Deluge, plainly shew, that God did manifest himself to Mankind, (1.) as one who observed and took cognizance of what pass'd upon Earth, and consequently made them sensible of God's Providence; for he told *Noah* that he had seen the wickedness of that Generation. (2.) As one who loved Vertue, and abhorred Vice; because he had taken a resolution to destroy the World, for its being iniquated with Sin. (3.) As one, that had an absolute Power of destroying all his Creatures, because he said he would destroy all the living Creatures upon Earth. (4.) As a merciful God, in saving those that trusted to him; for he preserv'd *Noah* in a most miraculous manner, for not having follow'd the general corruption of that Age. (5.) As one who was absolute Master of his Creatures, the Winds, Seas, Heavens, and all the Elements being Instruments to execute his Will. (6.) As one who with marvellous Patience had suffer'd the Outrages of Mankind, whom he did not let feel the effects of his vengeance, till after he had given them 120 Years for Repentance. (7.) As that Sovereign Being, unto which the Universe must pay homage; which if not perform'd, he revenges himself upon rebellious Mankind, by uniting the force of the Fire, the Sea, and the Heavens to their destruction. How is it to be imagin'd, that those that liv'd in that Age, should be so stupid, as not to draw these necessary Conclusions, as well from the Deluge it self, as the words spoken by God to *Noah*?

*What Consequences Noah's Generation could draw from the Deluge.*



As also  
from the  
History of  
Sodom.

The same may be apply'd to what happen'd at *Sodom* and *Gomorrhah* in the time of *Abraham*; it being certain, that from this remarkable effect of God's Justice, and the words spoken upon that occasion to *Abraham*, may be drawn the most undeniable Inferences to form a true Idea of God's Justice, his Majesty, Power, Grandeur, and Mercy. It is evident from this History, that God does not neglect Humane Affairs, for he took notice of what pass'd at *Sodom*. That his Equity is not less than his Justice, for he comes down from Heaven to know their Iniquities, before he proceeds to Punishment; that he is infinitely Good, and loves Justice as much as he detests Iniquity; because for the sake of Ten that are *Just*, he would have pardon'd the Crimes of a whole People?

And of  
Lot's Wife.

How is it possible that the *Faithful* living in those times, should not make due reflection upon so strange an Event, as the turning the Wife of *Lot* into a Statue of Salt? For it being not a thing of such a nature, as could pass without being taken notice of, even common sense it self would lead them into this reflection. That God is jealous to the highest degree of his Authority, and consequently how dangerous it is not to obey his Commands; and how much such as prefer the World before God, are hated and despised by him. The Sacrifice of *Isaac*, who willingly offer'd his Throat to his Father *Abraham*, is an undeniable Instance of the Sentiments of that Age, to submit without reserve to God's Commands; that he was absolute Master of every thing, and that as he was the Sovereign Rule of Justice, so all his Commands, tho' never so opposite in appearance to Humane Reason, were equitable. If we trace the Opinion of the Church in the time of *Abraham*, concerning the future Coming of our Saviour, we shall find that they did not want insight into this matter. The Lord saith to *Abraham*, *In thy Seed, shall be blessed all the Nations of the Earth*. St. Paul tells us that this Seed is *Jesus Christ*; and that this *Blessing*, which is to draw its Offspring from this Seed, is the Salvation of which all Nations are to participate, by the Preaching of the Gospel. It will perhaps be objected, that St. Paul was the first who penetrated in-

And the  
Sacrifice of  
Isaac.

Rom. 9.  
Gal. 3.

to

to this Myſtery, which was not inveſtigated by *Abraham*. But without having recourſe to the Explication made by *St. Paul*, in theſe words, *In thy Seed ſhall be bleſſed all Nations upon Earth*; they naturally imply as much as this: Thy Poſterity ſhall be ſo happy, that thoſe who have a mind to bleſs or wiſh well to their Friends, ſhall propoſe them as a Model or Pattern of Heavenly Favours beſtow'd upon them. And it is to be obſerv'd, that the Phraſe *To be bleſſed in any thing*, implies as much, according to the Genius of the *Hebrew Language*; as to wiſh the ſame degree of Happineſs to one, as is poſſeſs'd by the Perſon that is propoſed as the Pattern of the Bleſſing. Of this we have a remarkable Inſtance in the Hiſtory of the Bleſſing beſtowed by *Jacob* upon *Ephraim*, and *Manaſſeh*, the Children of *Joſeph*: *And he bleſſed them that day, ſaying; In thee ſhall Iſrael bleſs; ſaying, God make thee as Ephraim, and as Manaſſeh*. Whence it is plain, that the meaning of *Jacob* was in ſaying *in thee ſhall they bleſs*, that *Ephraim* and *Manaſſeh* ſhould be propoſed as Examples of Bleſſing; ſo that People are to wiſh to thoſe they intend to bleſs, the ſame happineſs God had beſtowed upon *Ephraim*, and *Manaſſeh*. But it is alſo no leſs evident that the words, *In thy Seed ſhall be bleſs'd all Nations*, ought not to be taken in that ſenſe; the words *in thy Seed* implying as much here, as *by vertue of thy Seed*; which no doubt was well underſtood by *Abraham*. For *Jeſus Chriſt* himſelf affures us he did, when he ſays, *Abraham rejoyceth to ſee my day, and he ſaw it, and was glad*. If he ſaw the day of our Lord, it muſt be in that glorious Promise made to him.

Add to this, that in the firſt Ages the Church was not as yet acquainted with thoſe falſe notions the *Jews* introduced afterwards concerning the Coming of our Saviour in humane Pomp and Grandure. Thence I conclude, that *Abraham* had a more diſtinct knowledge of the coming of our Saviour, than thoſe who lived in the next preceding Ages before the Birth of *Jeſus Chriſt*. And if *Abraham* was ſenſible of this Truth, the Church in his time, was in all probability not ignorant of it; it being not likely that *Abraham* would make a Myſtery to them of the Revelation given him by God Almighty.

It

Gen. 22.  
ver. 28.The Genera-  
tions of A-  
braham  
were not ig-  
norant of  
their future  
Redemp-  
tion.Gen 48.  
v. 20.St. John 8.  
v. 56.Those were  
confirmed  
by God's  
Apparitions  
to the Pa-  
triarchs.



Jacob not  
ignorant of  
God's Om-  
nipresence.

It is further to be observed, that it is next to an impossibility to conceive, that the frequent apparitions of God, and his correspondence with the Patriarchs, should not make very lively impressions of God's presence in their minds. 'Tis true, there was something in these Apparitions, which might introduce an error among the Faithful, of God's being a Corporeal Substance, but this was easily rectified, partly by that light of Reason God had bestow'd upon them; partly by the different manner by which God used to manifest himself to them. For a Corporeal Substance, which consequently is confined to a certain form and figure, could never have appear'd in such various shapes, without having recourse to Illusions. When *Jacob* said, after his Vision of the Ladder, *The Lord is in this place, and I knew it not*; his intention was not to intimate that *God* was enclosed in a certain limited place, he being sufficiently sensible that *God* filled both the Heavens and Earth; but only to show that *God* did choose certain places, wherein he gave those evident proofs of his presence, and as it were, of his Inhabiting there.

Gen. 49.  
v. 10.

The words uttered by *Joseph* to his Brothers, *that it was not they, but God that had brought him thither*, are an undeniable Evidence of his having ruminated very deep into the hidden Mysteries of Providence, and its stupendious effects; which *God* permits to be encompass'd sometimes by the most unjust means, without participating nevertheless of the Crime it self. Do not we find the most profound Tenets of Divinity in that Blessing which *Jacob* bestow'd upon his Children? That surprizing Oracle deliver'd by him, just before his death, is an undeniable Proof, that the knowledge of the coming of the *Messias* had not been obliterated in the Church since the first Promise made to *Adam*: *The Sceptre*, says he, *shall not depart from Judah, nor a Law-giver from between his feet, until Shiloh come, and unto him shall the gathering of the People be*. In all the Prophets you will scarce meet with a more plain Oracle than this. (1.) He calls the *Messiah* the *Shiloh*, i. e. the *Peace-maker*: *Jacob* when he gave him this name, being not ignorant then, of what has been taught us since by the Gospel, that he was to mediate the Peace

Peace betwixt God and Man. (2.) And by saying, *That unto him shall the gathering of the People be*: He tells us, that he was convinced that the *Messiah* was to be the Saviour of all Nations, and the propitiatory Sacrifice for the Sins of the World. 'Tis not in the least to be question'd, but that these *Ho'y Men* did not reserve this knowledge to themselves, but imparted it to their Children, and the whole Church of their time; and it is to be lamented, that the Observations made by some Learned Criticks, have serv'd only to darken the brightness of that Light, which if left in it's native Lustre, would not have been subject to so many spinous Questions.

## C H A P. II.

### *Of JOB; of his Book, and Divinity.*

AS among all the Ancient Monuments there is none more proper to teach us that Divinity of the Ancients we are now speaking of, than the Book of *Job*, provided we were certain that its Origin was coequal to the first Ages of the Church, so it deserves our serious Examination, the Matter contain'd in it, being most excellent, tho' its Origin is obscure. I will say no more upon this Head, than what appears most probable, and pertinent to our present Subject (according to my Opinion) without enlarging my self upon the various Sentiments of the Learned, concerning the time in which *Job* lived, or the place of his Habitation, and the Author of his Book.

In the first place, I look upon the opinion of such as believe this History to be a Fiction, as Prophane, and fit only for an Anabaptistical Spirit, who are generally of that Sentiment; not but that the same has met also with its Patrons, among such as have the reputation of great Men, but that makes them not always in the right. There are also some of the *Talmudists* of the same Sentiment; but it is of dangerous Consequence, and such as opens a door to Prophanity. For if the Truth of this History be call'd

Non Pro-  
pheta fuit,  
nec creatus.

in



*Opinions of  
the History  
of Job.*

in question once, there is no certainty in the *Holy Scripture*, since few things are to be met with there, but what either may be construed as pious Fictions, or Fables, or Mysterious Allegories, it being certain that the History of *Job* contains all the Characters of a true and most sincere Relation. (1.) It mentions all the Circumstances, it tells you that the name of the Person to be treated of was *Job*, that he lived in the Country of *Hutz*, that he had Children, and a Wife, and some Friends, whose names are mention'd, as well as the places of their Birth. *Job* is represented as a Rich Man, how he happen'd to fall under those Miseries which are related there, and in what manner he was deliver'd from them. The Presents made by his Friends to him are mention'd, as well as the Names of his Children, and the exact time he lived after his Misfortunes; as likewise the number of the Generations of his Children. These are Matters scarce ever put in practice in Fabulous Pieces, such as our Adversaries would have this; who, in so doing, accuse the Holy Ghost of an Imposture, by imposing upon the World a *Romance*, under all the true qualifications of a true History. (2.) But above all, it is to be observ'd, that the Truth of this History can boast of the Support and Evidence of other Sacred Authors, of unquestionable Authority. In the Revelations of the Prophet *Ezekiel*, God speaks of *Job* as a Person that has had a real Being; *Tho' those three Men*, says he, *Noah, Daniel, and Job were in it, they should deliver but their own Souls by their righteousness: As I live, saith the Lord God, they shall deliver neither Sons, nor Daughters:* So that either *Job* had a real Being, or else the Histories of *Noah* and *Daniel* are likewise Fictions, because *Job* is put in the same rank with them. St. *James* proposes *Job* as a Pattern of Patience; and it is not probable that he would have sent us to School to a Fable, to be instructed in the true Path of Virtue. (3.) No small stress ought to be laid upon the consent of the Learned, who generally agree in Opinion as to the truth of this History, in opposition to a few, who being seized with the Spirit of Libertinism, make it their Ambition to call into question even the most evident Truths, to gratifie their Vanity of appearing singular.

Ch. 14.  
v. 14, 16.

Ch. 5. v. 11.

singular. Almost all the Jews are of our Opinion, and tho' *Maimonides*, the most Learned among them, seems to entertain some doubt of it, yet he leaves the Matter undecided: *Let the thing be as it will*, says he, *in respect of these two Opinions, whether it be a true History, or a Fiction; thus much is certain, that the Dialogue mention'd in the beginning, betwixt God and Satan, and that God deliver'd Job into the hands of Satan, must be taken for a Parable.* In opposition to this may be alledged the Authority of many Authors of the same Nation, and that no less than of 70 at once: If it be granted that the Version of the *Septuagint* was perform'd by those Persons that are generally supposed to have done it. These at the conclusion of the Book of *Job* have added the following words, which are found in the *Hebrew Text*: *It is written that Job shall arise again with those who God shall raise again; the Translation is from the Syriack Original: This Job lived in the Country call'd Aulitis, upon the confines of Arabia, and Idumea; his true Name was Jobab at first, he married an Arabian Woman, by whom he had a Son named Hennon. His own Fathers Name was Zare, of the Children of Esau, and his Mothers Boffara. He was the fifth in descent from Abraham, of the Race of the Kings of Edom, he himself being also a Prince of that Country. The first of these Princes was Balac the Son of Behor, the name of his Residence being Ennabah: Balac was succeeded by Jobab, otherwise call'd Job; his Successor was Assam, who govern'd and was born in the Province of Theman; he was succeeded by Adad, the Son of Barac, who routed the Midianites in the Plains of Moab: His Residence was call'd Gvethaim. The Friends of Job who came to visit him, were, Eliphaz King of Theman, of the race of Esau, Bildad King of the Sancheans, and Hophar King of the Nimians.*

More Ne-  
vociu.  
Part 3.  
C. 22.

Addition of  
the Septua-  
gint to the  
Book of Job.

Most of these Circumstances are taken from the *Ch. 36.* Genealogy of the Race of *Esau*, mentioned in *Genesis*. Among these *Moses* names one *Jobab*, whom the *LXX.* or else those who have made this addition to the Book of *Job*, have mistaken for *Job*, and attributed to him all that has been said by *Moses* of *Jobab*. The other Circumstances drawing their source from the Traditions of the Jews (an inexhaustible stock



stock of Fables) no great account ought to be made of this History; however thus much may be evinc'd from thence, that the Authors of this Piece did not look upon the History of *Job* as a Fiction, nor upon his Person as the Hero of a *Romance*; and that this was the sense of the *Jews* of those times. Those that desire more particularly to be informed in this Point, may have recourse to *Salmeron* his Introductory Discourse upon the Book of *Job*.

*Job lived  
before Mo-  
ses.*

We take it therefore for an unquestionable Truth, that this Book contains a true History, tho' represented in a Poetical Dress; but, as the Learned *Grotius* well observes, Poesy is not inconsistent with Truth. The Book is certainly writ in Verse, which *St. Jerom* would have to be *Hexameters*, composed of *Spondees* and *Dactyls*, just as if the same *Profody* obtain'd among the *Hebrews*, and *Arabians*, as among the *Greeks* and *Latins*. There is not the least probability, that a Person under such Tortures as those of *Job*, should express himself in *Metre*, but it is likely enough it might be done afterwards. There is one main Objection, *viz.* Why *Josephus*, who is so exact an Historian, should not have mentioned this History in his *Antiquities of the Jews*? But to this it is Answer'd, That *Josephus* left us only the History of his own Nation, and their Antiquities; whereas *Job* did not belong to the People of *Israel*, he being a Foreigner to them, in respect to the Family of *Abraham*.

*His History  
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Josephus,  
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It further appears to me no less certain, that this surprizing Event happen'd during the first period of the Church, whereof we are tracing the true Religion; *i. e.* a long time before *Moses*. This may be proved (1.) First, from the Life of *Job*, which continued 140 Years after the re-establishment of his Fortune; and considering he could not be less than 60 at the beginning thereof (for he had 7 Sons and 3 Daughters Married) his whole Age must be at least 200 Years; whereas the longest extent of Human Life began to abate considerably at the times of the last Patriarchs. For *Abraham* lived only 175 Years, *Isaac* 180, and *Jacob* 147. But *Job* living much longer, it shews that he lived in an Age when Mankind enjoy'd a long Life, or at least that he was Contemporary

Contemporary to *Abraham*, and *Isaac*, for after them People did not arrive to so high an Age. (2.) The Sacrifices offer'd by him in Person, are evident Signs, that as he was a Foreigner to the *Israelites*, so he lived before *Moses*; because God ordained in the Mosaick Law, that no Sacrifices should be offer'd but by those of the Race of *Aaron*; and that at the Entrance of the Tabernacle, or at least within the circumference of the *Holy-Land*; so that *Job* must needs live in that Age, whilst the Fathers and first born were still possess'd of that Prerogative of Sacrificing, and offer'd them to God promiscuously in all places. (3.) His not being of the Family of *Jacob*, and nevertheless living in the fear of God, proves that he lived before *Moses*; for after his time, God having withdrawn his Grace from all other Nations, did confer the same in a most particular manner upon the Family of *Jacob*, who inherited the blessings of *Abraham*; whereas before God had preserved himself a stock, or rather some Remnants of the Faithful, in the midst of other Nations. (4.) It is beyond all doubt that *Job* lived in those times when all the Riches of the People consisted in their Flocks, or Herds, as is apparent from his History; a Character agreeing exactly with the Age of the Patriarchs, who had no other Possessions but their Herds, and Slaves. (5.) It is very improbable, that if *Job* had lived since *Moses*, he should not have mentioned in his whole Book, the powerful deliverance of the *Israelites* from the Bondage of *Egypt*, by God's Hand, especially since a fair opportunity presents it self; when God in the last Chapters of this Book, gives a rehearsal of the signal effects of his Grandure; all which are express'd only in general terms, taken from his supream management of the Universe; tho' it is certain, that these general proofs make not so sensible an impression upon our Mind, as those drawn from peculiar matter of Fact, especially such as transcend the ordinary Course of Nature. And the Miracles wrought by God in *Egypt*, *Job was a Stranger to the Miracles wrought among the Israelites.* the *Red-Sea*, and the *Desart*, being of that kind, God would not have pass'd them by in silence, in this his magnificent Harangue. I know those who put *Job* after *Moses* his time, or will have him at least his

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Contemporary,



Ch. 4.

Contemporary, alledge the words in *Job*, Ch. 26. v. 12. (*He divideth the Sea with his Power*) as an allusion to the passage of the *Israelites* through the *Red-Sea*; but I believe God would not have touch'd so slightly upon so grand a Miracle; nor pass'd by his Miracles in *Egypt*, which are no less surprizing than the other. (6.) another forcible Argument for the Antiquity of *Job*, is, the most frequent Revelations mentioned in his Book; God appeareth in a Vision to *Eliphas*, and God spoke at divers intervals to *Job*. This familiar Correspondence betwixt God and Men, is exactly conformable to the times of *Noah*, and *Abraham*, but was not so frequently observed after the Law was written, and the word of God published by *Moses* and the Prophets.

Ch. 31.  
v. 26, 27.

(7.) *Job*, after having clear'd himself of all other Crimes, justifies also himself in point of Idolatry: He says, he did *not behold the Sun when it shined, or the Moon walking in brightness*, and that his heart has *not been secretly inticed, or his mouth hath kiss'd his hand*. These words plainly evince *Job* to have liv'd during the Infancy of Idolatry, which first began with the worshipping of the Stars, and afterwards proceeded to the adoration of the *Heroes*, and *Images*. Had *Job* lived in those Ages when they worship'd Idols of Stone, and Metal, he would have justified himself of that, as well as all other Crimes. Mankind did not at one stroak degenerate into the highest degree of immorality, contenting themselves at first to pay their worship to such of God's Creatures as seem'd to deserve their admiration, at least above the rest; so that *Job* lived in those times, when their Adoration was not as yet gone beyond that of the *Sun* and *Moon*. These are the Reasons which have induced most of the Learned World to adhere to our Opinions; as *Mercer*, *Codurus*, *Bochart*, *Usher* Archbishop of *Armah*, *Erasmus*, *Vives*, *Vossius*, and many others. *Grotius* and *Deodate* in their Prefaces upon *Job*, make him of a later date, or at least a Contemporary of *Moses*; but the before alledged Reasons sufficiently evince the contrary.

Thus having proved the Two Points in question, relating to our Subject, *viz.* the Truth of *Job's* History, and that the same was transacted during the first

first period of the Church, viz. before the time of *Moses*, we may now securely trace in this Book the Divinity of the Ancients. But before we enter upon that head, it may not be amiss to investigate also the race of *Job*, the Country he lived in, and which of the Patriarchs were exactly his Contemporaries; As for his Country, the *Holy Scriptures* calls it, the Country of *Huz*, or *Uz*; *There was a man in the Country of Huz, or Uz, whose name was Job.* This Country lay betwixt *Sabe* and *Chaldaea*, for on one side the *Sabeans* fell upon his Oxen and Asses, and took them; and on the other hand, the *Chaldeans* made three bands and fell upon the Camels, and carried them away, and slew the Servants with the edge of the Sword. According to the general Opinion of such as are well versed in the sacred Geography: The Country of the *Sabeans* was in *Arabia*, and under this name is sometimes comprehended a great part of *Arabia*; but the *Chaldeans* lived upon the River *Euphrates*: Thus it appears that the Country of *Huz*, or *Uz*, (where *Job* was born) had *Arabia* to the South, and *Chaldaea* to the East, being seated betwixt both, so that it could not be *Idumea*, which (according to the Opinion of most) lies towards the *Red-Sea*. Much less could this Country of *Uz*, be the Land of *Canaan*, as some others would have it, it is not improbable, but that this Country ow'd its name to that *Huz*, the eldest Son of *Nahor*, the Brother of *Abraham* mentioned in *Genesis*; it being generally known, that most Countries have taken their names from the first Persons that inhabited them, or signalized themselves there.

This tho' only a Conjecture, yet may lead us to the discovery of his Race, and the exact time when he lived. It is a very Ancient Tradition, and much applauded both by the Ancient and Modern Authors, that *Job*, was descended (in the fifth degree) from *Esau*; but I see not any real Foundation for this Opinion; for *Moses*, who gives us an account of the Children of *Esau*, and their Posterity, would not have left so considerable a Person out of that Catalogue; so that this Tradition is founded upon a mistake, by confounding *Jobah* (mentioned in the Genealogy of *Esau*) with *Job*. It seems more probable to me, that

*Job's Country and Family.*

*Job. chap. i. ver. 1.*

*verf. 15.*

*verf. 17.*

*See Boch. in*

*Phaleg. l. 2.*

*p. 1. c. 26.*

*Cap. 22.*

*Job was the*

*Son of Huz*

*Abraham's*

*Nephew.*

*Gen. 26.*



- Chap. 22. that *Job* was the Son of *Huz* mentioned in *Genesis*; And it came to pass, after these things, that it was told Abraham saying, Behold Milcah, she hath also born Children unto thy Brother Nahor; to wit, Huz the first born, and Buz his Brother. Abraham and Nahor were both Sons of Thare, living in Chaldaea; Abraham quitted Chaldaea, and went first to Charran in Mesopotamia, and thence afterwards pass'd into the Land of Canaan. 'Tis not unlikely, that after Nahor saw that his Father and eldest Brother had left their Country, did follow their Example, and settled himself, upon the Frontiers of Arabia, Syria, and Chaldaea, giving the name of Huz (from his eldest Son) to that part of the Country he had taken Possession of; this Huz was the Father of Job, who strengthened himself, and became powerful there; so, I am of Opinion, that Job was the Great Nephew of Abraham, and that he was Contemporary to Isaac; for I can't see the least necessity why we should look for his time, about that of the Bondage of the Israelites in Egypt; as the learned and famous Spanheim has done in his Treatise upon the History of Job. Most of the Arguments before alledged, to prove his Antiquity, prove at the same time his living before Moses; as for instance, his long Life of 200 Years, at the time of the Egyptian Bondage, the Age of Men was already arrived to a shorter extent, Joseph did not live above 110 Years, Levi 137, Moses 120, Josuah 110. Whence it seems more reasonable, to place Job in that Age, when People approached nearer to 200 Years; which was in the days of Isaac, who lived 180 Years: Besides this, it appears to me, that after the Family of Jacob began to multiply into a considerable People, this Grace was not imparted to Foreigners, but only to those who carry'd about them the Badge of the Covenant, I mean Circumcision; for it being evident, that towards the latter end of the Egyptian Bondage, the Posterity of Abraham was become a vast People; this Grace was particularly attributed to them; and as Job was not of the Family of Abraham and Jacob, it seems probable that he would have had no share in the spiritual favours of Heaven, if he had lived (as some alledge) about the time of the Delivery from the Egyptian Bondage. Unto this you may add, that if Job had lived so

JobContem-  
porary to I-  
saac.

so considerable a time after the Patriarchs, *Abraham*, *Isaac*, and *Jacob*, it seems wonderful, that he should not as much as have mentioned them, nor the Miracles wrought by God in their behalf: Besides, that at the time of the Captivity of the *Israelites* in *Egypt*, *Idolatry*, and the worship of Images, was already establish'd in the East; and consequently *Job* would have cleared himself of that Crime, as well as he does of all the rest in his Apology. Chap. 31.

There is one thing more to be observ'd, to trace in the Book of *Job*, the true Light we are in search, for to discover to us the true Divinity of the Ancients. To enquire after the Author of this Book, it would be useless to be very solicitous in discovering the Person who has reduced this work into that form we see it in now; because I look upon it next to an impossibility to guess at it: I must own, I can't have much regard to the Opinion of the *Jews*, that *Moses* has *Writ* or *Translated* this Book; according to that noted saying among them: *Moses did write his Book, the Section of Balaam and Job*; but I think I may assert it for Truth, that this Book was translated into the *Hebrew* since the time of *Moses*; as appears by the word *Jehovah*, often mentioned therein, and not known before it was used by *Moses*: It is to be observed, that among all the Men of Knowledge, *Moses* is judged to be the first Writer, or at least in *Hebrew*, whence it is not to be supposed, that the Book of *Job* (in *Hebrew*) should be more ancient than *Moses*. Besides, that if *Moses* was the Author of this Book, and that it was of the same antiquity with himself, it is probable the *Samaritans* would have inserted it into their Canon of the *Holy Scripture*. The ten Tribes did separate themselves immediately after the death of *Solomon*, when the whole Canon of the Church was composed only of the five Books of *Moses*. Whence it is, that they and the *Samaritans*, their Successors, and Propagators of the Schism, did acknowledge only the five Books of *Moses*, as Canonical: wherefore, had there been then extant another Book written by *Moses*, they would have admitted it as Canonical, as well as his other five Books. *Moses not the Author of the Book of Job.*



Solomon  
Perhaps the  
Translator  
of the Book  
of Job.

It was Ori-  
ginally  
written in  
Arabick.

The Book of  
Job belongs  
to the  
Church be-  
fore Moses.

If I may be permitted to give my thoughts in so dubious and obscure a point, I have a strong Inclination to imagine that *Solomon* was the Author, or rather Translator of this Book; and that 'tis he who has reduced it into the same form we have it now; the Memoirs whereof, he had taken from the Monuments of the *Chaldeans* and *Arabians*; it being very probable, that Originally it was written in *Arabick*. Thus much is plain, and the Learned World agrees in this point, that the Character of this Book, is altogether like the stile of the *Arabians*, short, full of Sentences and Figures, and consequently Obscure. It was certainly an Undertaking becoming so Pious and Wise a Prince as *Solomon* was, to search among the neighbouring Nations for such Writings, as might tend to the improvement of the Divine Knowledge. It is therefore my Opinion, that *Job* who was both a Holy and Understanding Person, and endow'd with the Spirit of Prophecy, did write this Book either in the *Arabick* or *Chaldaick* Language; (for living upon the Borders of these two Countries, he was equally well versed in both) and that in process of time, God, who would not permit so great a Treasure to be lost in his Church, did inspire some body with the thought to Translate it into the same Language in which the *Holy Scriptures* was to be publish'd to the World.

It is therefore made apparent, that this Book contains a true Account of things as they really pass'd, and that it was written at the very time when they were Transacted; that the whole was preserved without any Corruption, and Translated afterwards without any considerable alteration at least; which, as it is a sufficient enducement for us to consider it as a work belonging to the Church, before the publishing of the Law, so we may rest secure, that it contains the Divinity of the Patriarchs.

C H A P.

## C H A P. III.

*An Abridgment of the Divinity of the Patriarchs before Moses ; their Religion did approach much more to the Christian Religion, than that of the Jews.*

W<sup>H</sup>at has been said, being laid down as a Truth, it is an evident proof of what I have asserted before, viz. That the Divinity and Knowledge in the first ages of the Church, was not so jejune or obscure as it is now represented by some. (1.) The book of Job plainly discovers, that the Ancients had a distinct knowledge of one God, as the Creator of the World, and the Preserver of the Universe ; they were sensible of the Existency of those Spirits, who constantly attend his Majesty to be executors of his will ; as also of another sort of rebellious Spirits who were continually watchful for the destruction of Mankind, by complaining of their transactions in Heaven, and tempting them to Evil upon Earth ; I mean, they were convinced, that God had created certain incorporeal Spirits, or Angels : One part of which remaineth steadfast in their Allegiance, and the other arose in Rebellion against their Creator. This is very evident from the 1st. Chapter of this Book. (2.) The whole Book is but one Text, upon Divine Providence ; the chief Aim of its Author being to represent the Mysteries and hidden ways of Providence, which dispenses both good and evil with such a Wisdom as is beyond the apprehension of Human Understanding. (3.) Never had any Author, whether Sacred or Prophane, a more clear Idea, or made a more lively representation of that entire dependency of the Creatures on God's will ; it is certain, that all what is said upon that head now, and all the nicest Speculations of the most refined Divines, don't go beyond, what is said of it in this Book. For, it not only represents God as the Sovereign Distributer of Good and Evil, of Good and bad Fortune, and the absolute Master of Life and Death ; but it also shews the same God as diffus'd in an invisible Manner, in all his Creatures, as the Cause and Author of all Motions, Rains, Frosts, Tempests, and

*The Book of Job, most excellent for Divine Providence.*



the Controuler of the Seas. (4.) Never was God's Grandeur, and the Origin of the Creatures express'd in more proper Terms and Figures or Tropes, unless it be in the last Chapters of this Book, where God is introduced speaking himself of his Majesty, Power and absolute Authority over his Creatures; Except these, I say, I will maintain that no body can read with attention, what *Job* and his Friends say in the several Chapters from the 8th to the 16th, without making a lively Impression on his mind of the Great Ideas of Nature, and of the Power, Mercy, and Justice of God, given by this Author. (5.) 'Tis next to an impossibility, to inculcate with more strength of argument the Wisdom of God, and the hidden Conduct of Providence, than is done in this Book, which disengages the Wisdom and Justice of God, from that variety of Events, which to the Ages of the World, appear not only confused, but also unjust, and therefore it justifies his Justice against the Complaints and Objections of the Prophane World. (6) It is impossible to express in more significant terms the Vanity, Misery, and Crimes of Mankind, in order to their Mortification, and the impossibility they lay under of justifying themselves before God; than has been done by this Author with incomparable success. (7) It is evident from the 23d Chapter of this Book, that the Ancient Divines were no less convinced than ours, that God is a living and penetrating Spirit, not confined to any place, but Omni-present, not ignorant of all, even the most hidden Transactions of Men, and penetrating into the very depth of their Thoughts and Judgments.

(8) What must we say of that Celebrated Passage? *I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth; and tho' after my Skin, Worms destroy this body, yet in my Flesh shall I see God; whom I shall see for my self, and mine Eyes shall behold, and not another.* How is it possible to represent or express the Mysteries and hopes of a Resurrection in more clear and expressible words? I am not ignorant that some Interpreters explain them in another sense, alledging that *Job* spoke them in relation of the temporal Deliverance he hoped for; But this Explication appears but little edifying.

*Job* was not ignorant of the Resurrection.

ing among Christians, tho' perhaps it may be pardonable among the *Jews*, who have but a slender regard to the Mysteries of our Faith. The learned *Grotius* is of their Opinion, but as he was but an indifferent Christian, his authority ought to be of no great weight in this case; this being not the first passage, he has thought fit to entangle in dubious Questions, in order to deprive us of the truth of several Fundamental Principles, not well relish'd by him. Wherefore, all such as read his works upon the *Old* and *New Testament*, ought to read them with a great deal of precaution, for fear of being impos'd upon by a Person who had gain'd a vast Reputation of Knowledge in the World. *Mercer*, doubtless is more sincere in His Explication of this Passage, but on the other hand, acts also with more Imprudence; the sense he gives it, being no more agreeable to Truth, than that impos'd upon us by the declared Enemies of the Doctrine of the Resurrection.

I can scarce perswade my self that the *Holy Ghost* *Proofs for* should put into the mouth of *Job* such words as in all respects are so suitable to unravelling the Mystery of the Resurrection, without having regard to that Mystery. (2) I see but little reason why *Job* should flatter himself with a Corporeal or Temporal deliverance, in the Condition he was then in; so that those who apply his words to the hopes he had conceived of being soon deliver'd of that Misery he was then in, have not sufficiently fathom'd his real Intention. (3.) For, had he conceived such strong hopes of his delivery from those Calamities he was afflicted with by Providence, what reason was there for his engaging into such doleful and heavy Complaints? And for accusing God himself indirectly of Injustice, by his extravagant justification of himself? For after all, let our Afflictions be never so great, they don't afflict us so sensibly, if we are secure they will be at an end. (4.) These words spoken with so fervent a Zeal, if apply'd only to a Temporal deliverance, are in no wise suitable to the Piety of *Job*; or the stile used by the Saints, to aspire with such a vehemency at a Temporal deliverance; their thoughts and desires being always elevated towards God, and Spiritual matters. (5.) The words of *Redeemer* and *Redemption* made use of in this passage



Rom. the  
8th.

sage by *Job*; are so peculiarly chosen and design'd for the expressing of that *Great Good* and Salvation bestow'd upon Mankind, by God, thro' his Son, that the same ought not to be taken in another sense, without necessity; whereof there is not the least occasion here. And *S. Paul* with the same intent as *Job*, styles the Resurrection, *The Redemption of the body*. (6.) The words added by *Job*: *He shall stand the latter day upon Earth*, express so fully (according to the Genius of the Oriental Languages) the actions of a Redeemer, who is to judge the Quick and the Dead; as leaves not the least room for putting another sense upon them.

Morals con-  
tained in  
Book of Job.

In respect of Morality, 'tis impossible to conceive more sublime and more pure Sentiments of it, than are contained in this Book. It teaches us exactly, how far we ought to resign to our selves the Commands of God, and how we ought to put all our hopes in him, in the midst of our heaviest Afflictions; how we ought to Humiliate our selves before God, and that the only way to appear great in his Eyes, is to humble our selves; besides an infinite number of other Moral Rules, which will be obvious to those that peruse this Book.

Articles of  
Faith, of  
the Church  
before Mo-  
ses.

From all which I conclude, that the Divinity of the Ancients contained every thing that is essential to Religion; as for Instance. (1.) That God alone, who is Infinite, knows every thing, and fills Heaven and Earth with his Presence, ought to be Worship'd. (2.) That he is the Creator and Conservator of the World. (3.) That sinful actions, are committed only by his Permission. (4.) That God, according to his justice keeps a watchful Eye over the good and bad actions of Mankind, in order to reward or punish them accordingly. (5.) That our reward is not to be look'd for in this life, because God thinks fit to distribute here, Calamity and Prosperity indifferently to the Good and Bad. (6.) That besides God's general Mercy to all his Creatures, he has a peculiar one reserv'd for those that trust in him; and that against the last times there was prepared a Dictator, a Redeemer, a *Shiloh*, a blessed Seed, a Peace-maker, who was to deliver the Church from her Bondage, and destroys the Devil's Empire. (7.) That an entire relyance upon God's Mercy, and a true Faith in his Promises joyn'd to a sincere

sincere Repentance, were the only means to procure God's favour. (8) That Death as well as any other Enemies of the Church were to be subdu'd, and that at the Resurrection, God would deliver out of his hands those that were snatch'd away by him, from our Eyes. Those being the chief Articles of Faith, known to the ancient Church; I can't see, how we can deny them to have had a distinct and positive Knowledge of the Immortality of the Soul, and the Rewards and Punishments in the Life to come; and if the same has not been mentioned in express terms in these Books, whence we have traced the Divinity of the Faithful in most Ancient times; it was, because they judged it unnecessary; these being the Fundamental Principles to be supposed in every Religion; without which it would be impossible to implant the fear of God into the mind of the People.

I dare scarce venture to determine whether they had any knowledge of the Trinity, of Persons in God; *Whether they knew anything of the Trinity.* or whether they were quite ignorant of it: And yet I am inclined to believe, that they must have some from the words spoken by God at the Creation of Mankind; *Let us make Man in our Image, after our likeness*; as also those spoken by him to Adam, after his Fall: *Behold, Adam is become as one of us.* These words being very proper to raise an *Idea* of a plurality of God in the Mind, because the Divinity expresses her self as consisting of divers Persons; neither see I any reason why we may not believe that the first Church did dive into the sense of these words. Those who adhere to this Opinion, attribute also the knowledge of this Mystery to the *Jews*; for the proof whereof, they quote many passages out of their Authors; and especially in those Paraphrases call'd the *Chaldaans*, written by the *Jews*, there are not a few passages wherein the word of God is distinguish'd from God himself; as being two distinct Persons: As for instance, in the *Hebrew* it is said that Jacob vow'd a vow, saying, *If God will be with me, and will keep me in this way I go, then shall the Lord be my God*: Gen. 28. This is in the *Chaldaick* Paraphrase turn'd thus: *If the word of God will be with me; the word of the the Lord shall be my God.* Thus in *Leviticus*, the Chap. 26. words according to the *Hebrew* are thus: *These are the Statutes,*



Ch. 14.

Ch. 30.

*Statutes, and Judgments and Laws which the Lord made betwixt him, and the Children of Israel, in Mount Sinai by the hand of Moses. These in the Chaldean Paraphrase are thus: These are the Laws, the Judgments and Statutes which the Lord made between his word, and the Children of Israel. In the Numbers Moses says, Because you have turn'd away from the Lord who dwell'd among you; the Paraphrase says, Because you have turn'd away from the word of the Lord the Divinity of which dwelt among you; and as the said Paraphrast sometimes attributes certain actions to this word, it is very probable that he did consider as a Person, it being an old Philolophical Maxim, founded upon good sense, *actiones sunt suppositorum*. Of this you see an instance in Genesis, where Moses says, God remembred Rachel, and God hearkned to her, and opened her womb. The Chaldean has term'd it thus: And the word of the Lord remember'd Rachel in his mercy and goodness; and the word of God hearkned to the word of her Prayers.*

These passages, as they appear very consonant to the Truth, so, in my Opinion, they are sufficient to convince any considering and unprejudiced Person; tho' I must confess they will not bear the streis of an Argument, by way of Dispute. For it may be alledged, that in these Chaldean Paraphrases, they did intend no more by this distinction betwixt the word of God, and God himself, than we do when we make a distinction between God, and his Justice, and Mercy, without the least reference to any Plurality of Persons in the Unity of his Nature. Besides, suppose it were indisputable that the Authors of these Paraphrases had any knowledge of the Mystery of the Trinity, yet would not this be sufficient to evince, that either the ancient Jews, or the first Patriarchs had the same knowledge among them; since these Authors having lived since the time of Jesus Christ, might obtain this knowledge from the Christians. And this is the main Objection that can be made against *Retangelins*, and the other Modern Authors, who assert the Jews to have been acquainted with the plurality of Persons in God. All the Jewish Authors have lived after the Apostles, and those that are reputed to be more ancient, have nothing to plead for them but supposition. The Au-

thor

thor of the 4<sup>th</sup> of *Ezra* gives us several evident passages relating to that point of Christian Divinity, but this is a Piece not unlike the *Pimander* of *Trismegistus*, composed by a Christian.

To prove the knowledge of those in the first Ages of the World concerning this Mystery, and that these matters were transplanted by Tradition to the Pagans themselves, divers passages are quoted of such Philosophers as have spoken of the Mystery of the Trinity. St. *Austin* cites a great number of those passages out of the *Platonicks*, *Porphyre*, *Jamblique*, *Plotin*, *Proclus*, &c. Which plainly prove, a Lib. 10.  
De Civit.  
Dei. c. 29. plurality of Persons in God, and that his wisdom and his word, are distinguish'd from himself. *Porphyre* speaks of the Son of God, whom he stiles *πατρικὸς υἱός*, i. e. as St. *Austin* explains it, *Paternam mentem, sive intellectum qui paterna voluntatis est conscius*. And the said Father subjoins, *hunc autem Christum esse non credis, contemnis eum propter, corpus ex fœmina natum*. Another *Platonick* Philosopher declared, That the first words of the Gospel of St. *John*, wherein the Divinity of the Eternal word, as a Person distinguish'd from the Father, is so clearly set down, deserved to be engraven on the Frontispieces of all the Temples. There is also another *Platonick* Poet, one *Amelinus*, who, after having read those first words of St. *John*; *In the beginning was the word, and the word was God, and without him was not any thing made, that was made*; he cry'd out in a surprize, *Per Jovem, iste barbarus sentit cum meo Platone*. But yet all this appears no proof to me, that the Pagans before *Jesus Christ* had any knowledge of the Mystery of the Trinity; because all that has been cited out of the *Platonists*, they had borrow'd from the Christians. For it is certain, that *Porphyre*, *Proclus*, and the rest before cited, did live after *Jesus Christ*; and it is as certain, that the Christians during the first three Centuries of the Church, did entertain a constant Correspondence with the *Platonick* Philosophers, that Philosophy being the only that was taught then with applause, and therefore the Learned among the Christians apply'd themselves to the Study of that Philosophy. And as the Christians learned from these Philosophers



Conf. l. 8.  
c. 10.

Lib. 6. de  
Repub.

In Collect.  
Opuspei.

Lib. 10.  
Stromat.

phers the Prophane Sciences, so these got from the Christians their Divinity. This is so far beyond all dispute, that St. *Austin* declares to have seen a Treatise of a *Platonick*, wherein he had transcribed *verbatim*, the first Chapter of the Gospel of St. *John*; and *Proclus* another *Platonick* Philosopher, uses the word *Trinity*, and *Hypostasis*, which were found nowhere but in the Divinity Books of the Church. But what is to be alledged against *Plato* himself, who living a long time before the time of our Lord *Jesus Christ*, could not borrow his notions from the Christians? which nevertheless are pretended to be such, as sufficiently discover, that he had heard something of the Mystery of the Trinity. In a certain passage he says: *The word of God is a most divine word, which the Wise Man admires, and loves most fervently, knowing how after this Life he shall live and be happy.* In the same passage he says: *The Stars move according to the rules prescribed them by that word*; and in another place he calls this word, *the Son of the Good*, *ἐκ γοῦτος τῷ ἀγαθῷ*. There are also some foot-steps of this Mystery to be met with in the Oracles of *Zoroaster*. *The Father has procreated every thing, and bestowed them upon the second intelligence, which among Man is esteemed the first.*

It is therefore supposed that the knowledge of the Trinity being preserved among the *Jews*, came with them into *Egypt*, and some other *Eastern* Countries, with whom *Plato* kept a Correspondence. And to speak the truth, I see nothing that can well contradict this Supposition. I am not ignorant that the *Greek* Philosophers have taken many things out of the Books of the *Jews*, they maintaining a constant Correspondence with the *Eastern* Nations. *Clement of Alexandria* endeavours to convince them, that all what is good in their Books they are beholding for to *Moses* and the Prophets; for the confirmation whereof he alledges the words of our Saviour, *That all these that came before him were Robbers*: As if our Lord meant by these words, that the *Greeks* had enrich'd themselves with the spoils of the *Jews*. Among these *Robbers* says he, are the *Greek* Philosophers, who before the coming of *Jesus Christ*, drew what truth they had from the Prophets, and published

lish'd them for their own. But after all, I don't see how this may be made a sufficient Proof that the Patriarchs had any knowledge of the Mystery of the knowledge of the Trinity. *Plato's* Sayings must be look'd upon as Riddles, which admit perhaps of a far different interpretation than what is made of them. The term *Lord* so much celebrated among the *Platonists*, was according to the Principles of their Philosophy, nothing else than God's Understanding and Reason; the word *λογος* implying in its signification, both *Reason*, and a *Word*.

After all these Objections, it is my Opinion, that a distinction ought to be made betwixt the Church of the Patriarchs before the Deluge, and that, which succeeded the Deluge; it seeming very probable to me, that the Church before the Deluge, was acquainted with the Mystery of the Trinity. *Adam* in his state of Innocence, could not be ignorant of the Trinity of Persons in God, otherwise he must have had but an imperfect knowledge of *Divine Being*. Neither is it probable, that *Adam* could on a sudden forget, what he knew of this Mystery, and consequently it is not likely, he would keep it from his Childrens knowledge; which however was effected by degrees even before the Deluge, by the barbarity that overspread the World; and God did not think fit to revive the evident knowledge thereof, till in the latter times; so that if the Patriarchs since the Deluge, had some glimpses of it, it consisted only in a confused notion. I would not however consent with those who are of Opinion that the knowledge of this Mystery was transmitted to *Noah*, and his Children.

I will conclude this Chapter of the Divinity of the Patriarchs, with the words of *Epiphany*: From the Deluge to the time of Phaleg, there was no division in the World; no Sect, no Heresy, no Idolatry, no Judaism, no Grecism; but Truth was then taught in its purity, as we do now a-days in the Catholick Religion. And speaking of the Religion of *Adam*, he says: *Adam* was not Circumcised, and consequently no Jew; he was no Idolator, because he was no Greek; but as a Prophet, he knew both the Son and Holy Ghost. You see that this Father is altogether of our Opinion, to wit; that the Religion of the Ancients was not so straitly limited,

as

*The Church before the Deluge, knew of the Trinity.*

*The Opinion of Epiphany in Proemio Panarii.*



as some imagine ; and that in its essential part it was the same with that of the Christians : What he says upon this point, is agreeable to Truth ; viz. That the Religion of the first World, did approach without comparison much nearer to ours, than that of the Jews ; to verify which, we shall have many things to add hereafter.

#### C H A P. IV.

*In what manner God instructed Mankind before Moses, of the Antiquity of the Art of Writing, of the Prophets of the first Ages, of Enoch and his Prophecy.*

**A**FTER having taken a View of the Divinity of the Patriarchs, and the Churches under their Care, we ought according to the most natural method, consider, by what means the first Church received God's Instructions. In the Christian Church, the Ministers by God's appointment, did preach and instruct the People, pursuant to the Revelations made in the holy Scripture : The law of *Moses* had also its appointed Ministers, its Doctors, Scribes, and Interpreters ; besides which, they had their extraordinary Ministers, stiled Prophets ; both were ty'd to the strict observations of those Rules prescribed to them, by the written word ; but during the first Ages of the World, matters, were Translated after a somewhat different manner.

*The Origin  
of the Art of  
Writing.*

You may set this down as a certain Truth, that their Revelations were not digested in Writing then : A thing supposed and acknowledged by all such, as make *Moses* not only the first Author, or writer ; but also the first Inventor of Characters and Letters. Thus much is unquestionable, that we much look for the Invention of Letters in the *East*.

lib. 5.

The *Greeks* the most vain people of all the World, and who arrogate to themselves the Invention of all the Arts, yet are forc'd to acknowledge to have received their Letters from the *Phenicians*. *Herotode* confesses it was *Cadmus* that brought them into *Greece* ; and the *Greek Alphabet* it self is an evident proof

proof that their Letters owe their Origin to the Syrians; *Alpha, Beta, Gamma, Delta*, are true Chaldaick names, derived from the Hebrew, *Aleph, Beth, Gimel, Daleth*; *Diodorus Siculus* acknowledges the same thing: *These Phenicians says he, who did receive these Letters from the Muses, and afterwards communicated them to the Greeks, are the same who came into Europe with Cadmus.* This the word *Cadmus* it self sufficiently verifies, being originally Hebrew, and Phenician signifying Oriental. Of these it was that *Lucian* said?

*Phœnices primi, fama si credimus, ausi  
Mansuram rudibus vocem signare figuris.*

Pharfal.  
lib. 3.

The same is confirm'd by the Testimony of *Pliny*, when he says: *Ista gens Phœnicum in gloria magna litterarum inventionis.* And in another place he explains it more at length, but too long to be inserted here.

Hist. l. 5. c.  
12. l. 7. c.  
56.

This Opinion appears not only probable, but very certain; for Mankind being created and multiply'd first of all in the Eastern Countrys, it is plain, that the Letters, Sciences, Arts, Religions, and the Gods were transplanted thence with the Inhabitants. Those who look for further proof of this Assertion may find it in *Clement of Alexandria*, and in *Eusebe*. But tho' it is beyond all doubt, that the Letters and Art of Writing did come first of all out of the East, yet there remains a great difficulty yet, viz. To know in what time, or by what Nation they were invented in the East, for *Moses* was not the first inventor of Letters. I find not the least probability why the first Invention of them should be ascribed to *Moses*, (1.) It would not have been pass'd by in Silence in the History of *Moses*, the Art of Writing being the most excellent of all other Arts, as teaching us how to represent to our sight the words which are Invisible and in Corporeal; and since *Moses* has given us an account in what manner God commanded him to erect a Tabernacle, and provide the necessary Vessels for the Divine Service, it seems to me that he would not have neglected to let the World know by what means God instructed him to write his Law to preserve it from Oblivion. (2.) Doubtless *Moses* must have been taught this

Stomati lib.  
1. de Prepara-  
rat. Evang.  
l. 10. c. 6. 7.  
& 8.



Antiquit. l.  
1. c. 3.

this Art of Writing by God himself, who writ with his own Finger the Law on Stone Tables in Mount *Sinai*; it being much more rational to make *Moses* God's Disciple in this surprizing Art, than to judge God to have done it in imitation of *Moses*; and consequently it is not at all probable that *Moses* would have pass'd over in Silence so considerable a Circumstance, as God's being the first Author of the Art of Writing; and he having revealed the same to Mankind. (3.) The Sciences were already improved to a considerable degree in *Egypt*, before the time of *Moses*; this is evident from his own words, to wit; *That Moses was instructed in all the Sciences of the Egyptians*; and it is very difficult to imagine, how the Sciences could be improved to any high degree, without Letters or Writing. (4.) If *Job* is more ancient than *Moses* (which I look upon as unquestionable) and his Book is compiled from the true Memoirs of the same Age with *Job* (as it is apparent it was) this furnishes us with a most manifest proof of the antiquity of the Art of Writing before *Moses*; *Job* making mention of this Art himself, when he says; that pursuant to his Will his words might be written in a Book. (5.) There are few but know what *Josephus* says: That the Children of *Seth*, the Son of *Adam*, after having invented *Astrology*, and divers other Arts, because they had heard it told by *Adam* that the World should undergo a twofold Destruction, once by a great Deluge of Water, and once more by Fire; they erected two Columns, one of Brick-work, and the other of Stone, on both of which they writ the Precepts of the several Arts invented by them; because that in case the Column of Brick-work should not be able to resist the Force of the Water, that at least of Stone might preserve to Posterity the remembrance of these Arts, by what was written upon it. He adds that this Column of Stone, remained still in his time, in *Syria*. Tho' I shrewdly suspect the truth of this History, yet it shews that the Jews in *Josephus's* time, believed the Art of Writing to be much more ancient than *Moses*, much less that they should have ascribed the invention thereof to him. (6.) *St. Austin* is of the same Opinion, for tho' he rejects as obscure the Book of *Enoch*, yet he believes that the same *Enoch*, the 7th man after *Adam*, writ a certain Treatise of Divinity,  
Scripssse

*Scripsisse quidem nonnulla divina Enoch, septimum illum ab Adamo, negare non possumus; cum hoc in Epistola Canonica Judas Apostolus dicat.* And for this reason I can't agree with Polydore Virgil, when he says, that the Opinion of Eupoleme and Eusebe is most certain; to wit, that Moses who is much more antient than Cadmus, is the first Inventor of Letters, which he communicated to the Jews, and these to the Phoenecians, from them they were at last transmitted to the Greeks. It does not appear to me, that Eusebe cited by Polydore for his Opinion, did ascribe to Moses the first Invention of Letters. Eusebe and Clement of Alexandria (whom Eusebe has transcribed in this as well as several other passages) make Moses only the Author of the first Grammar, a thing very different from the former; the chief and most proper thing belonging to the Grammar, being to put words in their due order, to frame a coherent discourse; if that, supposing it to be true, that Moses was the first Inventor of Grammar, this would not imply him to have been the first Author of Characters, and Letters; and it is certain, that if Moses was not the first Inventor of the Art of Grammar, he brought it to a great perfection. For I am easily perswaded that he was the first who writ in an orderly and elegant Style; and that he is the most ancient of all the Writers that ventur'd upon the writing of an entire System or Body of History, and well digested Laws, to preserve both form and oblivion.

This being supposed, there is but little doubt to be made, but that the ancient Patriarchs were guided by those Revelations made to them *viva voce*; and if any of them writ any thing, it was only for the use of their own Family, and not communicated to the Church, who had no Holy Scripture before Moses. We have shewn in the preceding Chapter, that the Memoirs from whence some Prophet among the Jews did compile or translate the Book of Job, were of an ancient date, and in all probability written by Job himself; so that there was some Writing before Moses, but this was not made publick, and known only to a few. It was questionless to supply this defect of Writing, that God held such particular and frequent Conferences with the ancient Patriarchs. We read that he after spoke to Noah, and prescribed to him at large a Model how to build the Ark, and what Creatures

De rerum  
invent. lib.  
i. cap. 9.

Præp.  
Evang.  
l. 10. c. 6.  
Stromat.  
lib. 10.

The ancient  
Fathers  
were in-  
structed by  
God him-  
self.

Should



should be admitted into it. So soon as the Deluge was over, God renewed his former Correspondence with *Noah*, and his Alliance with Mankind, by a very long Harangue. *Moses* gives us an account in what manner God appeared and spoke several times to *Abraham*. Whence it is evident, that it was not an extraordinary thing in those times, God not permitting that his Church should be destitute of somebody or other with whom he could enter into a Correspondence, and employ him as his mouth to the People, who received his words as Oracles.

The Prophetic  
Spirit hereditary.

Adam a  
Prophet.

I may I judge assert further, that the Spirit of Prophecy was Hereditary, at least to those that were elected by God to be the Chiefs or the Heads of the Families of the Patriarchs. Thus all those named in the 5th Chapter of *Genesis*, viz. *Adam*, *Seth*, *Enos*, *Cainan*, *Mahaliel*, *Jared*, *Enoch*, *Methuselah*, *Lamech*, and *Noah*, were all Prophets. Concerning *Adam* it admits of no doubt; for since the Church of his time could not subsist without a Guide and Teacher of the Truth, it could be no other than *Adam*, the first Original of Mankind. Besides, that no body could be more proper to instruct his Children, and that he had been an eye-witness of the Creation. Where could his Children receive more certain Instructions, than from himself? Besides, that it is not in the least probable, that God would withdraw the Spirit of Prophecy from the Parent, and bestow it upon his Children, and Disciples. *Lamech* the Father of *Noah* was doubtless also a Prophet; he foretold at the Birth of his Son, that it was to be he with whom God would enter into a Confederacy, not to curse the Earth hereafter; i. e. not to afflict the World with the same terrible Calamities as he had done in the Deluge. This is the sense of the words of *Lamech*: *This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed*, which according to my Judgment ought to be read, *which the Lord shall curse*. For I am not of Opinion that *Lamech* did reflect on the first malediction of God after the fall of *Adam*, *Cursed is the ground for thy sake*; but speaks of that Curse which God was to send upon Earth by the Deluge.

Gen. c. 5.  
v. 19.

*Enoch* was without all dispute the greatest Prophet of the first Age of the World; *Moses* tells us, *that he walked with God*; which does not imply only an honest virtuous Man, as the words *walking before the Lord* do;

do; but expresses his constant and most peculiar Correspondence with God; and therefore *God took him*, <sup>v. 24.</sup> *and he was not*; or as St. Paul expresses it, *God took him, that he might not see death*. This Enoch is highly celebrated in the Church for two things; First, for his being taken up into Heaven; Secondly, for his Prophecy, which St. Jude has consecrated, by inserting it in his Epistle, *Enoch the seventh from Adam, Prophecy'd of these, saying, Behold the Lord cometh with ten thousand of his Saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodlily committed, and of all their hard speeches which ungodly Sinners have spoken against him*. There are divers passages in this Epistle, which puts those who look upon it as Canonical to no small trouble. The Combate betwixt the Archangel Michael and the Devil about the Body of Moses, is not to be found in any Authentick Piece. Origen says, this History is taken out of a certain Treatise called *ἀνάβασις μοϋσεως*, or the *Ascension of Moses*; and in the Hebrew, *Pethirath Moche*; i. e. the departure of Moses. Epiphane frequently mentions this Treatise, adding that the Hereticks had it in great esteem among them, being full of Fictions and Fables. But what is more surprizing is, that the Author of this Epistle plainly charges St. Jude with taking for an undoubted Truth the Fable of the Angel's having committed Fornication with the Daughters of Men, before the Deluge, which produced the Race of Gyants. For he <sup>v. 7.</sup> says, *that the Cities of Sodom and Gomorrah gave themselves over in like manner to fornication, viz. as the Angels he had mentioned just before, who kept not their first estate, but left their habitations*. He charges the Angels with the same Crime as those of Sodom and Gomorrah; i. e. to have gone after strange flesh, and committed fornications. Tis this that makes some imagine that St. Jude was not the true Author of this Epistle, but rather some Pious and Zealous Person among the Primitive Christians, who are apt to be too credulous in receiving many things for Authentick, without sufficiently examining the Matter.

Among these there was a certain Treatise written under the name of *Enoch*, much admired by the Ancients. Tertullian enrols it for a Divine Piece, and is much concerned it should not be received as such by

*Reasons why S. Jude his Epistle is questioned as Uncanonical.*

*Lib. 3. De Principiis.*

*De habitu mulierum. c. 3.*



The first  
Christians  
over-casie  
in receiv-  
ing some  
Books.

the World; *Because*, says he, *Enoch has in this Book Prophecy'd of our Lord, we ought not to reject it.* And here it is to be observ'd, that it was a certain Principle receiv'd among the first Christians, to receive without much difficulty or previous examination, every thing that spoke in favour of Christianity, or *Jesus Christ*. In the same passage, upon the credit of the before-mentioned Treatise, he tells us that these revolted Angels, that had carnal copulation with the Daughters of Men, taught Women the Art of Painting themselves, and divers other immodest ways of Cloathing used among them afterwards. And in another Work, *Tertullian* traces the origin of Idolatry, Astrology, and divers illicit Arts, as far as these revolted Angels marry'd to the Daughters of Men; and upon the Credit of this Treatise, that the Fathers of the second and third Centuries; as *St. Irenaeus*, *St. Cyprian*, *Lactantius*, &c. have taken this Fable of the Marriage of the Angels with the Daughters of Men, for real truth.

De Civit.  
Dei, lib. 15.  
c. 23.

The Age *St. Austin* lived in was more quick sighted, and less credulous, as you may see by *St. Austin's* words. *We can't deny*, says he, *but that Enoch has written something that is Divine, by reason of the Authority of St. Jude, who mentions it in his Epistle; but it is not without good reason, that the said Book was not admitted into the Canon, which was preserved in the Temple of Jerusalem, and committed to the care of the Sacrificers.* *St. Austin* hints plainly this Piece to have been very suspicious, by reason of its great Antiquity, and the uncertainty they laboured under, to know whether *Enoch* was the true Author of it; since they could not fix upon the Persons who had so long preserv'd and transmitted it to Posterity. For the rest, what is related in this Book (in the name of *Enoch*) of the Gyants progenerated by Angels, and not by Men, favours so much of Fiction, that the most judicious Persons judge it ought not to be fathered upon *Enoch*. This Book continu'd for a long time in darkness, 'till in the beginning of this Age, the Learned *Joseph Scaliger* recover'd some part of it; or rather, if I mistake not, the whole; for he quotes the fragments that follow the first Book of this Book, as if he had read the whole, whereof he has left us considerable Fragments, in his Annotations upon the Chronicle of *Eusebe*, which I have a strong temptation to Transcribe, and Translate word by word, from

from the *Latin Version* of Kircher, in his *Egyptian Oedipus*.

It happened, that when Men multiply'd, they begat handsome and lovely Daughters: The Angels falling in love with them, told one another; let us choose Wives from among the Daughters of men. Semixas their Prince told them, I fear they will not comply, and then I shall alone be guilty of an enormous Sin; they answered, we will all swear and engage one another by an Oath, that we will not recede from our Promise, 'till we have accomplish'd our whole end, and accomp'ish'd our whole design. This they swore and engaged themselves by a mutual Oath. There were 20 of them who on the day of Zared, ascended the Mount Hermon, which name they gave it, because of the execrable Oath they had taken upon the said Mountain: and their mutual Confederacy. These are the names of the Princes; (1.) Semixas their Chief, (2.) Artakup's, (3.) Arakiel, (4.) Kababiel, (5.) Orammame, (6.) Ramiel, (7.) Sappinck, (8.) Zachiel, (9.) Balchiel, (10.) Azazel, (11.) Pharmarus, (12.) Amariel, (13.) Anagumas, (14.) Thausael, (15.) Samiel, (16.) Sarinas, (17.) Ebumiel, (18.) Tyriel, (19.) Jamiel, (20th) Sariel. These and all the rest took Wives in the year of the World 1170, and continued their Copulation 'till the Deluge: Out of these Wives came forth three sorts of Children; the first Generation were Gyants, these Gyants procreated the Naphilins, and the Naphilins the Eliuds.

The 10th of these Angels named Azael or Azazel, instructed Mankind in the Art of making of Swords, Curasses, and other War-like Instruments, and taught them the use of Metals; especially of Gold and Silver, for an Ornament and Pride of the Women. They also taught the Art of improving Nature, to make Paints and Ornaments of Precious Stones: The Sons of men being taught these Arts by their Daughters and Wives, did employ them to corrupt the Saints, with such success, that a general Corruption was introduced among all sorts of men upon earth. Semixas their Prince and Head, did shew them the way of Exercising their Passion, i. e. to commit Violence; and gave them an insight into the Vertues of Herbs. Pharmarus the 11th among them, taught them the Magical Art, Enchantments, Divinations, and how to untie the knot of Witchcraft. Balkiel the 9th, in order taught them the Art of Judging by the Stars; the 8th the Art of Divination by the Air: The 3d by the Signs drawn from the Earth, and



the 7th by the different appearances of the Moon. All those secrets they revealed to their Wives and Children. Afterwards the Gyants began to feed upon man's flesh, whereby a great part of Mankind being destroy'd, the rest or remnants, who had felt also the effects of their Barbarity, sent their cries unto Heaven, to put him in mind of their Miseries. Then the four Principal Celestial Angels, Michael, Raphael, Gabriel and Uriel, looking down upon Earth from the highest of Heavens, and seeing the vast quantity of Blood that was spilt, and the most horrible Crimes and Iniquities, told one another, do you observe the Spirits and Souls of men, who groaning under their Afflictions and Oppressions, send their cries to us to represent their Misfortunes, and Prayers before the Throne of God. Therefore these four Arch-Angels, approaching the Throne of God, said: O God, thou Christ the God of Gods, Lord of Lords, the Throne of thy Glory remains unshaken in all Ages, and in all Generations; and thy name is blessed from Ages to Ages, For thou hast created every thing, and hast Power over every thing, nothing is hid from thee, but all things are discovered in thy Presence; thou seest all, and no body can escape thy Knowledge. Thou seest how many Evils are committed by Axaël, how many Sins and Iniquities he has introduced into the World, and there is nothing but fraud and imposture upon Earth. For he has revealed to Mankind the heavenly secrets, and Mankind attempt to dive into those Laws and Secrets. The Sons of men have conferr'd all the Power on Semixas and his Companions, they frequent the houses of Men, defile their Virgins, lay with their Wives, and teach them all manner of Crimes, and all the Instruments of Fornication. Now look down to see how the Daughters of men bring forth Gyants: This Mungril and Bastard Generation, spread all over the Earth, has fill'd the Universe with Iniquity; look upon the Souls of men deceased, whose Prayers and Sighs are sent us to Heaven, without intermission, against the Erroneous Iniquities committed on Earth. Thou knowest all their Actions, thou seest them, thou sufferest them, and does not tell us what remedy ought to be apply'd against all those Evils. Then the Highest began to utter himself, and the Holy and Great Spoke, and sent Uriel to the Son of Lamech: Go, said he, to Noah, and tell him in my Name, hide thy self, and disclose to him the approaching end of all things, and how the Earth is to be destroy'd. Give Instructions to the just Son of Lamech, how he must manage himself, and his Soul shall be preserved

preserved alive, and he escape death for ever, and a Plant shall come forth from him, that shall live from Ages to Ages. Next he spoke to Raphael, go Raphael, and throw Axaël, with hands and feet ty'd into Darknes. Open also the Desart in Dodoel, throw him upon the Rocks and sharp edged Stones, cover him with Darknes, and let him dwell there to Eternity; tie a Band over his Eyes, and he shall see no light, and on the day of the Judge, when he shall be call'd to Judgement, he shall be condemn'd to the Fire. Thus the Earth, which was corrupted and embroiled by the Angels, shall be restored; make the Earth to know the means of her Cure, that she may be cured of her Wound, and that all the Sons of men may not be destroyed. These things are said according to the Mystery told and taught by the Angels to the Sons of men, whence proceeded the Destruction of the Earth, by the Instructions of Axaël, whence all the Sins draw their Origin. As to Gabriel, he told him, go thou Gabriel, to the Gyants, to the bastard brood of the Children of Fornication, and destroy all the Children of the Angels from among the Sons of men, make them engage and fight against one another, 'till they are entirely extirpated. The length of their days shall not approach to those of their ancestors, who hoped to live for ever. The length of their years shall not exceed a hundred: Lastly, he spoke to Michael, Go thou Michael, tie Semixas and all his Fellows, as many of them as have defiled and Copulated themselves with the Daughters of men, during the time of their Pollutions. And after the Throats of the Gyants are cut, and they know the loss of their dear Children, thou shalt fetter them in the dark places of the Earth, 'till that day comes, when they shall be called to Judgement; the day of destruction of all things, the day of final Judgment from Age to Ages. Then he shall be thrown into the Chaos of Fire, and be tormented in an everlasting Prison; and after their Condemnation they shall be thrown among them, 'till their Generations are at an end. As to the Gyants, that are composed of Spirit and Flesh, they shall be stiled Evil Spirits, upon Earth; that their Habitation may be upon Earth. These Spirits, I say, come from the Bodies of those that have been Progenerated, partly by Men, partly by the Angels; shall be Evil Spirits. The beginning of their Creation and Origin of their Foundation shall be, to be Evil Spirits upon Earth. And these are the Spirits of the Gyants dispersed in all places, unjust Spirits, who destroy, attack, fight and overcome the Earth. They don't eat, but abstain from

The second  
Fragment.



Meats, they produce Illusions by Apparitions, being Subject to sudden Changes. For the rest, these Spirits shall arise again with the Sons of Men, and such Women as draw their Origin from them. After the death and destruction of the Gyants, the Naphilins procreated by them, shall strengthen themselves upon Earth: Great Spirits and of endless Fame, come from their Souls like from the Flesh, and they shall introduce Corruptions into the World, till the day of Judgment; which shall put a final Period to the great Age.

The Third  
Fragment.

As to the Mountain on which they took the Oath, with Execrations, it shall always be covered with Snow, Frosts and Ice, Cold shall always dwell there, and may the Dem never fall there without a Curse, till the last day of Judgment. Then it shall be burnt, and thrown into the deep; where it shall melt like Wax before the Fire, and be destroyed with all that belongs to it, and to you Sons of men I say, that my Anger is raised against you and your Children; Your best beloved shall be destroy'd, and your dear Children die; they shall be cut off from the whole face of the Earth. The Years of your Life shall for the future not exceed 120 Years, and don't flatter your self with a longer life; there will be no way left to avoid it; because the Anger of the King of the Ages is kindled against you. Don't imagine it to be possible for you to avoid these things. These are the so much celebrated Fragments of Enoch.

Observati-  
ons upon the  
said Frag-  
ment.

Besides the rarity of this Piece, it shews it self to be a Fragment of the same Book of Enoch, so much esteem'd by Tertullian and the Ancients of that Age; because it contains every particular Tertullian had taken thence and quoted in his Treatises, *de Idololatria*, & *habitu mulierum*, viz. That those Sons of God, who married the Daughters of Men, were Angels, that withdrew themselves from the purity of their Off-spring; that these thus corrupted Angels taught men, the Magick Art, Astrology, the Instruments of War, the Art of painting of Women, the use of Jewels for Ornaments, the strength and vertues of the Vegetables, Enchantments, the Art of managing Metals, especially Gold and Silver.

Credulity of  
the Anci-  
ents.

This leads us unto a remarkable consideration, to wit, that the Ancient Christians being an honest and credulous sort of People, and such as used to embrace and receive as authentick works, containing such notorious falsehoods, and ridiculous Fables, so we may by the by take this for a Rule, that we lie under no obligation of submitting to their Judgment, but may without committing

mitting the least Crime, appeal from them to a more infallible Tribunal.

All the Learned of our time are fully convinced, that this Fragment of that work, which pass'd under the Title of the Book of *Enoch*, was the Product of an Impostor. But, what surprizes me is, that some of them, have judged it to be the work of some or other of those *Jews*, that lived during the interval of time, betwixt the Captivity of *Babylon* and our Saviour's Birth; this is the Opinion of *Scaliger*, of *Isaac Vossius*, of *Gale* in his Animadversions upon *Jambli*, and of *Athanasius Kircher*. They put too great a value upon it, by allotting it so much of Antiquity; it being plainly apparent to me, that this Piece was Compiled, since the Origin and Establishment of the Christian Religion by one of the *Fanaticks*, wherewith the Ancient Church was much pestred, who made a terrible medly of the *Platonick Philosophy*, and the *Christian Divinity*, to be short, it was done by an Author, like those of the *Sybilline Oracles*, of the *Dialogues of Mercury Trismegist*; the *Revelations of Aadiab the Babylonian*, the *Visions of the Shepherd*, and such like Pieces; it was some *Montan*, some *Hermes*, or such like a *Fanatical Author* of that Age; my Opinion I found upon the following reasons. (1.) The Original of this Book was written in *Greek*, that produced by *Scaliger*, was in that Language, and so was that known to the Fathers; because, the greatest part of them, understood neither *Hebrew* nor any other of the *Oriental Languages*; an evident demonstration that this Book was not Compiled by any of the *Jews*, that inhabited either *Palestine*, or *Chaldea*; because they always writ in *Hebrew*, or in some or other of the *Hebrew Dialects*. 'Tis true, *Drusius* quotes a certain *Rabbi Menakem*, who mentions this Book of *Enoch*; and says, that their late *Cabalists*, and among the rest the Author of the Book, entitled *Zoar*, make mention of it. But notwithstanding this, there are no Signs of this Book to be found among the *Jewish Books*, and it is more than probable, that had they had in their Possession a Book the Title whereof promised so much of Antiquity, they would not have suffer'd it to be lost. Besides, that these *Cabalists* cited by *Rabbi Menakem*, don't tell us in what Language this Book was written. Perhaps they saw it in *Greek*, and they being great admirers of Fictions, especially such as tend to the aggrandizing of the glory of their

*The Book of Enoch was not the Product of one, who lived before Jesus Christ.*

*Four Proofs thereof.*

*Drusius de quaestis per Epist. 102.*



their Nation, and the Patriarchs, did think fit to adopt, and recommend it to their Disciples. For the *Thal-mudists*, who are more ancient than the *Cabalists*, say not a word of it; and there is no question they would have produced this Book, had they had it in their hands, and known it.

*The Author of this Book, ignorant in the Hebrew.*

(2.) The Author of this Book, was so far from being a Jew, that I am fully convinced he did not understand Hebrew; because the words *Artakuph*, *Pharmanis*, *O-rammamé*, &c. are no Hebrew Names, neither have any Analogy with the Hebrew Language; and it is by this Mark Hottinger did find out the Author of this Book, to be a *Grecify'd Jew*; who had no insight into the Hebrew or Holy Language. (3.) Add to this, that this work contains nothing of the true Character of the ancient Jewish Writers; because the Ancient *Cabalists* of that Nation, used to write their works in an Alegorical stile, like Riddles, which made them very difficult to be understood, being full of an affected profound obscurity; as you may see in the Book of *Zoar*, which is written in a more obscure manner; and in another, called *Jet-fra*, which being ascribed to *Abraham*, contain an Explanation of the Mysteries of the 32 Rules of Wisdom, as also an Explication of what they call *decem Sephirot*. But the Author of the Book of *Enoch*, if he has this common with the *Cabalists*, to run out frequently into impertinent Stories, he tells them at least in a very plain manner.

*The Author was a Christian and no Jew.*

(4.) I think it is evident, that the writer of this Book was a Christian, or who at least had been well versed in the writings of the Christians; for he makes frequent allusions of the Texts of the *New Testament*, and in most of his Fictions imitates the Visions of the *Revelations*. As for instance, is is not very plain that what he says of the Souls and Remnants of Men slain and devoured by the Gyants, and their cries sent to Heaven, for vengeance of their Blood; is done in imitation of what St. John says in the *Revelations*, that the Souls of the Martyrs sent their cries from the Altar, for revenge of their Blood upon the Inhabitants of the Earth. This same Vision is evidently founded upon an Opinion that the Ancient Christians had, that the Souls of the Deceased were enclosed in a peculiar place after their death; for this pretended *Enoch* represents these Souls as crying from a fathomless Abyis, so as that their voices could

could scarce reach to Heaven. (5.) What he further adds of the Angels, that heard the cries of these Souls, and represented their Complaints before the Throne of God, is taken out of the *Platonick* Philosophy, according to which, there are certain Spirits of an inferiour rank than God, whom they call'd *Demons*, who were like Mediators between God and Men, and like Messengers who represented their Prayers to God, and his Commandments to Men upon Earth. Perhaps this might also have been done in imitation of that Passage in the *Revelations*, where St. *John* speaks of an Angel holding an Incense of Gold fill'd with Perfumes, which are the Prayers of the Saints, to offer them before the Throne. (6.) The command given to *Raphael* against *Axael*, to throw him into darkness, with his hands and feet ty'd together, is copy'd word by word from that Text, when our Saviour says tie (the Bad Stewards) *hands and feet*, and throw them into *Darkness*. (7.) What our Impostor says in the same place, that at the day of Judgment he shall be condemn'd to the Fire; is not that plainly taken from the 25th Chapter of *Matthew*, and the 19th Chapter of the *Revelations*; where the former process of the day of Judgment is represented. In the first Passage it is said by the Cursed, *Depart into Everlasting Fire prepared for the Devil and his Angels*. And in the second, *Satan is thrown into the Lake of Fire and Brimstone*. (8.) The Command given by God to *Michael*, to fall on *Semixas*, the Chief of the Rebellious Angels, and shut him up in the dark recesses of the Earth, during 70 Generations, is said absolutely in imitation of the 20th of the *Revelations*, where an Angel by God's Command fetters Satan, and throws him into an Abyss for 1000 Years. (9.) That this Impostor tells us of God's Command, to set the Gyants at variance among themselves, in order to their destruction, is said in imitation of the Fable of *Cadmus*, who having sow'd the teeth of a Serpent, he had kill'd before, they produced armed Men, who turn'd their Swords against, and kill'd one another, which shews that the Author of this Piece was no Jew; the Jews not entertaining any Commerce with the Greeks, and being ignorant in their literature; Besides, that they were very cautious in intermixing the Fictions of any Foreigners with their own, whom they look'd upon as declared Enemies of their Religion; So that it is evident, this Author was rather one of these

*Pseudo*

See S. Au-  
stin de Ci-  
vit. Dei l.  
9. c. 13. 14.  
15, 16.



De Civit.  
Dei, l. 15.  
c. 11.

De Princip.  
l. 1. c. 5, 6,  
7, 8.

Isaac Vof-  
sius is of the  
same Opin-  
ion.  
De Sybil.  
p. 64.  
Sect. 2. c. 3.  
De Myfte-  
riis.

*Pfendo Christians*, who in their Writing used to make a medly of Fables, Philosophy, and Divinity. (10.) What is further related by this Impostor, that the Souls of the Gyants after their decease, shall turn into *Evil Spirits*, to afflict Mankind on Earth, is a plain Tenet of the *Platonists*, who are of Opinion that ill Men after their death shall turn into Evil Dæmons, and noxious Spirits, for a plague to the Inhabitants of the Earth. This is proved at large by St. *Austin*, especially from the words of *Apulejus*: *The Souls of Men become Dæmons, after the separation from their Bodies; the Souls of such as have been good, are turn'd into Lares, i. e. Tutelar Domestick Gods; but the Spirits of the ill Men turn into Lemures & Larvæ, i. e. into Spectres, and other malign Spirits, who frighten People in the Night time.* 'Tis from this Philosophy *Origen* has borrow'd his Opinion, according to which, the Souls of Men are turn'd into *Dæmons*, and these again (by continued circulation) into Men.

Considering all these Reasons, I think it beyond all doubt, but that *Scaliger*, and those who adhere to his Opinion were much mistaken in their assertion, that the Author of this Work was a *Jew*, who translated it out of the *Hebrew*: This is expressly mention'd by *Tho. Gale* in his Annotations upon the Book of *Jamblick*: *Liber Enoch habet dubiè ex Hebræo in Græcum conversus est.* 'Tis more likely he was a *Platonick* Philosopher turn'd Christian; but who having retained the Principles of his Philosophy, and the *Greek* vanity of being fond of Fictions; this join'd to an Enthusiastical Spirit, dreaming of Visions, produced such a Medly as this: The Spirit of Phanaticism being very frequent among the Hereticks of the first Century of the Church: This makes me suspect that this Book did come first to light in *Tertullian's* time, a Person the most inclin'd of any in the world to countenance a thing of this nature; being not only very credulous, but also infected with Fanaticism, and a Follower of *Montanus*, that quoted Visions, and who assumed to himself the Title of the *Great Consolator*, or Comforter promised by *Jesus Christ* to his Apostles. This further convinces us of another mistake of *Scaliger*, when he asserts, that the passage of the Prophecy of *Enoch*, mentioned by St. *Jude*, was taken out of this supposititious Piece. I am rather apt to imagine, that the Epistle of St. *Jude* did give an opportunity

opportunity to this Impostor to put his forged Piece upon the World, as supposing that there had been formerly such a Prophecy composed by *Enoch*, which *Jude* had seen and read; but that the same being not extant then, he thought if he put into the World a supposititious Book under the name of *Enoch*, it might easily pass for the same, with that cited by St. *Jude*; therefore it is not my opinion that that passage in St. *Jude* relating to the last Judgment, is borrow'd from any unknown Piece than extant under the name of *Enoch*. I am rather apt to believe that *Jude* had taken it from Tradition. These of the *Jews* were extremely corrupted, and the most of their Doctrines they stiled *Cabbala Mosis è monte Sinai*; i. e. Traditions brought from Mount Sinai by *Moses*, nothing but Fictions. But the Holy Writers of the New Testament, who were guided by a supernatural and infallible Light, knew how to distinguish Truth from Fables, out of which they chose nothing else but what was agreeable to Truth.

In all probability it was from these Traditions that the Writers of the New Testament did take many things not mentioned in the ancient History; as the Combate betwixt *Michael* the Archangel, and the Devil, about the Body of *Moses*, mentioned by the same St. *Jude*, what St. *Paul* says of *Janus* and *Jambres*, the Egyptian Magicians, who withstood *Moses*; these names being no where to be met with in the Sacred History of *Exodus*. What St. *Paul* says, that *Moses* when on the Mount *Sinai*, cry'd out, *I exceedingly fear, and quake*, are words not to be read in the History of the Publication of the Law. *Origen* is of Opinion, that there were many Circumstances of this nature unknown to the *Jews*, tho' not related in Writing by *Moses* and the Prophets; for instance whereof, he gives us the name of *Beelzebub*, the Prince of the Devils; which, says he, makes it probable, that they knew many other things, either by Tradition, or some private Treatises. 'Tis not to be deny'd, that certain matters might be preserved (as *Origen* will have it) in some of the Jewish Books, and among them perhaps the Prophecy of *Enoch*, mentioned by St. *Jude*, but from thence no inference is to be made, that there was preserved a Book peculiarly attributed to *Enoch*, among the *Jews*, before our Saviour's time; it having been sufficiently shewn, that there

was

Certain  
Passages  
of the N. T.  
not found in  
the O. T.

2 Tim. c. 3

Epist. to the  
Heb. c. 12.

Tom. 19.  
upon St.  
John.



was never extant any other Piece under that name, except what we told you was compiled by some Impostor among the Christians.

## CH A P. V.

*Of Balaam, his Character, and Prophecy: He was neither a Sorcerer, nor false Prophet.*

*The Spirit of Prophecy hereditary to the Posterity of Noah to Moses.*

Gen. c. 11.

**T**HUS far we have given you our Opinion concerning the Prophets that lived before the Deluge. Neither was the Succession of Prophecy discontinued in the following Ages; it being certain, that God did not suffer the antient Church to be at any time without her Guides, inspired immediately by the Spirit; God in his wisdom knowing, that since the Church was then unprovided with the Holy Scriptures, and any other Sacred Writ, it was absolutely requisite they must be enlightned by the Divine Oracles, and Prophets. It is not very certain whether all the Patriarchs descended from *Noah* and *Schem* to *Abraham* (mentioned by *Moses*) were Prophets. On the contrary, according to the Tradition of the *Jews* (which in this Point ought not to be rejected) says, that *Serug*, *Nahor*, and *Thare*, the Father, Grandfather, and Great Grandfather of *Abraham* were Idolaters, and the first Inventors of Images. But it is unquestionable that *Noah* was a most excellent Prophet; and that he living 350 Years after the Deluge, *Abraham* was no less than 58 Years of Age; so that supposing, that even betwixt *Noah* and *Abraham* there had lived no other Prophet, the Church had not been destitute of the Spirit of Prophecy. Whereas it is very probable that *Schem* was likewise a Prophet, because he was to be the Head of the Church of his time, the Father of the Family of God, and the source whence the Nation of the *Israelites*, the holy People of God, and our Saviour *Jesus Christ* himself (after the Flesh) were to deduce their origin. The same may be supposed of *Arphaxad*, of *Salah*, of *Eber*, and of *Peleg*; to wit, that they were Prophets: Unless it may be alledg'd, that *Noah* and *Schem* were the only two Prophets of that time; and that these two were sufficient, because the Church was then comprehended within a small number. After the division of  
the

the Languages, there is no question but God also dispersed his Spirit of Prophecy, the Church being then not comprehended within the limits of one Family or Nation, as it was before. God had some chosen Persons among the whole Posterity of *Noah*; and therefore when he divided that Family by the confusion of the Languages, he did questionless impart this Spirit to them, to enlighten and lead them into the Path of Salvation, which could not be done without the Prophets. I don't speak this by guess only; you see *Job* among the *Arabians*, a Person not inferior to any in the Spirit of Prophecy; nay his Friends seem'd to be endow'd with the same Gift, for *Eliphas* relates a most surprizing Vision of his own. Among the *Canaanites* we Ch. 4 have *Melchisedec*, the great Sacrificer of the Sovereign God, and an admirable Type of our Saviour *Jesus Christ*, so that we can't question his having been a Prophet. All the Nations descended from *Noah*, had the prerogative of the Spirit of Prophecy preserved among them, 'till the time of a regular Constitution of the *Israelite Church*, after the Family of *Abraham* was become a People, and this People was framed into a Commonwealth, by the Law of *Moses*, and put into the Possession of the Land, where they were to have their fix'd Habitation by *Joshua*. This is apparent from the History of *Balaam*, who lived among an Idolatrous People; but such a one as was not destitute in all appearance no more than the other Nations of some chosen People of God. This *Balaam* being one of the Prophets of that period of the Church, the History whereof is our present subject; and there being certain extraordinary, or rather surprizing Circumstances that attended his Prophecy, he must not be pass'd by in silence here.

And here I am free to own, that I can't agree in Opinion concerning many things said by the Writers and Interpreters of this *Balaam*, whom they make a *Balaam* no False Prophet, a Magician, and that dealt in Enchant-  
ments: i. e. a false Pretender to Miracles, who impos-  
ed upon the People by Illusions, and who pretended to  
dive into secret Affairs by the assistance of the Devil.  
This is the Opinion of the Learned *Isaac Vossius*, and of  
all the rest. *Steuken* Bishop of *Agobio* upon the Book  
of *Numbers*, ch. 22. says thus of him: *This Balaam*  
*was just such another Prophet, as Mercury Trismegistus* De Sybil  
was c. 7.



was amongst the Egyptians; like the Sibyls in other Nations; who, tho' their Prophecies proved for the most part true, yet were they Idolaters; as Zoroaster among the Persians, Orpheus among the Greeks, Abaris among the Hyperboreans, and Zamoxis among the Getes. I can very well discover in *Balaam* all the Characters of an ill Man, but not of a false Prophet, and Idolater. A false Prophet is he, who either pretends to be inspired with the Spirit of Prophecy, when he is not, or who, in order to Prophecy, implores the assistance of supposititious Gods; as the Prophets of *Baal* did call upon the *Baalims*, for the miraculous confirmation of their Sacrifices, whilst *Elijah* adored the true God. Or else such a person as enters into a Correspondence with the Devil, and Consults with him; or such an one who delivers false Divinations instead of true ones; as the Oracles of *Delphis* used to be conceived in ambiguous terms, which begot those Gods the Names of *λογίας*, i. e. Ambiguous. Nothing like all this is to be met with in all the History of *Balaam*.

Numb. 22.  
v. 8.  
Reasons for  
Balaam's  
being no  
false Pro-  
phet.

(1.) You see that when the Messengers of *Balaac* came to fetch him, in order to Curse the People of *Israel*, he told them, *Lodge here this Night, and I will bring you word again, as the Lord shall speak unto me*; which shews that he profess'd to have no other Correspondence but with God; for had he been a false Prophet, he would have told them *Hay*, I will call upon the Demons, and then tell you what I am able to do: Had he been an Idolater, he had told them, I will consult *Moloch*, or *Baal*, and let you know what he tells me.

It is further to be observ'd, that *Balaam* did not without reason boast of his correspondence with the true God, because God actually spoke to and forbid him to go the first time with the Deputies of *Balak* the King of the *Moabites*. And upon the arrival of his second Messengers, he consulted God again, who permitted him to go. 'Tis true, he ought not to have gone, according to this permission, for *God's anger was kindled against him, because he went*; and as *Moses* tells us, sent an Angel to stand in the way against him, which is certainly one of the most surprizing circumstances in this History. God had told *Balaam*, *If the Men come to call thee, rise up and go along with them*; which seems to be a positive Command, and yet God is angry at his going.

Numb. 22.  
v. 22, 23.

going. But these words do truly imply a permission, and not a command; and that only a conditional permission, viz. to bless the People of *Israel*. It may also be alledged, that God left *Balaam* to pursue his own ill designs of begetting Riches by dishonest Practices; for being tempted by the charms of the vast promises of *Balak*, he would willingly curse that People, which God had blessed. Thus *Balaam* Sin'd, in laying hold of God's permission, for an End directly opposite to that of God. This indeed is the Character of an ill Man, but I see nothing as yet, that discovers him to be a false Prophet.

(2.) The words spoken by him to the Ambassadors of the King of *Moab*, before his going along with them, shew him to be no false Prophet: *If Balak would give me his House full of Silver, and Gold, I cannot go beyond the word of the Lord my God, to do less, or more.* He does not speak in the Style of a false Prophet, nor of an Idolater, for he appeals to God. Numb. c. 22. v. 18.

(3.) Let us see his further proceedings; He built 7 Altars, and upon them Sacrificed 7 Oxen, and 7 Sheep, and that to the true God, and not to the Idols: *I have order'd,* said he, *7 Altars, and Sacrificed upon each an Ox, and a Sheep.* It may perhaps be objected, that the Number 7 contains something of Superstition, and Idolatry; but on the contrary, this is an infallible demonstration of his having formerly performed that Service to God; and that he was not ignorant that God delighted in, and had sanctify'd the Number of Seven. God commanded the Friends of *Job*: *Take unto you seven Bullocks, and seven Rams, and go to my Servant Job, and offer for your selves a Burnt-Offering.* *David*, and the Elders of *Israel*, when they carry'd the Ark to *Jerusalem*, Sacrific'd 7 Beefs, and 7 Sheep. *Hezekiah*, and the Governours of the People, made a Sin-Offering of 7 Bullocks, 7 Rams, 7 Lambs, and 7 He-Goats. In a word, the Number of Seven was esteem'd a Number of Perfection, which was made use of in the Burnt-Offerings, and other Sacred Ceremonies, by way of expiation, to appease God's Anger in a most solemn manner. The true worshippers of God used the Number of 7. in their secret Ceremonies. Ch. 47. v. 8. 1 Chron. 15. v. 25. 2 Chron. 29. v. 1. 2. 1.

On the contrary, the Pagans in their Sacrifices commonly made use of the Number of Three; of this Number says (a) *Virgil*: The Pagans used the Number of Three.



Eclog. 8.

*Numero Deus impare gaudet.*Æneid. 6.  
c. l. 2.*Idem ter socios purâ circumtulit undâ.*

And (b) Ovid :

de Fast. l. 7.  
Meta-  
morph.  
c. Ep. l. 10.*Et digitis tria thura tribus sub lumine ponit.**Terque senem flammâ, ter aquâ, ter sulphure listrat.*

(c) Horace :

*Sunt certa piacula, quæ te**Ter purè lecto poterunt recreare libello.*

(d) Tibullus :

*Ter cane, ter dictis despue carminibus.*

De coglo.

Aristotle speaking of the Ternarian Number, it seems as if this Rule had been taught us by Nature, and we have a custom of using this Number in Sanctifications and Worship of the Gods. Whence it is evident that Balaam did not borrow the Septenarian Number from the Idolaters, but from the People of God. 'Tis true, the Pagans also made use sometimes of the number of seven in their Ceremonies, Virgil says :

Æneid. l. 6.  
v. 38.

*Nunc grege de intacto septem mactare juvencos  
Præstiterit, totidem lectas de more bidentes.*

But this they had taken from the Jews, for else the number of three was most generally used, says Virgil :

Æneid.  
lib. 5.

*Tres Eryci vitulos, & tempestatibus agnam  
Cadere deinde jubet. . . . .*

Sometimes also the number of five; so Virgil says :

*Cadit quinas de more bidentes.*

God speaks  
to Balaam  
face to face.

(4.) But let us pursue the History of Balaam. As often as he goes to consult the Lord, he appears to him, speaks to him, and puts his words into his mouth; almost under the same Circumstances as he used to correspond with Moses. Is it possible, that a false Prophet, who 'till that time had kept Correspondence only with the Devil, should have free access as it were at pleasure, to God and his Favours; to speak to him, and to receive

ceive his Directions? Besides it is not likely that a false Prophet would have been so exact, and resolved not to do any thing contrary to the will of God; for lying under a strong Temptation (as he did) of obtaining vast presents from *Balak*, he needed only to have cursed the People without consulting God, and at the same time pretended his Commands for it. But instead thereof he said; *How shall I curse whom God hath not cursed? Or how shall I defie them whom God has not defied?* (5.) It is highly worth taking notice of, that never did the Spirit of Prophecy utter more glorious things than thro' the mouth of this Person; who is tax'd with being a false Prophet. It is to this *Balaam* we are oblig'd, to these words so frequently mention'd by Divines. *God is not a Man that he should lye, nor the Son of Man that he should repent: 'Tis he that has left us these other sanctifying words, Let me die the death of the Righteous, and let my last end be like his.* Nothing can be said more Magnificent, nothing resembling more the Magestic Air of Divinity, than his Expressions in behalf of the People of *Israel*; and above all that most excellent Oracle concerning the Reign and Victories of *Messiah* delivered by this *Balaam*. *I shall see him, but not now; I shall behold him, but not nigh; there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the Corners of Moab, and destroy all the Children of Sheth. I will not disown, but that these words were most immediately verifi'd in David, but they contain too much greatness to stop there; whence it is evident, that the Spirit of God had in view David only as the Type of the Messiah, who was represented by that Type. I can't therefore conceive, how God should publish such most excellent Oracles thro' the mouth of a Person, who 'till that time had been the Devil's Instrument; a Minister of Hell, an Enchanter, and who made it his Profession to impose upon Mankind by Illusions. (6.) Lastly, that singular Confidence *Balak* shews to have of *Balaam*, and which makes him say by his Messengers; *whom thou blessest is bless'd, and he whom thou cursest is curs'd*; is a sufficient proof that *Balaam* had got the reputation of infallibility, and that his Oracles had always proved true in the Events: This does not suit to the Character of false Prophets, who being guided by the Spirit of falsehood, mistake a hundred times for once speaking Truth.*



Balaam a ve-  
ry ill person,  
and guilty  
of the Sin a-  
gainst the  
Holy Ghost.

These are the reasons which induce me to believe *Balaam* to have been no false Prophet, and that he never Prophesy'd but in the Name of God, and without being inspired by his Spirit. For the rest, he appears to be one of the worst of Mankind; he did all that in him lay, to obtain from God permission to commit an evil act, and to engage him to recall the blessings he had bestow'd upon the People of *Israel*; and finding he was not likely to prevail, he gave a most pernicious advice to the King of *Moab*; to wit, to endeavour to introduce the Worship of the Idols among the *Israelites*, by sending Idolatrous Women among them; who by their Charms and Endearments might entice them both to Fornication and false Worship; whereby God would be provok'd to withdraw himself from among his People, and to leave them to the Curses and Designs of their Enemies. This Circumstance of *Balaam's* Crime, is not expressly mentioned in the History of *Moses*; but the Spirit of God has left us another Memorandum of it, by the Pen of St. *John*: *Thou hast there them that hold the Doctrine of Balaam, who taught Balak to cast a stumbling Block before the Children of Israel, to eat things Sacrificed unto Idols, and to commit Fornication.* 'Tis then in regard of this his ill conduct, that I look upon *Balaam* as guilty of the Sin against the Holy Ghost; because he knew the true God, he served him, or at least profess'd to serve him; he call'd him his God, he knew the People of *Israel* to be his People; and notwithstanding all this for filthy lucre sake, he did all that lay in his Power to obtain permission to Curse what God Bless'd. Besides this, contrary to the Knowledge he had of the true God, he did not only connive at *Balak's* worshipping of the Idols, but also advis'd him to draw the *Israelites* into the same Sin. This is a Crime having all the Characters of the Sin against the Holy Ghost, for this Man knew the Truth, and knowingly hated and oppos'd it. However, this so signal a Corruption of his heart, can't pass for an Argument against his being qualify'd for the Prophetical Spirit. For *Judas* who also committed a Sin against the Holy Ghost, did perform Miracles, and our Saviour tells us that there will be some People who will say: *We have Prophesied in thy Name, we have done many Miracles in thy Name*, unto whom he will say; *be gone I know you not.*

Revel. c. 2.  
v. 14.

It

It will perhaps be objected against what we have alledg-  
 ed that in the Book, *Joshua Balaam is called the Southsayer*; Objections answered. bbp  
*Balaam also the Son of Beor the Southsayer did the Chil-*  
*dren of Israel say.* 'Tis certain that the word *Chosen*  
 in the Original, is never taken in a good sense; but what  
 wonder is it, if the Holy Ghost put a mark of Infamy  
 upon a Person who had made so ill a use of the Gift of  
 Prophecy, by turning to his own shameful Gain and filthy  
 Lucre; as the *Southsayers* consult the *Demons* upon the  
 same score; nay, if he had been stiled a *False Prophet*,  
 there was no great reason to be wondred at, since this  
 Unfortunate Person would employ the Spirit of Prophe-  
 sy to such sinister uses. It is nevertheless worth obser-  
 vation, that St. Peter speaking of *Balaam*, does not call  
 him a *False Prophet*: *Which have forsaken the right way* 2. Epist. c.  
*and are gone astray, following the way of Balaam the Son of* 2. v. 15, 16  
*Beor, who loved the way of Unrighteousness, but was re-*  
*dargued for his Iniquity, the dumb Ass speaking with*  
*Man's Voice, forbad the madness of the Prophet, he does*  
 not say of the *False Prophet*, tho' this was the most pro-  
 per place for it. The last reason why they would have  
*Balaam* to be a *False Prophet* and a *Magician*, is, because  
*Moses* says of him: *When Balaam saw that it pleased the* Numb. 24.  
*Lord to bless Israel, he went not as at other times, to seek* v. 1.  
*for Enchantments; i.e. He did not now as in his former Sa-*  
*cifices, when he told Balack, stand by thy Burnt Offering* Numb. 23.  
*and I will go, peradventure the Lord will come to meet me.* v. 3  
 They suppose that *Balaam* withdrawing himself from  
 the presence of the Spectators, this was done with an inten-  
 tion to perform in private some Magical Enchantments,  
 and to implore the assistance of the *Demons*; but this is  
 not easie to be made out: It being not probable, that  
 after having sacrificed to the true God, with an inten-  
 tion to prosecute his Commands, he should consult the  
*Demons*. The real Truth is, he was sensible that God  
 would scarce ever disclose his intentions to the Prophets  
 in publick; these Revelations being communicated by  
 Visions, Dreams, Trances, extraordinary Apparitions,  
 which required Solitude, Secrecy, and often, the dark-  
 ness of the night. 'Twas upon this account, that *Ba-*  
*laam* after having performed his Sacrifice in publick, re-  
 tired to a solitary place to ask God's Pleasure and the  
 issue of his Sacrifice. It is beyond all doubt, but that  
 in this solitude he left nothing untry'd to obtain an An-  
 swer from God suitable to his desires, to wit, to have  
 permission



permission to Curse the *Israelites*; perhaps he intermixt also some Superstitious Ceremonies with his Prayers; so that then his main Intention was to consult God in private, and to render him inclinable to his request by these Superstitions, yet the whole Action was Criminal, partly, because these Ceremonies were not to be used in the ordinary Worship of God; partly, because they were made use of for an ill end. And it is this that moved *Moses* to stile the Prayers and Ceremonies performed by *Balaam* in his Retirement, *Enchantments*; they being intended for a Diabolical End, viz. To afflict ones Neighbours, such as the common Enchantments are generally intended for.

Besides all this, it is to be observed that the word *Nacash*, which *Moses* makes use of in this Passage, has not always a bad Signification; but very often no more than only to know, conjecture or divine. As for instance, Gen. 30. v. 27. *Laban* said to *Jacob*; *I have learned by Experience; that the Lord hath blessed me for thy sake*; he does not tell you, he used an Enchantment to know the matter.

*Joseph* ordered his Steward to tell his Brothers, after having detained and demanded from them the Cup he had put in *Benjamin's* Sack. Is not this the Cup in which my Lord drinketh, and whereby indeed he divineth? Gen. 44. v. 5. *Moses* here makes use of the same word, which in other

places is Interpreted to divine by *Enchantments*; whence it is that the Learned are at a loss, what sort of Enchantment it might be. I can't forbear to tell you by the by, that I see no great Mystery in the Cup whereby *Joseph* Divineth; tho' the Interpreters have taken a great deal of Pains to find out, by what sort of Enchantment in a Cup, the truth of things to come might be discovered. Some make a piece of Hidromancy of it; as if in the Cup fill'd with water, a *Demon* used to appear to deliver his Oracles. Others refer it to what is call'd *Catoptrromancy*; and will have it that the bottom of the Cup was polish'd in the nature of a Looking Glas, wherein the *Demon* appear'd to *Joseph*. But all this is not coming near to the mark; *Joseph* being a Person who detested all such Diabolical Arts, it was far from his Intention to persuade his Brothers that he practis'd them. The whole sense of these words amounts to no more, than to let his Brother know, that by stealing his Cup, he Divineth, i. e. he was convinced, or knew that they were dishonest.

The Divination of the Cup of Joseph.

In the same manner, the word to *Divine*, is not to be taken in a bad sense in our Passage: So that when it is said of *Balaam*, that he did not look any further after *Divinations*, as before; it implies no more than that he did no more retire into a solitude, to be instructed in the will of God, and to endeavour to get his consent to Curse the People. *Moses* did not think fit to say of *Balaam*, that he went into a solitary place to consult the Spirit of Prophecy, but rather that he went to look after *Divinations*; because he judged it too honourable an expression for so ill a Person, who had made so ill a use of the Gift of Revelation; God had been pleased to bestow upon him.

To come to a conclusion of the History of *Balaam*; we affirm with *Moses* that he was a *Chaldean* or *Syrian* of the City of *Pethor*, or as the *Septuagints* call it *Pathoura* seated upon the River, said *Moses*, i. e. Upon the River *Euphrates* in *Mesopotamia* which was called *Syria* of the two Rivers. This was the Country wherein *Abraham* was born, and in all probability *Chaldea* was for some time the residence of *Shem*: For in *Chaldea* happened the confusion of Languages, and it is from thence that the Families descended from *Noah*, were dispers'd into the several parts of the World. And it is very probable that God permitted the Patriarch *Shem*, whose Family he had chosen with exclusion to all the rest, to remain in that Country, whence he banish'd all the other Families he had rejected.

This *Shem* was still living in *Jacob's* time, for he did not die 'till 82 Years before the going of the Family of *Israel* into *Egypt*. So that it is very probable, that God did for a long time preserve some remnants of Chosen and Holy Men in that Country, where *Shem* the Patriarch of the Chosen Nation had lived and died. Neither is it improbable, but that the Spirit of Prophecy might continue in those Eastern Provinces, and that God preserved his Church there for a considerable time. The Grace of God did not leave the Nations of the Earth but by degrees, and God did not withdraw his Spirit from among other Nations to bestow it in a peculiar manner upon that of *Israel*; 'till the Family of *Jacob* encreased more and more; Thus all the time this Family continued in *Egypt*, there were still some remnants of Chosen Men of the Church among those Nations, where *Abraham* drew his Origin. But after the People of *Israel* did become a

*the Spirit of Prophecy was not peculiar to any Nation till after Moses.*



A Great Nation, and began to be powerful above their Neighbours, in the land of *Canaan*; it was then (in all probability) that the Spirit of Prophecy began to cease in other Nations. It is therefore very reasonable to believe, that *Balaam* was the last true Prophet that lived among those Nations that did not belong to the People of *Israel*, so that he did close the Prophecy of the Church before *Moses*, as *Malachi* did the Prophecies of the Church, from the time of *Moses* to our Saviour *Jesus Christ*; wherefore we may also reasonably conclude with him, our enquiry after the Prophets of the Ancient Church.

## CHAP. VI.

*Of the Commandments call'd Noachides: Of the Profelytes of the Gate, and of Justice.*

The Origin  
of the VII.  
Command-  
ments call'd  
Noachides.

IT is not much above a 100 Years ago, when what are now called the Commandments of the *Noachides*, were scarce known among the *Christians*, tho' nothing is more common now; since the Oriental Languages are receiv'd in the Western Countries; they being now in every bodies mouth: The Books of the *Jews* make frequently mention of those Commandments, and what they relate of them, may serve as an extraordinary inlet to us, into the Knowledge of the Divinity, Morality, and Religion of the Church before *Moses*. They say, that God gave 6 Commandments to *Adam* in the *Terrestrial Paradise*, for him and his Posterity; but added a 7th for *Noah* after the Deluge: That *Noah* having communicated the same to his Children, all the Nations of the Earth, are bound to the Observation of these Commandments. Tho' generally speaking there is no great reason to lay much stress upon what comes from so corrupted a Spring, or to have any singular regard to the Traditions of the *Jews*; yet what they tell us upon this Head, is not said in vain, but founded upon a very good Basis. These are the 7 Commandments.

על עבודה  
זרה  
על ברכה  
השם

(1.) *De cultu extraneo*, of Foreign Worship, i. e. The worship of Idols and Supposititious Gods forbidden.  
(2.) *De benedictione nominis*, of the Benediction or Malediction of the Holy Name of God; Blasphemy forbidden.

(3.) *De*

(3.) *De effusione sanguinum*, of the effusion of Blood; על מרדחן forbidden. שפיכות

(4.) *De revelatione Pudendorum*. This Commandment relates to Fornication, Adultery, Incest, and Illegal Cohabitations. רמים על גילוי

(5.) *De raptu*. This Commandment forbids Stealing, Robbing, and despoiling our Neighbours. עריות על הגבול

(6.) *De judiciis*, of Courts of Judicature, prescribing the politique form of Government, and the Exercise of Justice against the Transgressors of the Law. על הדין

(7.) *De membro è vivo*, i. e. Of the Members of the living Creatures: It forbids the feeding upon flesh with the blood, or what was stifled, pursuant to the Commandment given to Noah at his coming out of the Ark. על אבר מן החי

The first 5 of these Commandments are a perfect Abridgment of the Decalogue, as the 6th is of the Politique or Civil Laws, and the 7th relates to Ceremonies. That Commandment which forbids Foreign Worship or Idolatry, contains the 1st and 2d of the 1st Table. That which forbids the Prophanation of the Holy Name of God, does not only forbid the taking of his Name in vain; but also enjoins the Blessing, Praising, and Praying to God; for the word *Beracha* signifies both Malediction and Benediction. The 3d 4th and 5th Commandments of the *Noachides*, are the very same with the 6th 7th and 8th of the 2d Table of *Moses*. Thou shalt not Kill, thou shalt not commit Fornication, thou shalt not Steal. The fourth Commandment of the Decalogue, concerning the Sanctification of the Day of rest, is not among the Commandments of the *Noachides*; because according to the Opinion of the Jews the same was not given till in the Desert of *Marah*, after their coming out of *Egypt*; and in effect, we see that the Church before *Moses* did not observe the 7th day. The 1st Commandment of the 2d table, is also not among these Commandments; because it seems as if it had not been very necessary, at a time when the Fathers by right of Inheritance were Kings, and had the Power of Sacrificing in their respective Families; as we shall see hereafter. The Commandment forbidding false Testimony, is certainly comprehended within that call'd *de judiciis*; within the compass whereof, is included every thing belonging to distributive Justice and Equity, to be observed in all criminal causes; among which the Faith of Witnesses

Gen. c. 9.  
A short Ex-  
plication or  
of these 7.  
Command-  
ments being  
the same  
with the  
Decalogue.



Witnesses is the principal matter. The Commandment which forbids the coveting our Neighbours Goods, is also not extant among these, because the Legislator who forbade all criminal actions, at the same time forbade all thoughts tending that way; besides, that it was not so highly necessary to put People in mind of it in a rage, when the knowledge of this point of Morality was as yet uncorrupted in their mind, as being not far removed from its source.

The Jews will have it, that God gave these Commandments to *Adam* in the Terrestrial Paradise, and that not without probability! God having doubtless prescribed certain Rules to the first Man, according to which he was to Govern himself and his Posterity. But, as the Jews scarce ever have publish'd any real truth without an intermixture of their Fictitious Interpretations, so they tell us here, That these six Commandments given to *Adam* are Comprehended in these words: *The Lord God Commanded the Man, saying: of every Fruit of the Garden thou may'st freely eat. Rabbi Chilpeta* in his Book call'd, *Seder Olam*, (being a Jewish Chronology) discovers in his 5th Chapter, the whole secret, according to which the Cabalists of the Jews have unriddled these Commandments out of the word of God. (1.) According to them, the word *Commanded* relates to the Commandment call'd *Dinim* of Judgments, because it was said to *Abraham* in the 18th Chapter of *Gen.* *I know he will command his Children and his Household after him; and they shall keep the way of the Lord, and do Justice and Judgment.* The word *Lord* signifies, say they, the Commandment which forbids the Profanation of God's Name; as the word *God* has respect to the forbidding of *Idolatry*. The word *Man* has respect to the Commandment against the shedding of Blood; and the Participle *saying*, denotes the abstinence from illegal Cohabitations; because *Jeremiah* after these words: *If a man leaves his wife and gives her a Letter of Divorce, and afterwards she being married to another man &c.* The Prophet adds these words, *says the Lord*, and for this reason the word *saying*, when God speaks to *Adam*, relates to illegal Copulation. These words of *every fruit of the Garden*, are intended (according to their Opinion) against robbing and stealing; this is a Mystery with a vengeance, but the reason they give for it is still more: It is say they, because it is said in *Leviticus*, where

*Gen. 2.  
v. 16.*

An al sure  
Interpretation  
of  
the Caba-  
lists of the  
16th v. of  
the 2 chap.  
ter of *Gen.*

*Ch. 31.*

where it is said that of every thing any man has taken a false Oath, he shall add the 5th part, besides the Principal. Lastly, in these words: *In eating or thou shalt eat*, implies with their *Cabalists* the Commandment of not feeding upon flesh with the blood in it; because it is said in *Gen. Flesh with the life thereof, which is the blood thereof; thou shalt not eat.* Chap. 9.

Certainly nothing can be more ridiculous than this, at least in the same manner as it is alledged. But a certain Author of a book call'd *Cesar* or *Cofri*, a very sensible Person for a Jew; has thought fit to give it quite another turn: For he says that this verse of *Genesis* has been proposed by their *Doctors* and *Cabalists*, as a Memorandum of the 7 Commandments of the *Neochides*; i. e. That to every one of the words of this Verse, they had thought fit to annex (meerly by choice) one of these Commandments, whereby to remember them, as we do assist our Memory by the art of Artificial Memory. This carries along with it somewhat of probability, without which there is a manifest Contradiction in what they offer; because they are all unanimous in this, that the Commandment of obtaining from flesh with the blood in it, was not given to *Adam*, but to *Noah*; and nevertheless according to their pretended Caballistical Interpretation, they would have the words *thou shalt eat*, include the not eating of flesh with the blood in it.

There are three things worth observation in reference to the Sentiments of the *Jews* of these Commandments.

(1.) That according to their opinion they contain the Universal Law of Nations, stiled by our Divines *Jusnaturalis*; because all Mankind being descended from *Adam* and *Noah*, unto whom these Commandments were given, every one is obliged to pay Obedience to them; but all Nations are not obliged to observe the Commandments given to *Abraham*, and afterwards to *Moses*; as the Circumcision, the observation of the Sabbath, the Feasts; and in general all the Ceremonial part of the Law of *Moses*. No body say they, is punishable for the Transgressing of a Law he never receiv'd; and pursuant to this Principle: They assert positively that other Nations are subject to God's Curse in another respect, for having trespass'd against the 7 Commandments of the *Neochides*. This is exactly the Doctrine of the *Doctors* of the *Talmuth*, in the book call'd *Sanhedrim Gemara*.

Cofri Bux-  
torfii lib. 3.  
sect. 3.

The Jusna-  
turals con-  
tained in  
these 7 Com-  
mand-  
ments.

Ch. 7.

(2.) They



These 7  
Command-  
ments all  
that was  
required be-  
fore Abra-  
ham.

Ch. 11.

Traet. Te-  
chouva &  
Traet. Isu-  
rebia cap.

14.  
Traet. pe-  
sakim c. 10.  
Quæst. 2. in  
Deut.

Profelytes  
of Justice  
and of the  
Gate.

Of those of  
Justice &c.  
Such were  
the Recha-  
bites.

(2.) They tell us that the whole Religion of Man-  
kind from *Adam* to the Deluge, and from the Deluge to  
*Abraham's* time, centred in these 7 points; so that no-  
thing more was required of them for their obtaining e-  
ternal Salvation. The (3d) thing asserted by them is,  
that even since the Establishment of the Church in the Fa-  
mily of *Jacob*, and the vast difference betwixt the People  
of God and other Nations, by the Law of *Moses*; the due  
observation of these 7 Commandments, was sufficient to  
procure Salvation to the other Nations; so as to enjoy  
their share in the felicity of the World to come: Thus  
whenever a *Pagan* had an inclination to become a Con-  
vert, and to renounce his *Idolatry* without turning a  
*Jew*; they enjoyn'd him only the observation of these  
Commandments, as sufficient for his Salvation. This is  
one of the Maxims of their Divinity, which you may  
read in their *Thalmuth* or the *Sanhedrim*. The holy men,  
say they among the Pagans, have a share in the World to  
come; supposing they live according to the Command-  
ments of the *Neochides*. This is proved by that celebra-  
ted *Moses the Egyptian*, commonly call'd *Maimonides*;  
in that great work entitl'd *Milchneh Torath*; and in  
many other places, where he positively asserts, that  
all good works done by a Foreigner shall never remain  
unrewarded, according to the words of the *Thalmudists*:  
The Lord Holy and Blessed, does not rob any of his Creatures  
of the due reward of their good works. Those who want  
further proof of this assertion, may meet with it in the  
*Conciliator of Manasseh*, a certain *Dutch Jew*, who has  
writ learnedly enough (at least for one of that Nation)  
in our Age, and that in *Latin* a thing perhaps peculiar  
only to himself.

In pursuance of this Doctrine, the *Jews* made two  
sorts of *Profelytes*, both which were capable of eternal  
Salvation. The first stiled themselves *Profelytes of Jus-  
tice*. The second *Profelytes of the Gate*. The first were  
such as abandoning *Paganism*, turn'd absolute *Jews*;  
they were Circumcised, Baptized, and obliged to the  
whole Law of *Moses*; they also were made partakers  
of very near all the Privileges, enjoy'd by the Native  
*Jews*, and were intermix'd with them. Thus the *Re-  
chabites* descended of *Jethro*, the Father in Law of *Mo-  
ses*, were *Profelines of Justice*? For, if we may believe  
the *Jews*, this *Jethro* was a *Pagan*, and whilst he was  
such, named *Jether*, which he afterwards chan-  
ged

ged for that of *Jethro*, by the addition of one letter. The *Rabbi David Kimki* tells us the same thing of *Rahab* and her whole Family; it is said in the book of *Joshua*, *Joshua 6. That Rahab and all her Kindred, and all they had, were left without the Camp of Israel: That is,* says *Kimki*, *'till they turn'd Profelytes, and submitted to the Law of Israel; but after they were made Profelytes, they lived and had their Habitations among the People of Israel; according to what is said of her, and she dwelleth in Israel even to this day.* Thus *Josephus* tells us of *John Hyrcan* King of *Judea*, that he made the *Idumeans* to Circumcise themselves, and that they were incorporated with the Jewish Nation, after being turn'd *Profelytes*. in Joshua cap. 6.

The second sort of *Profelytes*, stiled themselves *Profelytes of the Gate*, or of the *Habitation*; because says *Manasseh*, they were permitted to live in the Holy Land. These *Profelytes* renounced *Idolatri*, and worship'd only the true God; but did not submit to the Law of *Moses*; among these was questionless *Nahaman* the Syrian, who after his being cured of the *Lepre*, abjured *Paganism* in the presence of *Elisha*; for he promised to worship none but the true God. Certain it is, that the *Jews* put him among the number of these *Profelytes*; and it is of this kind of *Foreigners*, mention is made in the 4th Commandment of the Law; *nor thy Stranger that is within thy Gates.* For it is to be observed, that an *Infidel* or *Pagan* could not have a fix'd Habitation among the Children of *Israel*, nor in the Holy Land. An *Israelite* was not permitted to keep in his house a *Pagan* Slave, unless he would turn *Profelyte of the Gate*; i.e. He did renounce *Idolatri*, and submitted to the Observation of the Commandments of the *Noachides*. *Maimonides* goes further still and tells us, that an *Idolater* was not suffered to travel thro' the Holy Land, or to lie a night in it. But this is a mistake, as is apparent from the History of *Solomon*, who employed many Thousands of Workmen sent him by *Hiram* King of *Tyre* a *Pagan* Prince; who were certainly *Heathens* also, as well as their King, and staid a considerable time in the Holy Land, to work the materials for the Temple. Another instance of this we see in the History of the Queen of *Sheba*; she was a Native of *Arabia*, a *Pagan*, an *Idolater*; nevertheless she staid with her whole Attendance in the Court of *Solomon* long enough, to have a great many Conferences with that Prince. I return to our *Profelytes*. The Profelytes use the Gate. Talmud Sahedrim c. 10. The Queen of Sheba her Religion and Country



*Profelytes of the Gate*: Tho' they had abjured *Paganism*, they could not be admitted into the Body of the *Jewish* Nation, nor have any share in their Priviledges, being reputed a defiled Generation, like the other *Pagans*; for the *Jews* durst not eat with them, i. e. They durst not eat at their Tables: For I am of Opinion that a *Jew* was not forbidden to admit a *Profelyte of the Gate* to his Table; the reason why the *Jews* durst not eat at the Table of a Stranger, being that a *Profelyte of the Gate* had the liberty of being served at his Table, with divers sorts of Meats prohibited to the *Jews*; whereas a *Jew* did not labour under the same difficulty, if a Stranger dined at his Table; because he was secure of having nothing served at his own Table, but such as were allow'd to be clean Meats according to the *Jewish* Law. It is upon this score that the *Jews* that were converted to Christianity, were scandaliz'd at St. Peter's entring into the houses of the Uncircumcised, to wity into *Cornelius*, and his eating with them; but they did not complain against his admitting the Uncircumcised into his house, and his eating with them; which he actually did when he received the Messengers of *Cornelius*. Another undeniable Proof of the *Jews* being permitted to let the *Profelytes of the Gate* eat with them; is that the *Jews* having but very few Slaves of their own Nation, the greatest part of them were Foreigners made *Profelytes of the Gate*, and consequently obliged to abstain from Idolatry and Blood; and there is but little reason to believe that these Slaves did not live in their Masters Houses, and that they did not eat at the same Table with the *Jewish* Servants of the same house. So that what the *Jews* say of these *Profelytes of the Gate*, being always reputed as defiled according to the Law, must not be so much understood in reference to their Civil Conversation and Life; as in respect of their Temple and their Spiritual Affairs. They were questionless defiled according to the Law, because they were not allow'd to go into the Temple; unless it were in the outmost Court, call'd the *Atrium Gentium*.

The Jews might admit *Profelytes of the Gate* to their Tables.

Both these *Profelytes* were in a way of Salvation.

But let this be as it will, let us return to the *Jews* and their Opinion of both sorts of these *Profelytes*, whom they believed both capable of Salvation, and in the right way to obtain Eternal Life: But what is most remarkable is, that what is told us concerning the Commands of

of the *Noachides* and their future State; is for the most part confirm'd by the Acts of the Apostles, well understood; but more especially by that famous decree of the Council of Jerusalem, in these words: *It seemeth good to the Holy Ghost and to us; to lay upon you no greater burthen, than these necessary things: That ye abstain from meats offer'd to Idols, and from Blood, and from things Strangled, and from Fornication; from which if you keep your selves, you shall be well.* Acts 15.

It is worth observation, that in the Acts we find frequent mention to be made of a certain sort of People call'd by the Author *σεβόμενοι*, a word the signification whereof has not been very well understood by the Interpreters: They have Translated it, *Pious living in the fear of God, or fearing God; a serving of God.* Acts 16. Thus *Lydia* the seller of Purple is call'd *σεβόμενη*, which in our Translation is express'd by *the Off-spring of God*, and in the 17th chap. it is said: *That some of the Jews consoled with Paul and Silas, and of the devout Greeks a great multitude; in the Greek, τῶν σεβουσιν ἑλλήνων πολὺ πλῆθος.* And in the 17th v. of the same chap. it is said of *S. Paul*, that during his stay at *Athens* he disputed every day with the *Jews* in the Synagogues, and with the devout Persons; according to our Translation of the word *σεβόμενοι* in this Passage. In the 18th chap. we read that *St. Paul* did enter into the house of *Justus*, one who worshippeth God; in the Greek it is express'd by *σεβόμενος τὸν θεόν*. Before the knowledge of the Hebrew Language was received in our western World, the true Signification of these *σεβόμενοι*, Religious or Devout Persons; were but indifferently understood. But since these Passages in the Acts have been compared with the writings of the *Jews*, it is plain that these Devotees were no other than those call'd by the *Jews* the *Profelytes of the Gate*, who had renounced *Idolatry*; but would not be Circumcised or turn *Jews*, because they look'd upon the Law of *Moses* as too heavy a burthen; besides that the name of a *Jew* being opprobrious and hated in the World in those days they reflected upon it as an obstacle to their advancement. For being taught by the *Jews*, that such as keep the Commandments of the *Noachides*, are in the right way to eternal life, tho' they did not embrace *Judaism*; it was for this reason, they contented themselves to renounce to the Idols, incestuous Marriages (a thing

Sebomenoi  
quid?

Acts 16.

v. 4.

These De-  
vouts were  
the Profely-  
tes of the  
Gate.



Acts 13.  
v. 43.

Ch. 13.  
v. 16.

(a thing very frequent among the *Pagans*) and the use of blood and things Strangled. These *Devoutes* were no *Pagans*, because they worship'd the true God, nor *Jews*, because St. *Luke* expressly distinguishes them from the *Jews* in the before cited Passage, when he says: That *some of the Jews and a great Multitude of the devout Greeks* consorted with Paul and Silas. And they being neither *Jews* nor *Pagans* he meant questionless the *Profelytes*; these being the only Persons who kept in a *Medium* betwixt the *Jews* and the *Gentiles*. Nay St. *Luke* calls them such in expresse terms: *When the Congregation was broken up, many of the Jews and religious Profelytes (οἱ φοβούμενοι τὸν Θεὸν ἰσχυροὶ) Worshipers of God* (according to our Translation,) follow'd Paul and Barnabas. The same Persons that were call'd *οἱ φοβούμενοι*, were also stiled *φοβούμενοι τὸν Θεὸν ἰσχυροὶ*, *Pious and fearing God*. Thus is call'd *Cornelius the Centurion*, and St. *Paul* in the beginning of his discourse says, *men of Israel and you that fear God*. It is not to be imagin'd, that the *Israelites* and those *that fear God*, were the same Persons; these last were the *Profelytes* who had renounced *Idolatry*. In the same sense are to be taken the words of the 26th v. of the same chapt. *Men and Brethren, Children of the Flock of Abraham, and whosoever among you feareth God*. In the Synagogues where St. *Paul* then Preach'd, he saw the *Jews*, *Israelites* of the Race of *Abraham* on one side, and on the other the *Profelytes*, who worship'd the same God that the *Israelites* did; but without having submitted themselves to the practice of all their Ceremonies.

## CHAP. VII.

*An Elucidation of several Passages of the Acts, by the History of the Profelytes of the Gate.*

Many matters of the greatest Consequence are to be observed concerning these *Profelytes*, which may contribute not a little towards the illustrating of the History of the *Acts of the Apostles*. The 1st is, that these *Profelytes* call'd *Pious* or *Devouts* by St. *Luke*, had a peculiar place assign'd them in the *Jewish* Synagogues, where they plac'd themselves every Sabbath day to hear the

Law explain'd, (2.) By the Particular Providence of God, whose will it was to dispose Foreigners towards their Conversion to Christianity, the Jews dispersed into all Parts of the World, having made a great many of these Converts, or *Demi-Jews*; The (3.) is, that it was that body of *Profelytes*, which Furnish'd such a vast Number of Christian Converts to those great and Flourishing Churches of those times.

(1.) This shews us in what manner the Apostles <sup>For the Apostles preached to the Gentiles.</sup> Preached the Gospel to the *Gentiles* for their Conversion. 'Tis not likely they went from house to house, that would have required much time, and proved a hard task, to Convert so great a Number in so small a time.

'Tis true, they did so sometimes; the first Conversion of the *Gentiles* by *St. Peter*, was perform'd in the House of *Cornelius*; neither is it to be doubted, but that the Apostles did frequently preach in private houses; But it was not in these, where considerable Number of Converts were brought to the Church; it is also beyond dispute, that the Apostles did not preach in the Pagan Temples, to the Assemblies of the Heathens; for besides that they would not have appeared in such Profane Places, the Priests of the Idols would not have allow'd them to preach against their Gods, in their own Temples; neither are there any instances that the Apostles used to call the People together by certain Cries, or Sound of Trumpet to hear the Gospel. We read indeed of *St. Paul*, that he disputed at *Athens* in the market place, with those he met there; but this is a peculiar case; for *Athens* being a City full of those who apply'd themselves to the Study of Philosophy, and who had abundance of Leisure, they used to spend their time in walking and disputing; besides, that being naturally Contentious, they plagued *St. Paul* with their Disputes wherever they met him; so that the Apostle was under a necessity of standing upon his defence in all places. But generally speaking, the Apostles and *Jesus Christ* did observe the Rule attributed to *Jesus Christ* himself; that his voice should not be heard in the Streets

It may therefore be said: That *St. Paul* did not commonly preach but in the Synagogues of the Jews, which were frequented by these two sorts of People, to wit: Jews, unto whom *St. Paul* first address'd himself, calling them *Israelites*, and the race of *Abraham*, and the *Profelytes* or *Gentiles* he call'd *σεβόμενοι ποσέμενοι*



The Profelytes of the Gate, and their peculiar place in the Synagogue.

v. 46, 47, 48.

v. 17

chap. 12.

τῶν ἑσόν. This is manifest, from that most excellent Sermon, of his to the Jewish Synagogue of Antiochia in Pisidia wherein we find him address his discourse to the Israelites, and to these call'd ποσέμντοι τῶν ἑσόν as to two different sorts of People. When the Israelites shew'd themselves rebellious against the word of God, which they did frequently, the Apostles turn'd themselves to the Gentiles, who had their peculiar quarter in the same Synagogue. This is very discernable in the same 13th Chap. of the Acts. For the Jews speaking against those things that were spoken, St. Paul told them: *It was necessary that the word of God should first have been spoken to you; but since you put it from you, and judge your selves unworthy of everlasting Life, we turn to the Gentiles, for so hath the Lord Commanded us, saying: I have set thee to be a Light of the Gentiles; And when the Gentiles heard this, they were glad, and Glorified God.* You must not imagine that by the word Gentiles are understood the Pagan Idolaters; and that St. Paul when he turn'd to them, did go out of the Synagogue! for how could he turn to them, unless they had bin there present, and how could they have heard and understood what St. Paul said, how could they rejoyce and Glorifie God, unless they had bin in the same Synagogue? we Read also in the 17th Chap. of the Acts, that St. Paul at Athens disputed every day in the Synagogue with the Jews, and with the Devout Persons, οὐρομντοι; and consequently they must be in the same Synagogue. For these Profelytes, tho' they had abjured Paganism and Idolatry, yet were commonly call'd Gentiles, or Greeks: a thing worth our Observation, against these who imagine, that by the Greeks commonly are understood such of the Jews, as since the dispersion of that Nation had settled in Greece, and were commonly distinguish'd by the name of Hellenist Jews. I Remember no more than one passage, where the word Greek may be taken for a Jew of that kind; and this is when the Pharisees said of our Saviour Jesus Christ, *will he go to preach among the Greeks?* i. e. to the Jews dispersed in Greece? But those St. John speaks of in his Gospel; viz. *that certain Greeks came up to worship at the Feast;* these I say were no Hellenist Greeks, but the same Profelyte Gentiles we are speaking of, who came sometimes to Jerusalem against the Solemn Feasts; partly out of Curiosity, partly out of devotion; not to observe the Jewish Ceremonies

monies (from which they were excluded) but to offer their *Burnt Offerings*, which was permitted to every body without exception, as we shall see hereafter. The Native Jews call'd these *Profelytes* Demi Converts, *Gentiles*, and *Greeks*, to distinguish them from the Idolatrous *Gentiles*; and therefore to the word *Ἕλληνες* which signifies *Greeks* they added the Title of *σεβόμενοι*, as we find it in the 17th Chap. of the *Acts*, where they are Stiled *σεβόμενοι Ἕλληνες*, *Greeks fearing God*.

*Burnt Offerings made by every body.*

v. 4.

These words agree exactly with the *Hebrew* Names given by the Modern Jews to the *Profelytes* of the Gate; whom they call in their Language *Caside meummot* which signifies in *Latin* as much as *pii ex Gentibus*, and in *Greek* *σεβόμενοι πρὸ τῶν ἰθῶν*. Upon this head *Maimonides* says: *Whoever keeps these 7 Commandments, belong to those called Pious People among the Nations, and he has his Share in the World to come.* Sometimes these *Profelytes* are also call'd barely *Greeks* and *Gentiles*, as in the 13th Chap. of the *Acts*, the *Gentiles* besought that these words might be Preached to them the next Sabbath. 'Tis beyond all doubt, but that these *Gentiles* were *Profelytes* of the Gate; for the Idolatrous *Gentiles* did not come into the Synagogue, neither did they assemble on the Sabbath. In the 18th Chap. of the *Acts* St. Luke says, that St. Paul being at *Corinth*. Reasoned in the Synagogue, every Sabbath; and perswaded the Jews and the Greeks. 'Tis very evident, that by these *Greeks* can't be understood Pagan Idolaters, because St. Luke says expressly, that they were in the Synagogue of the Jews where St. Paul reasoned with them; for as the Idolatrous *Gentiles* had not the least Commerce with the Jewish Religion, so they never came into their Synagogues; Therefore these were no other than the converted *Gentiles*, who, frequented the Jewish Synagogue every Sabbath day, to here there Lectures, and to pray.

*The Profelytes known to the Modern Jews*  
*Tract. Me'ilakim c. 90.*

v. 42.

v. 4.

This observation leads us into another discovery, to wit, How the Apostles might with so much facility convert the Nations; for it seems almost surprizing that People nursed in the very Bosom of Idolatry, should discard all at once, what they had been educated to from their infancy, and suck'd in with their Mothers milk. I am sensible that God's Power being unlimited, his Grace is strong enough to produce such Changes; but I lay this down for a Fundamental Rule, that Miracles ought not to be multiply'd without necessity; and that

*Why the Apostles made so many Converts with ease.*



*The Profelytes of the Gates Demi-Converts.*

that God who is able to effect every thing in a moment (and as may be said) without means, does nevertheless Condescend to make use of those means he stands not in need of. It is therefore my Opinion; that the Main Reason, why the Apostles met with so little difficulty in converting the Gentiles, was, because they were *Demi-Converts* before; God having in his wisdom, so order'd matters, as that about the time of the coming of our Saviour *Jesus Christ*, the *Jews* that were dispersed in all parts of the World, had made a great Number of *Profelytes of the Gate*, who profess the same Religion with *Noah*. Now it is very plain, that there was no great difficulty of converting them to the Christian Faith they were easier to be converted than the Pagan Idolaters, because they had Renounced Idolatry, worship'd the true God, and lived in expectation of the *Messiah* like the *Jews*; Nay their Conversion proved less difficult than that of the *Jews* themselves, because they having not submitted to the Yoak of the *Mosaick Law*, they were not so fond of the Ceremony's of the Law, which proved the greatest obstinacle to the Conversion of the *Jews*. Thus these *Profelytes* embrac'd Christianity, without changing their Religion, being very well pleased to meet with those who taught them the Usefulness of the Ceremonies of *Moses*, unto whom they never thought fit to submit. So that the only difference betwixt an unconverted and a converted *Profelyte* was, that the first believed in the future coming of the *Messiah*, and the Second, that he was really come already; whence it is evident, that their Conversion was encompass'd without any considerable alteration or difficulty.

*The first Christians most of that kind.*

Not that I will pretend to assert, that all the first Christian Convertes in General were of these *Profelytes*; but it is certain (according to my Opinion) that the greatest part of them were such; and that when ever any of the Idolatrous Pagans were converted, it was commonly encompass'd by the means of these *Profelytes of the Gate*, who brought in their kindred, Relations and Friends either by their own perswasions, or else by engaging them, to hear the Gospel from the mouth of the Apostles in their own Houses. This is apparent; as I conceive in the History of *Cornelius*, who call'd together his Friends at his House, to hear St. *Peter*; and tho' perhaps it is not improbable, that most of them might be *Profelytes* before, as well as himself, yet it

it is not impossible, but that among them might be some that were no *Profelytes*.

To omit nothing that relates to the Commandments of the *Noachides*, and not to lose the least glimpses of that Light which is so necessary for the Illustrating of the History of the *Acts of the Apostles*, it ought to be observed, that the *Pharisees* a zealous Generation for the *Mosaic Law*. Being vex'd to the Soul at the great Progress of the Gospel, among the *Profelytes of the Gate*, Resolved to assert that the Gentiles, who hoped to have a Share in the Reign of *Messiah*, were obliged not only to keep the Commandments of the *Noachides*, but also to turn absolutely *Jews*, and be Circumcised; which as we have shewn before, was contrary to the Sentiments of the *Jewish Doctors* even of the Modern ones among them, who make the *Profelytes of the Gate* capable of Salvation, St. Paul did most vigorously oppose this new broach'd Doctrine maintaining, that to be a true Convert it was sufficient to be a *Profelyte of the Gate*, to keep the Commands of *Noah*, and believe in *Jesus Christ*; without submitting to any greater Burthen; and it was this Controversy that produced that famous Decree in the Council of the Apostles, which we have alledged before; viz. That it was sufficient for the Gentiles, to abstain from meats offered to Idols; from blood, from things Strangled, and from Fornication; which in effect is the same thing, as if the Council had declared, that it was sufficient for the new Converted Gentiles to be of the Religion of *Noah* and to keep his Commandments.

The first Council of the Apostles, Acts 15.

For to put the true Interpretation upon this decree of the Apostles, it contains all the Commandments of the *Noachides*, or if any one of them is omitted, it was because it was judged unnecessary. The words to abstain from meats offered to Idols comprehend two of *Noah's* Commandments; viz. That which forbids Foreign worship, and that which forbids the profanation of God's Name. For he who takes his share of the Sacrifices of the Idols, is Guilty both of *Idolatry*, and *Prophanation*. The Second word, and of blood, relates to the 3d Commandment of the *Noachides*, which forbids the effusion of Blood i. e. Murther; for according to my Opinion, these words ought to be interpreted thus, not in the sense they are commonly taken in, of the not eating of Blood; my Reason is, because that the eating of Blood is forbidden in the following words; which interdicts

Their decree contains the Commandments of the Noachides.



the use of things strangled. It is not very probable, that in so small a Decree as this is, the same thing should be express'd in two different terms.

A remarkable addition in the Canon of the Apostles according to many ancient Copies.

The forbidding of the eating of things strangled, is exactly the 7th Commandment of the *Noachides*, stiled by them, *membrum e vivo*; signifying, that no flesh of any living Animal should be eaten: For a Creature strangled with the blood in it, is reputed among the Jews to contain still its Life; because the blood is its Soul and Life, as it's call'd by God himself in the Law. The forbidding of Fornication in the Decree of the Apostles, is correspondent to the 4th Commandment of the *Noachides*, against illegal Cohabitation; so that there are only 2 of the Commandments of the *Noachides*, viz. The 5th, which forbids Robbing, and the 6th, concerning right Judgment, wanting in the Decree of the Apostles: But it is very observable, that in many of the Ancient Exemplars of Copies of the N. T. the following words are found annex'd at the end of this Canon; *Let them not do to others, what they would not have to be done to themselves.* Beza assures us, that he did read them in two several Copies, and St. Irenæus found it in the Bible; he commonly made use of. St. Cyprian in his Book entitled *Testimoniorum*, (being a collection of many Passages in the *Holy Scripture*;) does also insert this Text with the before mentioned Clause. And Lewis de Dieu is positive in his assertion, that they are found in the *Ethiopick* Translation. If therefore these words are look'd upon as part of the Text of the Apostles, it is plain that these two Commandments of the *Noachides* were included in their Decree, tho' they are not there extant now. For these words, *Let them not do to others, what they would not have to be done to themselves*; are the very Foundation of that great Rule of Equity, according to which we ought not to offer any Violence, either to the Goods or Persons of our Neighbours. But supposing this Clause, and consequently the two before mentioned Commandments of the *Noachides* to be wanting; it is no difficult task to know the reason why the Apostles thought fit to pass them by viz. That against Robberies, because the same was punishable by all Humane Laws, and that concerning Judgments; because in those days there was no Common-wealth without its Regular Tribunal, or Court of Justice.

Iren. adv. hæres. lib. 3. cap. 12.

These

These Observations remove two main difficulties in the Decrees of the Apostles. (1.) It is demanded why the Council should impose upon the Faithful the abstaining from things stified, being a pure Ceremonial matter to be abolish'd among the rest of that nature? To this it is answer'd. It was not in regard to the *Mosaick Law*, which commanded the abstinence from things stified, and from blood; but because the *Jews* were fully persuaded, that the least thing to be done towards the obtaining eternal Salvation, was to follow the Dictates of the Religion of *Noah*; which among others forbade the eating of the flesh with the blood in it, in a peculiar Commandment. The point then in question between *St. Paul* and the *Pharisees*, was in effect; whether such as intended to Convert themselves to *Jesus Christ* and the *Messiah*, ought to turn *Jews*, and embrace the *Mosaick Religion*? Or whether it were sufficient for them to continue *Profelytes of the Gate*, and adhere to the Religion of *Noah*? *St. Paul* declared for the last, as the *Pharisees* argued for the first; now it is natural, that when Judgment is to be given in any case in dispute, nothing is allow'd to one of the Parties, beyond what is demanded. *St. Paul* insisted upon no more, than that the new *Profelytes* should not be burthen'd with any thing further, than the obedience to the Tenets of the Religion of *Noah*; so that in case the abstinency from meats with the blood in them, had been taken away from that Religion, more had been granted to *St. Paul* than what was required, and nothing could have been more detestable to the *Jews*; such a Latitude had been given to the Converted *Gentiles*, as not to oblige them at least to the observance of the Religion of the most ancient *Patriarchs*. This shews the erroneous Opinion of *St. Jerome* and many others of his followers, when they alledge upon this Head, that the Apostles condescended to the *Jews*; because they would as it were bestow an honourable Funeral upon their *Synagogue*, as a mark that they still retained so much reverence for the *Mosaick Ceremonies*, as not to abolish them all at once. In effect this seems to be but a slender mark of respect, and of such a nature as would give but little satisfaction to the *Jews*; since, after having quite overturn'd at one stroke all the chief Ceremonials of their Law, they had dispensed with one of the least consequence, and which was never highly regarded or respected among the *Jews*.



Why the  
Apostles in  
their De-  
cree en-  
joyn'd Ab-  
stinen-  
cy  
from sin-  
ful things,  
and from  
Fornication  
together.

The other objection in reference to this Canon of the Apostles is, why they enjoyn'd the abstinence from Fornication and things strangled together; because Fornication is a crime against the Law of Nature, but the eating of blood, only an error committed against a positive Law, then upon the point to be abolish'd; and what Comparison can there be betwixt a thing ill in its own nature, and another indifferent in it self? To this it is answer'd by the Interpreters, that Fornication was a thing esteem'd among the *Pagans* a thing indifferent. But the true reason is, that it was the intention of the Apostles, to oblige the *New Convert'd Gentiles* to the observance of the Religion of *Noah* and its Commandments. One whereof was *Pudenda non esse revelanda*, forbidding all unlawful Commerce or Copulation; the Apostles were rather for choosing the word *Fornication*, to express these *Carnal Impurities* than those of *revelatio pudendorum*, used by the *Noachides*. (1.) Because the Law of God uses it in the same sense: *Thou shalt not commit Fornication*, i. e. Thou shalt abstain from all unlawful Carnal Copulation. (2.) Because this word was much better known among the *Greeks* than *revelatio pudendorum*, peculiar only to the *Jews*. (3.) Because the word *Fornication* is less obscene,

De jure re-  
gio Theor.  
17. c. 5.

Tom. 1. p.  
166.

How the  
custom of  
receiving  
Profelytes  
ceased.

De jure na-  
turæ &  
Gentium  
lib. 2. c. 3.  
Talmud.  
Babyl.

I dare assure my self, had the Learned *Selden* reflected seriously upon these reasons, he would not have contradicted the Opinion of *Shikardus* Professor of *Tubingen*, who asserts (as we have done) that the Decree of the Council of *Jerusalem*, contains an Abstract of the 7 Commandments of the *Noachides*. The Author of the Reflections upon the Christian Religion following the Opinion of *Selden*, rejects that of *Shikardus*; but the main reason he alledges for it, is founded upon so gross a mistake, as is scarce pardonable in a man that pretends to learning. The reason is, says he, because the *Jews* did not receive among them any *Profelytes of the Gate*, after the time their *Jubilees* ceased; i. e. Since the time that the ten Tribes were carried into Captivity by the *Assyrian* Kings. This is an evident Demonstration, that Mr. *Ferrand* the Author of the said Reflections, did not fathom the meaning of *Selden*, from whom he has taken it; *Selden* says nothing like this: 'Tis true, *Selden* cites the following words out of the *Talmuth*. That the custom of receiving *Profelytes of the Gate*, was not practis'd, but during the time that the *Jubilee* was celebrated. In

the Holy Land. *Maimonides* speaks to the same purpose in his *Mishneh Thorah*. But according to the sense as well of *Maimonides* as *Selden*, the receiving of *Proselytes of the Gate*, did not cease with their *Jubilees*, as if after that time the *Jews* had received among them no other *Proselytes*, but the *Proselytes of Justice*, who were Circumcised, and submitted to their Law; nothing being more contrary to truth, than such an assertion, as has been sufficiently proved out of the *Acts of the Apostles*; nay, nothing is more certain, than that *Proselytes of the Gate* were not so frequent among the *Jews*, 'till after the Captivity of *Babylon*. *Maimonides* himself mentions these *Proselytes of the Gate*, whom he calls the *Devouts among the Nations*. It is therefore the meaning of *Maimonides* and the *Thalmuthists*; that since the ceasing of the *Jubilees*, the *Jews* being become Subjects, and many of them Slaves to Foreign Nations, that way of receiving them *ritu solemn*; i. e. with certain Solemnities, ceased also; viz. To oblige them to abjure *Paganism* in the presence of several Witnesses; as at the same time that custom of obliging *Idolaters* and *Pagans* living in the Land to an Abjuration, was abolish'd of course: For whereas before, a *Pagan Inhabitant* of the *Holy Land*, who refused either to abjure *Idolatry*, or to quit the *Holy Land*, was put to death; so after the Captivity of *Babylon*, the *Pagans* being generally Masters of the *Holy Land*, and the *Jews*, they durst not use the same severity towards the *Idolaters*; but were forc'd to let them live among them undisturb'd in their *Idolatrous Worship*. 'Twas for the same reason, viz. For fear of offending the *Pagans* they did receive the *Proselytes of the Gate*, without the solemnity of abjuring *Paganism*, contenting themselves to assign them a certain place in their Synagogues.

From what has been said, we draw these 3 following Important Consequences; which will lead us to the full understanding of the Religion of the *Patriarchs*, in reference to that of the *Christians*. The 1<sup>st</sup> that the Religion of the *Patriarchs* before *Moses* was simple, comprehended in a few Articles, and containing very few Ceremonies; having only one Ceremonial Command, viz. To let out the blood of the Beasts, before they were to be eaten; and within the compass of this Commandment was contained the whole Law of Sacrifices (as we shall see hereafter;) because the spilling or the effusion of the blood of the Animals, in those times was always a kind

Tract. Mel.  
kim. cap. 6.  
fol. 29.  
Halach. Issu.  
rebiah  
cap. 14.

Noah's Religion came near to that of the Christians.



a kind of Sacrifice. The 2d is, that the Religion of *Noah* and of the ancient *Patriarchs*, has been esteemed at all times Salutiferous, and sufficient for the obtaining of Salvation; even when the *Mosaick Law* was in its full vigour, as the *Jews* themselves, (tho' the greatest *Idolaters* of their own Religion in the World,) are forc'd to confess. The 3d Consequence is, that the *Christian Religion* has made no other addition to the Religion of *Noah*; than the distinct knowledge of, and the Faith in that *Saviour*, whose coming they expected. So that to speak properly, *Christianism* has brought the Religion of the *Patriarchs* to its perfection only, which is agreeable to the Judgment of *St. Epiphany*, when he says: *The Religion of Adam, was no Grecism, no Judaism; but the Catholick Religion.* Besides these general Observations upon the Religion and Commandments of the *Noachides*, it is requisite we should make some particular Reflections upon each of these Commandments, for the better understanding of the Doctrines and Religion of the first times; which we intend to perform in the following Chapters.

## C H A P. VIII.

*Of the Worship and Divine Service of the Religion of the Noachides. Of the first two Commandments of the Noachides against Idolatry, and Profanation of the Name of God.*

**H**itherto we have treated of the Divinity and *Ethicks* as taught by the *Patriarchs* to the Churches of those times; we will now proceed to say something of their Worship. Worship is divided into two different kinds, viz. an Internal and External Worship. The Internal Worship consists in the Actions of Faith, Love, Confidence, Humility, Fear, Reverence, and in short in all such Actions of the Heart as have God immediately for their Object, and are all comprehended under the words of an *Internal Adoration*. There being not the least occasion to prove, that the *Patriarchs* performed that part of the Divine Service, which is appertaining to all Times, Ages, and Places; we will proceed to the *External Worship*, i. e. to such Visible Actions and Ceremonies, as their Divine Service was composed of. 'Tis evident, that this

this Worship was Comprehended in the two first Commandments of the *Noachides*; which did forbid *Idolatry*, and the *Prophanation* of the Name of God. 'Tis true, they are *Negative Commandments*, notwithstanding which, they questionless comprehend within them all the positive instructions for the *Divine Service*. In the same manner as the 3. first Commandments of the Law given on *Mount Sinai*, are express'd in negative terms; yet nevertheless according to the intention of the *Legislator*, imply that God is to be adored alone, and that we are obliged to sanctifie his name by our *Actions, Words*, and such a Service as is agreeable to his *Will*.

The *Jews* entertain an abominable Opinion concerning the *Noachides*, i. e. the *Pagans* descended from *Noah*, who were not of the Family of *Abraham*; viz. That they were not under an obligation of adoring the true God, nor to sanctify his name by any external Worship, after they were become *Profelytes of the Gate*; it being sufficient for them to abstain from *Idolatry*, and *Blaspheming* the name of God. Nay they go further: They say, that in case a *Profelyte of the Gate*, after having renounced *Idolatry*, should either out of necessity or fear be constrained to commit again an *Idolatrous Action*, or utter some blasphemous words, the same should not be imputed to him. If one of the *Noachides*, says *Maimonides*, should out of constraint transgress any of these *Commandments*, he is obliged to observe, this *Transgression* is pass'd by with him, tho' it amounted to an act of *Idolatry*; for the sanctification of the Name of God is not commanded to them. This dangerous Maxim he has drawn from the History of *Naaman* and *Elisha*; 2 Reg. c. 5. The *Syrian* said: Thy *Servant* will henceforth offer neither *Burnt-Offering* nor *Sacrifice* unto other Gods, but unto the *Lord*. In this thing the *Lord* pardon thy *Servant*, that when my *Master* goeth into the *House of Rimmon* to Worship there, and he leaneth on my hand; and I bow myself in the house of *Rimmon*, the *Lord* pardon thy *Servant* in this thing; and the *Prophet* say, Go in peace.

The true intention of the words of *Naaman* was, to declare to the *Prophet Elisha*, that when he entred the *Temple of Rimmon*, he would not worship the *Idols*; but that he should be obliged to bow, because the *Prince* as he prostrated himself leaneth upon him; 'tis upon this occasion, that he protests before the *Prophet*, that his bowing to the ground whilst he supported the *King*, was

A Detestable Opinion of the Jews concerning the Profelytes of the Gate.

Tract. Me-lakim. c. 20.

2 Reg. c. 5. v. 17. 18.

The Explanation of these words.



was to be attributed purely to the service he ow'd his King, without the least intention of worshipping the Idols; and it is in answer to this, that the Prophet *Elisha* tells him *Go in peace*; as if he should tell him, you may attend your King in your place, provided you declare and make known to all the World, that in bowing before *Rimmon*, whilst the King prostrates himself, you only do it to attend your King, and not to serve the Idols. But the *Jews* put quite another Interpretation upon these words of *Naaman*, viz. as if thereby he had ask'd leave of the Prophet *Elisha*, to adore *Rimmon*, in obedience to his Master; and they say that the words of *Elisha*; *Go in peace*, implies as much as if the Prophet had told him, that he might pay Adoration to the Idols, provided he did not bestow his heart upon them. Hence it is that they assert; *That if a Noachite is obliged to sanctify the name of God, he is only obliged to it whilst he is among the Israelites, but not among other Nations. And that in case the Children of Noah had been under an obligation of serving God both in Publick and Private, the Prophet could not have spoken these words to Naaman.*

Talm.  
Tract. Sa-  
nedrim. c. 2.  
in Guemara.

De Jure  
natur. &  
Gentium  
lib. 3. cap. 1.

The learned *Selden*, takes a great deal of pains to put a good Construction upon those impious words, but to no great purpose; the same admitting (in my Opinion) not in the least of that sense he would give them; viz. *That the Profelytes of the Gate and all Mankind were obliged to serve God, but that in case they did not, the Punishment of them was to be left to God, without any interference of the Civil Magistrates.*

Selden's  
vain endeavours  
to explain I.  
Commandment.

'Tis certain that the words of the Doctors, *Thalmudists*, and of *Maimonides*, have a more ample Signification: they say expressly that the *Gentiles* are not commanded to sanctify the Name of God, and that they commit no Sin, if they perform an act of Idolatry by constraint, or out of complaisance. That the *Noachides* are under no obligation to serve God neither in Publick or Private, at least that they are not obliged to it, unless they are among the *Israelites*. This Doctrine is certainly one of those detestable Errors, by which the *Jews* destroy'd the true sense of the Law, of which they had many more; some whereof our Saviour often inveighs against in the Gospel, especially in the 5th chap. of St. *Matth.* On one side they render'd the yolk of the Law very burthensome, by multiplying the Ceremonies; whilst on the other hand they endeavour'd to allay it, by allowing to the flesh all its Concupiscencies. 'Twas in view of this

this, that they interpreted the Commandments of the Law so strictly according to the latter, that they would not in the least admit of things as forbidden, unless expressly mentioned by the words of the Legislator; thus they forbid only *Adultery* and *Fornication*, but asserted *Lascivious Looks*, and *Touches*, and the motions of *Concupiscency*, not to be against the Law.

By the by, we may take this to be the Character of *The Character of pretended Devours.* a pretended *Devout*, to dispense with the obedience of those Commandments, that put bounds to the Concupiscencies of the flesh, but to encrease the Ceremonial part. The reason is plain, because the first Commandments declare against *Self-love*, and put a check to Concupiscence; whereas the Ceremonial Commands don't touch upon that point. I look upon this Divinity of the *Jews*, as an effect of a very ill sort of Complaisance towards those *Pagan Nations* under whose subjection they lived; they to flatter them, thought fit to perswade them, that they were in the way of Salvation, provided they did not entirely devote their Service to the Idols, or that they did not worship them without constraint; but that for the rest, it was not absolutely required from them to pay external Worship to God, if the same was likely to render them odious to their Families, or Country.

'Tis not unlikely, but that this malignant Principle did give Birth to another Article of Divinity among the *Jews*, some footsteps whereof we see in *Josephus*, and *Philo the Jew*. They assert that God hath forbidden to blaspheme even the Gods of the *Pagan Nations*, tho' they were supposititious Gods: Among the Laws of *Moses* mentioned by *Josephus*, he puts this for one; *No body shall blaspheme the Gods, which by other Nations are taken for Gods; and this for another: You shall not rob the Temples of Strangers, or take what is Consecrated to any God whatever; Philo the Jew speaks to the same purpose: That God had forbidden to speak ill of those that were taken for Gods by other Nations; for fear lest these Nations out of revenge should speak ill of him, who is the true God.* There is nothing under the Sun more dissonant to Truth than this; it being evident that the Scripture never speaks of the Supposititious Gods without Abomination, and an intention to render them detestable; since it commands the Idols, and their Temples and Altars to be destroy'd; nay *Elijah* slew the *Prop hets*

*The Opinion of Josephus, and Philo the Jew about Idols.*

*Antiq. l. 4. c. 3.*

*L. 1. de Monarcha*



Prophets of *Baal*, and *Ezekiah* and *Josias* abolish'd Idolatry with Fire and Sword. This error has drawn its Origin from an erroneous Explication of a certain passage in the 22d of *Exod.* v. 28. It is express'd in the *Hebrew*, *Dus non maledices*, *Thou shalt not revile the Gods*; it is express'd by the word *Eloim*, which signifies *God*. It is no hard matter to see, that in this Text the word *God* is to be taken in the same sense, as it is in the 1st v. of the 82 *Psalms*: *God judgeth among the Gods*, i. e. among the Magistrates; so that the words, *thou shalt not revile the Gods*, implies no more, than thou shalt not revile or speak ill of the Judges and Princes of the People, as *Acts. c. 23.* *St. Paul* explains it. *Philo the Jew* as well as *Josephus* were misguided into this error, out of their over complaisance to the *Pagans*, among whom they lived; they were willing to perswade them that the *Jewish* Religion might very well be tolerated; since they obliged their People, at least not to revile the Divinities of other Nations. But to return to our first purpose; I am of Opinion that the Church of the *Noachides* before *Moses*, were very sensible that by these Negative Commandments not to commit Idolatry, and not to blaspheme the Name of God, they were engag'd to serve God with their Souls and Bodies, and by the internal as well as the external Worship.

Let us endeavour then to discover wherein consisted this External Worship; this is certain, that it was very simple in comparison of the *Mosaick* Service. It consisted in Vows, Prayers, Thanksgivings, and Sacrifices. Of Vows we have a remarkable instance in that made by *Jacob* in *Padan Aram*; where *Moses* says, *Jacob* vow'd a vow, saying: *If God will be with me and will keep me in this way that I go, and will give me bread to eat, or Raiment to put on, so that I come again to my Father's house in peace; then shall the Lord be my God.* As for the Prayers, there needs no great proof to be assured that they were part of the Divine Worship of the *Patriarchs*; Prayers being so essential to Divine Service, that there was never any Religion without them; for which reason it is, that *Moses* makes never mention of them but as occasion offers: As for instance, he tells us that *Isaac* was gone into the Field towards Evening to pray, when he saw *Abraham's* Servant returning out of *Chaldea*, and bringing *Rebekah* along with him. He speaks of *Abraham's* Prayers made for the healing of *Abimelech*, and his

his Family, who had taken *Sarah* the Wife of *Abraham*. In the same Book he mentions *Isaac's* Prayers that God would bestow Children upon *Rebekah*; and in the 33<sup>d</sup> of *Gen.* *Jacob* prays for his delivery out of the hands of *Esau*. But I think this point requires no further Elucidation, unless it be to know whether they used any Public Prayers; these before mentioned instances speaking only of Private Prayers: But of this we shall say more in its proper place; at present we must consider of their Sacrifices.

This is the only part of their External Worship, the distinct knowledge whereof is transmitted to our times; we see that at the very beginning of the World *Cain* and *Abel* offered Sacrifices to God; *Noah* after his coming out of the Ark did build an Altar, and sacrificed of every clean Beast. *Job* offered Burnt-offerings for his Children, after they had feasted one another by turns; and God spoke to *Job's* Friends: *Take unto you 7 Bullocks and 7 Rams, and go to my Servant Job, and offer up a Burnt-offering, and my Servant Job shall pray for you, for him I will accept; lest I deal with you after your Folly.* In the 15<sup>th</sup> chap. of *Gen.* we read the History of a famous Sacrifice made by *Abraham* (pursuant to God's Command) of a young Heifer of 3 years of Age, of a Goat, and a Ram of the same Age, and a Turtle-dove, and a young Pigeon. In the 22<sup>d</sup> ch. of the same Book, is represented the History of the Sacrifice of *Isaac*, instead whereof he offered a Ram on the Mountain *Moriah*; *Jacob* after his return from *Padan Aram* being overtaken by *Laban*, Gen. 31<sup>6</sup> after their Contest was over, he offered a Sacrifice upon v. 54 the Mount, and call'd his Bretheren to eat bread. After his coming to *Shechem*, he built an Altar; where without doubt he built an Altar to return God thanks, and to pay the vow he had made in *Bethel*. In the 35<sup>th</sup> chap. of the same Book, we meet with something extraordinary curious, relating to the knowledge of the Worship of the Patriarchs: For there it is not only told, that *Jacob* by God's Commandment built an Altar in *Bethel*, as he had done at *Shechem*, but also ordered his Family to be clean, and change their Garments; which seems to imply some certain Ceremony of Expiation and Purification, of which we shall have occasion to say more hereafter. These Instances are sufficiently convincing to prove that Sacrifices were used in the Churches of the Patriarchs. But it will be requisite also



also to Examine the Circumstances belonging to them ; (1.) who were those that Sacrificed ? (2.) next whence rose the Custom of Sacrificing ? (3.) how many sorts of Sacrifices they had ? and Lastly, what Beasts were to be Sacrificed, under what Conditions, and with what Ceremonies.

## CHAP. IX.

*Of those that Sacrificed in the Antient Church before Moses.*

*Privileges  
belonging to  
the first  
born.*

IT is but Reason, we should speak of the Sacrificers or Priests before we come to the Sacrifices themselves ; because the Persons who perform the Sacrifices ought to be preferr'd before the things Sacrificed. It is a general received Opinion among the *Jews*, as well as other Learned Men, that the first born of each Family had a peculiar right to be the Sacrificator, or of performing the Sacrifice ; There being 4 peculiar Prerogatives assigned to the first born. The (1.) was the Supremacy or Royalty, being Lords and Masters of the House ; and by the History of *Judah* and *Thamar*, it seems as if they had Power of life and death over those belonging to their respective Families. *Judah* understanding that *Thamar* was with Child, and he supposing her to be Guilty of Fornication, or Adultery, he ordered her to be brought forth to be Burnt. The (2.) Prerogative belonging to the Eldest Son, was a double Portion, to wit, The whole inheritance being divided into as many Lots as there were Children left behind ; and one Lot more, the Eldest had two of them for his Share ; As for instance : There were 3 Children, the inheritance was divided into 4 parts, whereof the Eldest took two as *Aben Ezra* explains it. It is pursuant to this Custom, that must be explain'd the request made by *Elisha* to *Eliab* ; *let a double portion of thy Spirit be upon me* i.e. *That I may have a double Share of thy Spirit* i. e. That in the Partition to be made of thy Spirit after thy Death, among the Sons of the Prophets, I may have a double Share like the Eldest ; it being not likely that *Elisha's* ambition should be so great as to wish double the Spirit possess'd by *Elisha*, who was endow'd with the Spirit of Miracles and Prophecy's, beyond

*In Com.  
Deut. c. 7.  
v. 17.  
In what  
sense is to  
be taken,  
the request  
of Elisha*

beyond most other Prophets. The 3<sup>d</sup> Prerogative belonging to the First Born, was that of the Benediction. I am sensible that hitherto the true meaning or Nature of this *Benediction* has scarce been well understood, they say the Eldest used to receive from his Father a more plentiful *Benediction*; But I am of Opinion that this *Benediction* had a Relation to the *Blessed Seed*, i. e. to the *Messiah* that was to come, for I don't see how it can be interpreted in Relation to the *Benediction*, i. e. to the dying wishes and Vows of the Fathers, every one of their Children, in this Sense Participating of the Paternal Benediction. *Esau*, tho' Defrauded by his Brother *Jacob*, of the *Benediction* intended for him, yet received his Blessing from his Father *Jacob* upon his Death, when he Blessed all his Children, having bestow'd his *Benediction* upon those of *Joseph* before. Yet among all those *Judah* all one received the *Benediction* in the most excellent degree: i. e. the Prerogative to be bless'd in his Race with that Seed, in which were to be bless'd all the Nations of the Earth, so that it is observable that this 3<sup>d</sup> Prerogative of the first born or Eldest; viz. the *Benediction* did relate only to those Families chosen by God, from whom the *Messiah* was to descend; a *Benediction* not to be given but by a Prophet; for it is not to be imagined, that every Father of a Family among the Faithful, did pretend to bestow this Benediction, upon the Eldest among his Children; no, they must be illuminated with the Spirit of Prophecy and Revelation to know from whose Race the *Messiah* was to come forth, and have a peculiar Vocation; to act according as they were inspired. Lastly, the 4<sup>th</sup> Prerogative belonging to the Eldest Son, was the Sacerdotal Dignity, *Reuben*, as the Eldest of his Family, ought to have been invested with these Privileges; but having forfeited the same by his Incest with one of his Father's Wives, they devolved to, and were divided among his Brethren. *Levi* had the Privilege of Sacrificing, and *Judah* the other two for his Share, viz. The Domination and Benediction, i. e. The Promise of the Blessed Seed, for it was from this Tribe that our Saviour was descended, and which, ever since the House of *David*, always Reign'd over the other Tribes. Lastly, *Joseph* had a double Portion, because *Manasseh* and *Ephraim* (who should have made up but one Tribe) had two Tribes among the *Israelites*.

What was  
the Bene-  
diction be-  
longing to  
the first  
born.



Whether  
the right of  
Sacrificing  
belonged  
only to the  
Eldest.  
Tract.  
Melikim in  
Mischna 14.  
Bereschit.  
Rabba. fol.  
7.

ch. 12.

Quest.  
Hebraic in  
Gen c. 14.  
& in Ep.  
ad Evang.

Ænad. 13.

v. 22.

The 4th of these Prerogatives is the present Subject of our Discourse. It was therefore the Opinion of the Jews, that the Eldest was by a Natural descent invested with the Honour of Sacrificing. The *Thalmuth* says it in express words: *Before the Tabernacle was erected, the use of private Altars and High Places was permitted; and the Eldest of each Family performed the Sacrifices.* In one of the *Caballistical Commentaries* upon *Genesis*, we read: That *Jacob* had a most passionate desire to obtain the Privilege of Primogeniture from *Esau*, because, as we have it by Tradition, before the building of the Tabernacle, the use of private Altars was not forbidden, and the Eldest was the Sacrificator or Priest of the Family. This is the Reason alledged by the Commentators upon the Epistle of the *Hebrews*, why *St. Paul* says, *the prophane Esau who sold his Birthright.* The Right of Primogeniture, say they, was look'd upon as Sacred, as including the Sacerdotal Dignity; and therefore could not be despised without being Guilty of prophanity. *St. Jerome* had got the same Tradition from his Masters, the Jews; for when he gives us an account of the Sentiments of *Melchisedeck* he says thus: *They pretend that this Melchisedeck is Shem, and by making a Computation of the Years of his Life, they find him to have lived to the time of Isaac, and that all the First born since Noah were Priests or Sacrificers, 'till Aaron was put into the possession of the Privilege of Sacrificing.* To back this Opinion, they alledge, that among the Ancients, the Royal and Sacerdotal Offices belonged to the same Persons; these two Dignities and Prerogatives of Primogeniture being inseparable; according to *Virgil*.

*Rex Anius, Rex idem hominum Phœbique Sacerdos.*

*Servius* upon these words says: *sanè Majorum hæc erat consuetudo, ut Rex esset etiam Sacerdos; unde hodie Imperatores Pontifices dicimus.* In the 19th Chap. of *Exodus*, God Commands the Priests who came near to the Lord to Sanctifie themselves. Where it is to be observed that at that time *Aaron* being not as yet invested with the Priesthood, the Jewish Traditions will have it, that in this passage, by the Priests are understood the first born of the Families, as it is evident, from what *Aben Ezra* tells us upon this passage: *The Priests are the first born, because they are Sacred; according to what is written, Sanctifie unto me every first born.* They go further,

ther, and say ; *That the first born of the Families retained* Exod. c. 24 v. 8.  
 still the Right of Sacrificing when *Moses* built an Altar  
 on Mount Sinai, and he sent young Men of the Children  
 of Israel, which Offered Burnt Offerings, and Sacrificed  
 Peace Offerings of Oxen unto the Lord. *Onkelos a Chaldean*  
*Interpreter has translated it thus : and he sent the first*  
*born of Israel to Sacrifice.* The Command given to *Moses* Exod. 13. v. 2.  
 by God, seems to derive its Origin from this Ancient  
 Custom, *Sanctifie unto me all the first born, whatsoever*  
*openeth the womb among the Children of Israel.* And after-  
 wards God was pleased to Constitute the *Levites* in the  
 place of the first born. *Behold I have taken the Levites*  
*from among the Children of Israel ; instead of all the first*  
*born, that openeth the Matrice among the Children of* The Sancti-  
*Israel, therefore the Levites shall be mine, because all the* fication of  
*first born are mine, for on the day that I smote all the first* the first  
*born in Egypt, I hallowed unto me all the first born in* born to God  
*Israel ; both Men and Beast.* 'Tis true in this passage,  
 God alledges the last plague of Egypt wherein were  
 slain all the first born, as the Reason and Fundamental  
 motive of his Choosing the first born of Israel for his  
 service. However this does not Contradict, but that  
 at the same time he might have a certain Respect to  
 that Custom, constantly observed from most Antient  
 times, viz. for the first born to exercise the Sacerdotal  
 Function of Sacrificing in the Families. Nay it seems as  
 if the *Holy Spirit* did allude to this Custom, when after  
 having call'd the Chnrch a *General Assembly of the first*  
*born* he Stiles her afterwards a *Royal Priesthood* ; i. e. Exod 11. c. 12. v. 23.  
 Kings and Priests, a Holy Nation; implying as much as a  
 Holy People composed of Kings and Priests. For it seems  
 as if the Faithful had the Titles of *Kings and Priests* be-  
 stow'd upon them in Right of their primogeniture, as  
 Gods selected, to be near unto his Person, instead of all  
 the First born of the World ; in the same manner as he  
 pitch'd upon the *Levites*, to be before him, instead of  
 all the first born of Israel. This is most evident from  
 several passages in *Genesis*, where *Moses* declares the Gen. c. 47.  
 Eldest to be the chief of each Family. God speaking to  
 Cain concerning *Abel*, saysexpresly : *Unto thee shall be*  
*his desire, and thou shalt Rule over him,* which Relates  
 to the Quality of Primogeniture. *Isaac* believing that  
 he was Blessing *Esau*, as his Eldest Son told him : *Be* Gen. 27. v. 29.  
*Lord over thy Brethren, and let thy Mothers Sons bow*  
*down to thee ;* and, when God intended to signify his



Gen. 25. v. 23. pleasure, that he intended to transfer the Right of Primogeniture from *Esau* to *Jacob*, he said, *The Eldest shall serve the Younger*. *Jacob* as he was bestowing his Blessing upon his Children, and speaking of *Reuben* his Eldest Son says: *Reuben, thou art my first born, my might, and the beginning of my Strength, the Excellency of Dignity, and the Excellency of Power*. 'Tis very plain that these last words are spoken in Relation to his Right of Primogeniture; and among the rest the Domination is mentioned, which he says, he has forfeited, because of the Crime committed by him; *Unstable* says he, *as Water thou shalt not excell*. Where it is to be observed, that the supremacy in Spiritual and Civil Affairs, were inseparable in those times, so, that the same Persons who by their Birth-right had the Government over the rest, were invested also with the supremacy in Ecclesiastical matters.

Moses often exercised the Sacerdotal Function.

Shemot Rabba Parah 17.

The heads of Families had a right of Sacrificing.

7. 15. 25

Thus *Moses* in Quality of the Prince of the *Israelites* frequently exercised the Sacerdotal Function. In the 8th Ch. of *Leviticus* it is Recorded, that he did the whole Office of a Priest or a Sacrificator; he brings the Beast, he kills it, he takes the Blood and pours it at the bottom of the Altar, and burns the Fat upon it; and all this at the Solemn Consecration or Inauguration of *Aaron* and his Sons. And it is the Opinion of many among the *Rabbi's*; That *Moses* officiated as High Priest, or Chief Sacrificator all the time of the sojourning of the *Israelites* in the Desert; tho' others believe that he did only exercise the Function of Sacrificing, during the 7 days of the Inauguration of *Aaron* and his Sons. These are the words of an Antient Jewish Commentator, upon *Exodus*. Thus much is certain; that he did exercise the Office of a Sacrificator or Priest, as often as he thought fit, in the Quality of Prince of the People; and it is not less certain, that all those that Ruled as Princes, whether by Right of Election, or of Primogeniture, had the same Prerogative.

Thus far the said Tradition may be admitted of; but yet not without some further explanation; for if we look narrowly into each Circumstance, it will appear, that if taken according to the latter, it is erroneous; since it is certain, that the Younger Sons as well as the Eldest, had the Privilege of Sacrificing; and to be short, all Mankind by their Birthright, were intitled to the Function of Sacrificing, without any respect

respect to Elder or Younger ; of this we meet with sufficient Instances in the History of the Patriarchs : Thus we see both *Abel* and *Cain* to offer a Sacrifice, it being not likely, that *Cain* acted the part of a Sacrificator of his Brother's Victim. It is alledg'd by some, viz. That *Adam* officiated as a Sacrificator or Priest for both; but of this we find not the least Footsteps in the Text: We know that *Abraham* sacrificed for himself and his Family, whereas it is not very certain, whether he was the Eldest of his Family ; at least he had no Title of enjoying the privilege of Primogeniture before his Father's Death. *Jacob* Sacrificed on the Mountain, where he was overtaken by *Laban* ; notwithstanding he was not the Eldest Son, and that his Father *Isaac* was still living ; so that it seems evident to me, that every Chief of a Family had the Privilege of Sacrificing for his own House.

It is no less apparent, that the Heads of Families retained still some privilege of Sacrificing, even after the Sacerdotal Function was annexed only the House of *Aaron* ; for we find that God suffered the Sacrifices made upon Private Altars. Of this we see an instance in the History of *Judges*, when *Gideon* built an Altar to the Lord, and offers a Sacrifice upon it ; tho' he was neither of the Race of *Aaron*, nor of the *Levites*, but of the Tribe of *Manasseh*. Another Example we have in the History of *Manoah* the Father of *Sampson*, descended of the Tribe of *Dan*, and consequently no Priest nor Levite; notwithstanding which, he offers a Sacrifice of a Kid with a Meat-offering, upon a Rock ; and God sent fire from Heaven to consume his Offering, the most convincing proof God could give of his receiving the Offering at their Hands. After God had bestow'd the sole privilege of Sacrificing upon the Family of *Aaron*, he thought fit nevertheless to leave some Footsteps behind of that Ancient Privilege of Sacrificing, belonging to the Heads of Families. For every *Israelite* might lead his Victim to the Tabernacle, and kill it himself ; which was the first Function of a Sacrificator : The words of the Law are plain, *If any one bring a Burnt-Sacrifice, he shall put his hand upon the head of the Burnt-Offering, and he shall kill the Bullock before the Lord and the Priests; Aaron's Sons shall take the Blood.* It is worth observation, that the Text makes a plain distinction betwixt the office of the Sacrificator or Priest, and the duty of him that

*This right continued even after Moses.*

*Ch. 6.*

*Ch. 13.*

*Levit. 11.*

*and 14. 5.*



makes the Offering : For the *Priests Aaron's Sons*, shall take the blood, this was the Function of the Priest ; but that of the Person who made the Offering, to lay his hand upon the Beast, and to kill the Bullock.

Some rem-  
nants of Sa-  
crificing to  
by Private  
Persons a-  
mong the  
Israelites.

Tract. Bint-  
ham. Mika-  
diah.

Especially  
in the Ea-  
ster Sacrifi-  
ces.

Lib. de vi-  
ta Mosi.

Lib. de Den-  
ealogue.

Concerning the Peace-offerings, God says in the 3d Chap. of the same Book : *He shall lay his hand upon the head of his Offering, and kill it at the door of the Tabernacle of the Congregation.* And in the next following Chap. he says further : *He shall lay his hand upon the Bullock's Head, and kill the Bullock before the Lord.* Some Interpreters for want of understanding the true sense of the Text, have Translated it ; *they shall kill*, as in relation to the Priests, whereas the *Hebrew Text* expresses it ; *he shall kill*, &c. In respect to him that offers the Victim, and lays his hand upon the head. All the *Jewish Doctors*, who are better versed in the Antiquity of their own Religion, agree unanimously in this point. *Maimonides* says : That *Strangers* (meaning those not belonging to the Order of Priests) *might lawfully kill the holy Victims, even in the most solemn Sacrifices, even those of the whole Congregation*, according as it is express'd in the 1st Chap. of *Leviticus* : *And he shall kill the Bullock, and the Priests Aaron's Sons shall take the blood.*

In *Easter* especially, all the Heads of the Families used to exercise in their Sacrifices that true Function of a Sacrificator, to kill their Lambs themselves. And it is for this reason, that *Philo* the Jew himself, a Person otherwise but indifferently versed in the Antiquities of the Religion of his Ancestors, being born and educated among the *Greeks*, frankly owns ; *That during the Feast of Easter, the whole Nation did perform Sacrifices, and kill'd their own Victims with their own hands ; all the People rejoicing, by reason of their being honoured with the Sacerdotal Dignity.* And in another passage he says, *that during the Feast of Easter everyone sacrificed in publick, without staying for the coming of the Priests : It being permitted (according to the Law) to every body at a certain prefix'd day, yearly to exercise the Function of a Sacrificator.* He is mistaken in that point relating to the only time of *Easter*, and to the Lambs only ; but is in the right in what he says, of the whole Peoples exercising the Function of Sacrificators. I don't in the least question, but that this was a true Remnant of that ancient Custom, according to which each Head of a Family (before *Moses*) had a privilege of Sacrificing.

The

The Young Men mentioned by *Moses* in the 19th chap. of *Exodus*, to have been sent by him to Sacrifice at the foot of Mount *Sinai*, are another convincing proof of our assertion, viz. That the privilege of Sacrificing did by Birth-right belong to all Males, without distinction: For what the *Chaldaean* Paraphrast and the *Jews* say upon this Head, viz. That these Young Men, were the Eldest Sons of *Israel*, is founded upon no reason; for in case the right of Primogeniture had taken place here, they must not have sent Young Men, but the Chief Men of the Tribes. This Custom being afterwards communicated to the *Pagans*, we see that many among them, used to Sacrifice and Offer their Victims, tho' they had no Title to the Function of Priests.

Therefore, as much as may be gathered from the History of the Ancient Church, concerning their Sacrificers or Priests, The Sons of a Family, whilst living in their Father's House could not Sacrifice upon their own accord; the chief reason against it was, that having nothing of their own, they were not in a condition to give any thing; God requiring that every body should offer his own goods. For I see not with what probability the life of the Father could be the Obstacle, and that because he was in the possession of the Sacerdotal Dignity; his Sons could not partake of the same 'till after his death; on the contrary, it is plain, that so soon as a Son had left his Father's House, had Married, had a Family and Possessions of his own, he might perform these Sacrifices himself. This is very evident from the History of *Jacob*, who offered such frequent Sacrifices after his return out of *Mesopotamia*; tho' his Father was alive. And in case this supposition taken in a strict sense, had been a true one, viz. That the Sacerdotal Dignity was peculiar to the First-born, without being to be Communicated to others, there would have been but few Priests: As for example, *Shem* lived 500 Years after the Deluge; now in the quality of being the First-born, he had the sole right of Sacrificing, with exclusion to all others; and his Children being dispersed thro' the World, during these 500 Years, and possess'd of vast Provinces; how can it be suppos'd, that he being the only Sacrificator, or Priest; they could resort to him from such far distant places, to perform their Sacrifices? Now as our assertion, that the right of Sacrificing did belong not only to the Heads of Families, but also to

*Explication of a Passage in the 19th chap. of Exodus relating to this.*

*Sons whilst living with their Fathers could not Sacrifice.*



The First-born had a right of Sacrificing in a most excellent degree.

Yet not with exclusion to the Younger.

all the Males in general, does differ very much from what is found in the Ancient Traditions, viz. That the First-born enjoy'd this Priviledge in a peculiar manner to themselves; so I will frankly tell you my Opinion how to reconcile this difference. The First-born enjoy'd the Right of Sacrificing, as they did that of Royalty; now as this Supremacy of the Eldest Son, did not impair thus far the natural right; but that each Chief of a Family, had a particular Authority over his own Family, Goods, Children and Slaves. So the Sacerdotal Function possess'd by the Eldest Son of a Family, in the most eminent degree, was nevertheless subdivided among all the Brethren, so as they were distinguish'd into separate Families. The Younger Sons of each House were Priests only to their respective Families, and not to those of their Brothers; but the Eldest Brother, was the Chief Priest of all the Families of his Brothers, his Inferiours; and had a Priviledge of calling them together, and of Sacrificing for them. As for example, at their Feasts where they used to meet, and all these several Branches of a House came together; I don't question but that the Prerogative of Sacrificing for the whole Assembly, belonged to the Eldest Branch: And I am apt to believe, that he who was stiled the Patriarch or Chief of a Family, did exercise a kind of Supremacy over the Sacrificers of the others, his Inferiours; he being as it were the Chief Sacrificer or Priest of the whole Family. So that the more advanced in Age a Patriarch was, and the more Descendents he had from his Race, the more ample and general was his Sacerdotal Jurisdiction. As for example, *Shem* who lived 500 Years after the Deluge, and who saw his Posterity encreased and dispersed into several vast Nations, was their Chief and High Priest, having under him a great Number of Inferiour Priests: There is no question, but that *Melchisedeck* who was King of *Salem*, and is stiled a Priest of the Lord; was one of these Ancient Patriarchs, who having under him a considerable People of his own Race, was their Chief Priest. His Person makes too considerable a Figure in the History of the Church of those times, to be pass'd by in Silence, he being the only Person honoured with the Title of Priest in the first Period; whence it is, that since we are treating of the Sacerdotal Dignity, and the persons invested with that character before *Moses*, we are obliged to make an Enquiry after this *Melchisedeck*.

## C H A P. X.

*Of Melchisedeck and his Priesthood. The Nations of the Cananeans were no Idolaters at the time of Melchisedeck.*

THE Method made use of by *Moses*, of representing *Melchisedeck* in his History, is so strange and surprising, that if the Holy Ghost himself had not thought fit to give us his Character, it might be easily discovered that the whole was full of Mystery. A Person of no less a rank than a King, a Priest of God, superiour to *Abraham* the Father of the Faithful: This Man I say, you see as it were dropping out of the Clouds, meeting with the Patriarch upon his return, after he had defeated the Kings; and having taken the Tenth of the Booty, he vanishes again, and does no more appear in this History. I question whether in the Holy Scripture, there is any one thing that has so much puzzled, and given so much employment to the Learned to exercise their Pens upon; but I will not pretend to give you a rehearsal of their different Opinions and Arguments; nor will I enter upon a refutation of that of *St. Origen*, who makes him an Angel who appear'd upon Earth, in Humane Shape; neither of the *Melchisedecians*, who according to *St. Epiphany*, asserted that he was a Divine Vertue, superiour even to *Jesus Christ*; nor of the *Hieracites*, who would have him to be the *Holy Ghost*; nor of those among the Modern Authors, who believe him to have been *Jesus Christ* himself; who by this Miraculous Appearance upon Earth, would give some intimation to the World, of his future Incarnation. But this last Opinion produces a strange Paradox, that *Jesus Christ* should have appear'd and continued on Earth for a long time in the Quality of a Priest, and of a King call'd *Salem*. I am not ignorant, that *Cunaus* does not allow of this supposition; on the contrary, he makes it an Apparition of a few Minutes; and that the name of a Priest, was given only to *Melchisedeck*; because *Jesus Christ* appear'd in a *Sacerdotal Habit*, as the word of *Salem* did not belong to any City, but was to be explain'd as *King of Peace*; a Title given to the *Messiah*. But it is very strange to conceive, that *Araham* should make no enquiry

*Melchisedeck was not Jesus Christ.*  
Hæref. 55.

De Rep. Ju-  
dææ l. 3. c. 3.  
Peter du  
Moulin in  
his Decad.



quiry after this *Melchisedeck*, who he was, and whence he came, if his Person had been unknown to him, and that he were lately come down from Heaven. At that rate there is no History in the *Holy Scripture*, that is able to subsist upon its proper literal sense; if liberty be allow'd to change the most Circumstantial and simple recital of matters, into Allegories.

I will not venture further into the discussing of this Dispute; but suppose it was an acknowledged Truth, founded upon a very near Universal Consent, that this *Melchisedeck* was a true Man, King of *Salem*, and a Priest of God: Neither shall I be very anxious to investigate which *Salem* it was, whereof this great Man was King; whether it was the same afterwards call'd *Jerusalem*, or whether another *Salem* plac'd by St. *Jerome*, very near the *Jordan* and *Scythopolis*; which City retain'd that Name to his time, and he assures us, that he saw there the Ruins of an Ancient Pallac, which they say was formerly *Melchisedeck's*. It will suffice for us to know that this City was in the Land of *Canaan*, where *Abraham* then lived in the Quality of a Stranger. *Mon-*  
*caus* would have this *Salem* be the City of *Shechem*; be-  
 De vitul au- cause in the Version of the LXX and the Vulgar Latin  
 reo L. I. C. II. also, it is call'd *Salem Sichemitorum*. He adds that near  
 Gen. 33. that City *Melchisedeck* did Consecrate a Grove, where  
 v. 18. he worship'd God; and that this is the same Grove of  
*Shechem*, in which *Jacob* buried all the Strange Gods,  
 upon his return from *Shechem*: And they gave unto *Ja-*  
 Ch. 35. cob all the Strange Gods, which were in their hands; &c.  
 v. 4. And *Jacob* hid them under the Oak, which was by *Shechem*.  
 By this Oak says he, is understood a whole Grove; and  
 has been celebrated ever since: 'Tis the same says he  
 which is call'd the Sanctuary of the Lord in *Joshua*. *Jo-*  
 Ch. 24. shua made a Covenant with the People that day, and set  
 v. 25. 26. them a Statute and an Ordinance in *Shechem*; and he  
 wrote these words in the Book of the Law of God, and took  
 a great Stone, and set it up there under an Oak, that was  
 by the Sanctuary of the Lord. 'Tis says he the same  
 Ch. 9. v. 6. Grove mentioned in the Book of the Judges. And all  
 the Men of *Shechem* gathered together, &c. And made  
*Abimelech* King, by the Oak of the Pillar that was in *She-*  
*chem*. He adds, that this place was so remarkable for  
 its Antiquity, and the Religious Worship performed  
 there by *Melchisedeck*, that most commonly they used  
 to chuse their Kings there; this being the place appoint-  
 ed

Where Sa-  
 lem was, of  
 which Mel-  
 chisedeck  
 was King.  
 Epist. ad  
 Evag. et de  
 locis Hebr.

ted for the Election of *Rehoboam* for their King: And *Rehoboam went to Shechem, for all Israel were come to Shechem to make him King.* But this Sanctuary of *Melchisedeck* at *Shechem*, is a meer Fiction of *Moncaus*, founded only upon this, that the LXX and the Vulgar Latin Version, have call'd *Shechem* the *Salem* of the *Shechemites*; whereas in the *Hebrew* it is express'd only by *Shechem*, and not *Salem*. *Jacob did come safe and sound to Shechem.* The LXX did take שכם for a proper name of a City; but it seems much more probable that it is a Noun Adjective, signifying sound and entire; there is not as much as one Geographer that mentions such a place as *Salem* thereabouts; so that the so often mentioned City is called *Shechem* and not *Salem*. The *Salem* mentioned by *St. Jerome*, where he saw the Ruins of an Ancient Castle, which was supposed to be *Melchisedeck's*, was not near the *Jordan*, and consequently at a great distance from *Shechem*. As to what relates to the Sanctuary of *Shechem*, mentioned in the Book of *Joshua*, I believe it to be a Grove consecrated by *Joshua*, in a certain place he judg'd most proper for the assembling of the Tribes, and the States of the Nation, in the Center of the Country: And they Sacrificed in these Groves, because during the Government of the *Judges*, they were allow'd to Sacrifice in Groves; so that this Grove became much celebrated, not for *Melchisedeck's* sake, but by reason of the most solemn meetings call'd thither by *Joshua*. What is said of *Jacob's* burying the Idols under one of the Oaks of this Grove, (as *Moncaus* supposes) destroys his own Opinion concerning the Sanctuary of *Melchisedeck*: It being not likely, that *Jacob* would have thus Prophaned, so Sacred and Venerable a Place. It seems therefore more probable, that this *Salem* is the Ancient *Jerusalem*; because *Hebron* where *Abraham* dwell'd at that time, was a great way from the *Jordan*, were the *Salem* near *Scythopolis* lay; and was not very near unto *Shechem*, where the LXX have put the other *Salem*, but very near *Jerusalem*; so that there remains no difficulty to conceive how *Melchisedeck* could go to meet *Abraham*; for as his Friend and Neighbour he came to Congratulate him, on the account of his Victory. But the main thing to be traced here is, who was this *Melchisedeck*? The most common and most general Opinion is, that he was a *Canaanite*; and as the People of *Canaan* were all impious Idolaters, that



is false  
that those  
of Canaan  
in Abra-  
ham's time  
were all I-  
dolaters.

that God had notwithstanding this general Corruption among them, by a kind of Miracle preserved this Person, to serve as a most excellent Type of his Son.

I am of Opinion, that before all other things, we ought first to examin this Supposition, made with so much confidence concerning the People of *Canaan*, being generally Idolaters, and Impious. I must confess this Assertion is founded upon a very uncertain, if not a quite wrong Foundation; it seems not probable to me, that God should not have preserved a considerable number of Faithful, in so great a Nation, where at the same time lived the man, who bore the Title of his Priest in the most excellent Degree; a thing not perhaps to be met with in any other place: And to me the Opinion of the Divines appears not very edifying, when they alledge, that the Church was enclosed within the Bounds of one Family; as if the House of *Abraham*, and a few others of the race of *Shem*, were they only unto whom the Fear and Knowledge of God were confined. I think I may boldly call this an erroneous Opinion, God in those times had not as yet made that distinction of Nations, nor had he declared which of the Nations he intended to choose, and which he intended to reject. 'Tis true, that from the time of *Abraham* God laid the Foundation of this distinction, which he intended to make betwixt the *Israelites* and the other Nations; and for this reason distinguish'd the Family of *Abraham* from the rest, by the Badge of Circumcision; but this does not imply, that the true knowledge of God was confined to that Family only. The fallity of this Assertion, is apparent out of the History of *Job* and his Friends; who in all probability were Contemporaries with *Abraham*, and yet not descended from his house. Besides that, I think this is to set too narrow Bounds to God's Election, to limit it to one Family alone, and to suppose all the other people of the Earth to be abandon'd by God. There is no question, but in those days there was a mixture of both; there being not wanting Idolaters among the Race of *Shem*, and the Families of the *Patriarchs*, as you see by the History of *Laban*, *Jacob's* Uncle, who worship'd the *Teraphims*; and in the same manner among those People, who were in time to be abandon'd by God; there was a considerable Number of Select and Faithful Persons. The Church in those times, being not distinguish'd according to the Nations; but to the

the Families ; one Family in the same Nation worship'd the true God, whilst another adored the Idols. 'Tis on account of this Confusion, that the Jews not without reason, call the first Period of the Church *תהו* *Tohu*, the same word by which God represents the Chaos in the beginning of *Genesis*. For the Idolaters and the Faithful lived intermix'd one with another, in a confused manner ; every one acting in matters of Religion, as he thought fit himself. I don't question, but those of *Canaan*, were in this respect under the same Circumstances with their Neighbouring Nations, viz : That they had both a good number of Idolaters as well as of the Faithful ; and it is not unlikely, that the first began to out-number the last ; because God removed by degrees, from those People he intended to root out in some Ages.

But it does not appear, that this Nation was so Universally corrupted, as is supposed. (1.) The Courtesy shewn to *Abraham* after the decease of his Wife *Sarah*, by the Children of *Heth* ; carries along with it a great Character of honesty : They acknowledged *Abraham* for a great Prince, and Servant of God ; *Thou art, say they, a mighty Prince among us*. They offer to him the fairest of their Sepulchers, they would needs present him with the field he desired, without taking any equivalent for it. It seems not probable, that Idolaters would have had so much Respect and Consideration for a Person who was a Mortal Enemy to their Religion.

(2.) The Conduct of *Abimelech* King of *Gerar*, (as he had taken his Wife *Sarah*, whom he believed to be the Sister, and not the Wife of the Patriarch ; does not in the least favour of Impiety or Idolatry. (1.) God appeared to him in a Vision, and God used not to honour Idolaters with his Revelations ; and it is observable, that God did not bestow the same favour upon *Pharaoh*, tho' in the same case ; he having also taken *Sarah*, as supposing her to have been *Abraham's* Sister ; the reason whereof, must in all probability be attributed to this, that *Egypt* and this King, were then already plunged deep in Superstition and Idolatry ; but that *Canaan* was not so at that time : Besides this, the answer made by *Abimelech* to God, is worth our attention ; *Wilt thou slay also a righteous Nation ? In the integrity of my heart, and innocency of my hands, have I done this*. These words

*Proofs against those of Canaan, not being all Idolaters. Those of Heth were not so. Gen. 23.*

*Gen. 20. Nor Abimelech.*

don't



Gen. 21.  
v. 22.

don't in the least discover his Ignorance of the true God; and we see that God orders *Abimelech* to address himself to *Abraham*, to desire his intercession for him; for *he is a Prophet*, says God: Where it appears, that *Abimelech* believed in the Prophets of the true God, else God would not have commanded him to obtain *Abraham's* Prayers for him, in the quality of a Prophet. The manner of his restoring *Sarah* to *Abraham*, without touching her, and his treating her with rich Presents, is the act of a Good Man; but above all, when he is upon the point of entering into a Covenant with *Abraham*, he speaks in all respects like a Person enlightened with the knowledge of the true God; God, says he, *is with thee in all that thou doest: Therefore now swear unto me here by God, that thou wilt not deal falsely with me*: He does not tell him swear unto me by the Gods, or I see that the Gods are with thee.

Gen. 26.  
v. 10.

(3.) The same may be said in relation of the Behaviour, either of this *Abimelech* himself, or of his Successor towards *Isaac*; who for the same reason as *Abraham* had done before, made his Wife *Rebeckah* pass for his Sister. This Prince having by the familiarity he had observed, betwixt the Patriarch and *Rebeckah*, been convinced that she was his Wife, told him: *What is this thou hast done unto us? One of the People might lightly have lain with thy Wife, and thou should'st have brought guiltiness upon us.* These words infallibly proved him to have been a Man of Conscience, and who feared God.

Another  
proof of the  
Shechemites.

(4.) The Offer made by the *Shechemites*, after the Son of their Prince had ravish'd *Dinah* the Daughter of *Jacob*, plainly discovers them to have been men, not only of Good Morals, but also living in the fear of God; for they suffered themselves to be perswaded to receive Circumcision, to become one People, and profess the same Religion with the Family of *Jacob*. 'Tis very probable, that if they had been all Idolaters, they would not so easily have been perswaded to part with their Gods, or Idols.

(5.) The words of *Abraham*, spoken to God in Relation to *Sodom*: *Peradventure, there be 50 Righteous within the City; wilt thou also destroy the Righteous with the Wicked?* are a convincing proof, that in the Land of *Canaan*, there were other Righteous People, besides what belonged to his Family; or else how could he suppose

suppose to find 50 Righteous Persons in *Sodom*? if there were nothing but Idolators in the whole Land of *Canaan*.

(6.) When the Sons of *Jacob* entred into that Treacherous Treaty, with the *Shechemites* (of which we have spoken just now) upon the proposition made, that the Prince of *Shechem* should marry *Dinah*, *Simeon* and *Levi* make no other Objection against it, but their being uncircumcised; *we can't give our Daughters*, say they *in marriage to the uncircumcised*; had the *Shechemites* in general bin Idolaters, no question but the Sons of *Jacob* would have alledged their Idolatry as an Obstacle for them to enter with them in the proposed Union.

(7.) In the History of *Isaac* and *Rebekah*, we meet with another Argument to prove this truth; viz. That there were not only among the *Canaanites* Righteous Persons, but also some true Prophets. *Rebekah* feeling the two Children strive in her Womb, *she went to enquire of the Lord*; and to whom did she go, I would fain know; to *Heber*, says *Maimonides*, *Solomon Jarchi*, and the *Rabbins*. A dream indeed; *Heber* was not then in the Land of *Canaan*; 'tis true, he was alive, but lived in the same Country with his Family, either in *Mesopotamia*, or *Chaldea*. And it would be a very ridiculous supposition to imagine that *Rebekah*, in the Condition she was then in, big with two Children, and that after so long a barrenness, would venture her self to be carried upon Camels to another Corner of the World, *to enquire of the Lord*; so that it seems evident, that the Prophet whom she went to consult, lived in the Neighbouring Country of *Canaan*; And 'tis certain, there is nothing said of the *Canaanites* during the times of the Patriarchs which gives us Sufficient Reason to believe them to have been Reprobates,

The true Source of the ill Opinion conceived of the *Canaanites*, is to be look'd for in the Curse of *Noah* pronounced against *Canaan*. *Cursed be Canaan a Servant of Servants shall he be to his Brethren*. But it is observable that these sort of Sentences did not regard the persons against whom they were pronounced, nor their immediate Successors; *Esau* was debased below his Brother, and despoiled of his Birthright it was told him, that the greater should serve the lesser; notwithstanding which, the Race of *Esau*, became a Great and Potent

*The Curse  
Pronounced  
against the  
Family of  
Canaan,  
had no re-  
gard to the  
first Age.*



tent People, Govern'd by their own Kings and Princes, whilst the Posterity of *Jacob* were *Slaves* in *Egypt* during the space of 200 Years, so that this Curse did not affect the Posterity of *Esau* till after along descent of many Generations. In the same manner it is to be supposed of the Curse of *Canaan*; which did not fall upon those of *Canaan*, till the time that their Generation was destroyed by that great Captain *Joshua*. Besides that this Curse had no Relation to spiritual matters; it being certain, that the Race of *Canaan* was no more addicted to Idolatry, than that of *Japhet*, and a great part of the Posterity of *Shem*.

In the whole I conceive, that the *Canaanites* were not all Idolaters, among whom God, by a kind of a Miracle had preserved *Melchisedeck*, a Person who both knew and feared him. It is my Opinion, that this *Melchisedeck* was a Priest not by any extraordinary peculiar and Miraculous way or Vocation, but was intitled to the Priest-hood by his Right of Primogeniture by the common and general means belonging to the exercise of that Function. Neither do I doubt, but that he was one of the Antient Patriarchs, from whose Loins sprung forth a Numerous Generation of Mankind; and Living to a great Age, he was Considered as an Oracle among his People, by Reason of his vast Knowledge and Experience, and of his Prerogative of being a Priest by Birthright. 'Tis true every Chief of a Family had a just Title to Sacrificing, as has been sufficiently proved before, but not to the Name of a *Sacrificer*, because they could Sacrifice only for their own Houses; but *Melchisedeck* enjoying the Supremacy over a whole People; which he might Stile his Family, was the Priest of a Nation, and therefore the Title of a Priest was given to him in the most excellent degree.

## CH A P. XI.

*That Melchisedeck must needs be one of the three Patriarchs, Sons of Noah, and that among these three, it is most probable that he was Cham.*

THE first thing to be supposed, and which I look upon as unquestionable, is, that *Melchisedeck* was one of the 3 Patriarchs *Noah's* Sons. For it has been shown,

shown, that the Priesthood, belonged to the first born, and tho' they might all Sacrifice, yet that the Eldest were possess'd of this Right in a more eminent degree; and the Eldest of them, who were call'd Patriarchs, were endow'd with the same in a more excellent degree than all the rest; The Titles of *Priest of the Lord*, the high and Sovereign Priest appertaining to none but to such as were possess'd of the Sacerdotal Dignity in its most exalted degree. And we find no Instance where this Title had been given to any one, in respect only of his Primogeniture: Neither have we any Reason to Imagine that this Title was annex'd to their Office. For since nothing of that kind is to be met with among the Families chosen by God, why should we look for it among the *Canaanites*? I don't in the least doubt, but that *Melchisedeck* was a Priest of the Lord, by his Birth-right. Neither had he any Priviledge of Birth belonging to him, which could have entitl'd him to this Honourable Name, except that of being the Eldest of the Eldest; i. e. a *Patriarch*. Now to prove that how one of the three *Patriarchs* should be Living in the Land of *Canaan*, at the time of *Abraham*; and which of the 3 *Patriarchs* it may be, it will be requisite we should say something concerning the Division of the World, betwixt the Sons of *Noah*,

It is therefore to be observed, that the Division of the Nations, and the World succeeded the Confusion of the Languages. *St. Epiphane* in his 66th Heresie, which is that of the *Manicheans*, says: That it was *Noah* himself, who made this Division, and to put it in Execution, he cast the Lot not far from a City, seated on the Frontiers of *Egypt*, call'd *Kinokoroua*, upon a Torrent of the same Name, which divides *Egypt* from *Arabia*. In this division *Egypt* and *Lybia*, as far as to the Streights of *Gibraltar*, did fall to *Ham's* share; *Syria* and the Eastern part of *Europe* to *Shem*, as the Western parts of *Europe*, viz. *Italy*, *Spain*, *France* and *Germany* were comprehended in the Lot of *Japhet*. This done, *Noah* himself undertook the trouble to put his Posterity, each of them in the Possession of the several Country's allotted to them; and which they were to inhabit: They further add, that *Noah* upon this Partition engaged his Sons by Oath, not to invade one anothers Territories; but *Ham* contrary to his Word, Faith, and solemn Engagement possess'd himself of the Land of *Canaan*, being

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Hæref 70.

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part of the Share belonging to the Posterity of *Shem*. For which Reason it was, that in after Ages, God took it from the Posterity of *Ham*, and restored it to that of *Shem*. This History pass'd for such an undeniable truth in that Age, that *Philastrinus* Bishop of *Bressa*, brands those who deny it with the Name of Hereticks. And *Ensebe* does give us the same Relation in his Chronicle, as an undoubted truth. 'Tis certain, that their Authority is not of sufficient weight to perswade us that this Partition was performed in that manner; but thus much of it, is very probable, that this Division happened in the time of *Noah*, after the Confusion of the Languages, each Family parted, and took possession of what Country they were brought to either by Providence, or which they look'd upon as most convenient for them, so that it may Rationally be supposed, that the World being divided betwixt the 3 great Families of *Shem*, *Ham*, and *Jephat*; each of these Families did acknowledge their respective *Patriarch*, for their Sovereign Priest, and Prince. Thus I conceive, that there were three chief Priests in the World, and this seems undeniable, so that I don't see any occasion why our *Melchisedeck* should not have been one of these three; is it not most agreeable to truth, that one of them is better qualify'd to represent the *Eternal Priest*, viz. *Jesus Christ*, then a simple *Canaanite*? They were Priests by their Birthright, and for this Reason to be preferr'd before a *Canaanite*, (who would be only a Particular Priest by Commission) to Represent our Saviour *Jesus Christ*, who was a Priest by the Prerogative of his Birth, and the Function of a Mediator inherent to his Nativity. Lastly, it is very improbable that God would have exalted a *Canaanite* above *Abraham*, the Father of the faithful; on the contrary it is very probable, that *Abraham* pay'd Homage to one who was his Superiour, both in respect of his Age, and having been an Eye Witness of the Deluge, and of having the Honour of being invested with the Sovereign Priesthood, in the Quality of one of the *Patriarchs* of the World.

The Opinion  
of the Jews,  
that Mel-  
chisedeck  
was *Shem*  
not to be  
disputed.

I wonder therefore why we Christians should reject with so much disdain the Opinion of the Jews, who say *Melchisedeck* was the *Patriarch Shem*; I am sure the Reason alledged by *Epiphany*, who endeavours to contradict it out of the Chronology, because *Shem* was dead before, is of no weight, as being erroneous; *Shem* being Living and

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and not near the time of his death, when *Melchisedeck* came to meet *Abraham*. *Shem* lived 502 Years after the Deluge. *Abraham* was born 282 Years after the Deluge. The Victory obtained by him over the Kings, on account of which *Melchisedeck* came to Congratulate him, hapned about the 80th Year of *Abraham's* Age, viz. 7 Years before *Ishmael* was born; so that this Victory hapned about 370 Years after the Deluge: *Shem* lived consequently 130 Years after this Interview betwixt *Melchisedeck* and *Abraham*. This must be reckoned then among the many other Errors, that are to be found in the History and Chronology of *Epiphany*; tho' in this point it may be said in his excuse, that he might be deceived by the Calculation of the *Greeks*, founded upon the Version of the LXX: Neither will the diversity of Names avail much against the Opinion of the *Jews*, nothing being more frequent in the Scripture, than to meet there with People of two Names; *Jacob* had the Name of *Israel*, from his Wrestling with God; *Esau* was also call'd *Edom*, from his Adventure of the Potage of Lentiles, for which he sold his Birth-right; so one of the Sons of *Noah*, might have the Name of *Melchisedeck* given him, on account of some Adventure or other, not mention'd in History; by the direction of Providence, he being design'd to represent the *Messiah*, the true *Melchisedeck*, i. e. *The true King of Justice*.

The common Argument made use of to refute the Opinion of the *Jews*, is, that St. *Paul* says, that he had neither Father nor Mother; which is not applicable to *Shem*, whose Genealogy is extant; but this is a very weak one. 'Tis true we have the Genealogy of *Shem*, under the name of *Shem*; but we have it not under the name of *Melchisedeck*. Let *Melchisedeck* be who he will, he was a true Man, and therefore must have both Father and Mother, a beginning and end of his life: But here lies the Mystery, that these things are not mentioned in the Scripture, and according to that noted Maxim of the Lawyers; *non Entium & non Apparentium idem esto Judicium*. Things that are not, and those that appear not, are to be put in the same rank. It pleas'd God that there should be certain Types, preceding and representing the *Messiah* in all respects. Some of those Types did represent his Death, some his Burial, some his Resurrection; some were Types of his Person, others relating to his Office. The Eternity of the Reign and Priesthood of the *Messiah*,

Why Melchisedeck is said to have neither Father nor Mother.



Chap. 7.

was the most difficult thing in the World to be represented : For how is it possible to represent an Infinite Eternal thing by matters confin'd to such strait bounds as all Humane Affairs are ? Darkness is no more opposite to Light, than all Temporal things are to Eternity, So that for the same reason, why one Contrariety cannot represent another very difficult. It is to represent the Eternity of the *Messiah*, by things of so slender a Duration : Especially that inextricable Mystery of the Nativity of the Son, who has no Mother in respect to his Divinity, and no Father in reference to his Humanity ; and how is it possible to represent this by Shadows and Types taken from humane matters ? For an Instance of this, we may look upon that noted Oracle of *Isaiah* : *A Virgin shall bear a Son, &c.* 'Tis the general Opinion, that by the Virgin, is immediately and literally understood the Wife of the Prophet, and mystically the Holy and Blessed Virgin, the Mother of our Saviour *Jesus Christ*. For it is to be observed, that there are two sorts of Prophecies ; some directed immediately to *Jesus Christ*, and others to Types relating to *Jesus Christ*. There are many Prophecies of the last kind, and many more of the first : For example, how many things are said of *John* in the *Psalms* 2. 41, 45, 65. and other Prophetique *Psalms* ; which immediately relate to *David*, and *Solomon*, who were Types of *Jesus Christ*. Many are of Opinion, that those Oracles of *Isaiah*, *A Child is born, &c.* *A Virgin shall bear a Son, &c.* are of that kind ; being directed to the Child and Wife of the Prophet, of which he speaks afterwards in the beginning of the 8th Chapter : *And I went into the Prophetess, &c. Before the Child shall have knowledge to cry, my Father and my Mother, the Riches of Damascus shall be taken away.* But it is objected, how this Wife could be call'd a Virgin ; and if no Virgin, how could he be the Type of the *Virgin Mary* ; the Mother of *Jesus Christ* ? Unto this it is answer'd, that the Type does not appear in the thing, but in the manner as it is represented ; the Person mentioned by the Prophet, was still a Virgin : The Holy Ghost passes by in silence her Marriage, and represents her with Child ; not but that the Marriage preceeded the Child-bearing, but because that the Omission and Silence of the Marriage, and of the Commerce with a Man, is Mysterious and Typical. There is another Consideration, preferable to this ; which is, that all this, the Wife, the Prophetess with Child, &c.

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was no more than a Prophetique Vision ; it being not probable, that *Isaiah* did in effect go into his Wife, and that she conceived. There is a Parallel to this, to be seen in *Hosea* ; who was Commanded to take to Wife a Prostitute, by whom he says he had Children, whom he calls : *Lo Hammi* and *Lo Rubama* ; i. e. *This is no more my People, this is no more my Well-beloved*. The same thing may be apply'd to the Wife of *Isaiah*, and her being with Child ; this Wife is call'd the *Prophetess* : There is no other Instance that the Wives of the Prophets, used to be call'd thus ; neither was the Wife of *Isaiah* as far as we know, naturally a *Prophetess* ; so that I believe, that by this *Prophetess*, is to be understood a Mystical and Parabolical Wife. All which serves to make us sensible, that the Types are not always confin'd to the things ; but in the manner of representing them, and in the words : And all this considered, 'tis certain, that God could not represent better the Eternity of his Son, than by producing in this History a Person of a vast Character ; whose Father, Mother, Birth and Death, are pass'd over in Silence, and who did appear not above a Moment upon this Grand Theatre. For it is certain that a Moment has a much nearer relation to Eternity, than any Duration of time ; because a Moment has that common with Eternity, that it is invisible : Neither ought it to be objected, that the Life and Sojourning of *Melchiseck* was not in one Moment ; it suffices, that it passes over like a Moment in the History, i. e. *Moses* said only one word of it.

It is further to be observed, that in these Typical Events, the Mystery does not lie so much in the Event it self, as it does sometimes in the manner of expressing it, made use of by the Holy Ghost. In the same manner in this Passage, the Type does not consist so much in the thing it self, as in the expressions used by *Moses*, to represent the Action of *Melchisedeck*, without mentioning his Genealogy, his Death and Birth. In objection to this, it may be alledged : If the Type consists in the manner of its being express'd by *Moses*, in his account of this Action, it did not begin to be Mysterious and Typical, 'till many Ages after it hapned ; because *Moses* did not give his Relation 'till a long time after. To remove this Objection, it is to be observ'd ; that the Types and Typical Events, were not so much intended for the benefit of that Age in which they hapen'd ; as for ours, I

*The Types appear so mentionless in the Event, that in the manner of Expressing them.*



Chap. 7.

was the most difficult thing in the World to be represented : For how is it possible to represent an Infinite Eternal thing by matters confin'd to such strait bounds as all Humane Affairs are ? Darkness is no more opposite to Light, than all Temporal things are to Eternity, So that for the same reason, why one Contrariety cannot represent another very difficult. It is to represent the Eternity of the *Messiah*, by things of so slender a Duration : Especially that inextricable Mystery of the Nativity of the Son, who has no Mother in respect to his Divinity, and no Father in reference to his Humanity ; and how is it possible to represent this by Shadows and Types taken from humane matters ? For an Instance of this, we may look upon that noted Oracle of *Isaiah* : *A Virgin shall bear a Son*, &c. 'Tis the general Opinion, that by the Virgin, is immediately and literally understood the Wife of the Prophet, and mystically the Holy and Blessed Virgin, the Mother of our Saviour *Jesus Christ*. For it is to be observed, that there are two sorts of Prophecies ; some directed immediately to *Jesus Christ*, and others to Types relating to *Jesus Christ*. There are many Prophecies of the last kind, and many more of the first : For example, how many things are said of *John* in the *Psalms* 2. 41, 45, 65. and other Prophetique *Psalms* ; which immediately relate to *David* and *Solomon*, who were Types of *Jesus Christ*. Many are of Opinion, that those Oracles of *Isaiah*, *A Child is born*, &c. *A Virgin shall bear a Son*, &c. are of that kind ; being directed to the Child and Wife of the Prophet, of which he speaks afterwards in the beginning of the 8th Chapter : *And I went into the Prophetess*, &c. *Before the Child shall have knowledge to cry, my Father and my Mother, the Riches of Damascus shall be taken away*. But it is objected, how this Wife could be call'd a Virgin ; and if no Virgin, how could he be the Type of the *Virgin Mary* ; the Mother of *Jesus Christ* ? Unto this it is answer'd, that the Type does not appear in the thing, but in the manner as it is represented ; the Person mentioned by the Prophet, was still a Virgin : The Holy Ghost passes by in silence her Marriage, and represents her with Child ; not but that the Marriage preceded the Child-bearing, but because that the Omission and Silence of the Marriage, and of the Commerce with a Man, is Mysterious and Typical. There is another Consideration, preferable to this ; which is, that all this, the Wife, the Prophetess with Child, &c.

was

was no more than a Prophetique Vision; it being not probable, that *Isaiah* did in effect go into his Wife, and that she conceived. There is a Parallel to this, to be seen in *Hosea*; who was Commanded to take to Wife a Prostitute, by whom he says he had Children, whom he calls: *Lo Hammi* and *Lo Rubama*; i. e. *This is no more my People, this is no more my Well-beloved*. The same thing may be apply'd to the Wife of *Isaiah*, and her being with Child; this Wife is call'd the *Prophetess*: There is no other Instance that the Wives of the Prophets, used to be call'd thus; neither was the Wife of *Isaiah* as far as we know, naturally a *Prophetess*; so that I believe, that by this *Prophetess*, is to be understood a Mystical and Parabolical Wife. All which serves to make us sensible, that the Types are not always confin'd to the things; but in the manner of representing them, and in the words: And all this considered, 'tis certain, that God could not represent better the Eternity of his Son, than by producing in this History a Person of a vast Character; whose Father, Mother, Birth and Death, are pass'd over in Silence, and who did appear not above a Moment upon this Grand Theatre. For it is certain that a Moment has a much nearer relation to Eternity, than any Duration of time; because a Moment has that common with Eternity, that it is invisible: Neither ought it to be objected, that the Life and Sojourning of *Melchiseek* was not in one Moment; it suffices, that it passes over like a Moment in the History, i. e. *Moses* said only one word of it.

It is further to be observed, that in these Typical Events, the Mystery does not lie so much in the Event it self, as it does sometimes in the manner of expressing it, made use of by the Holy Ghost. In the same manner in this Passage, the Type does not consist so much in the thing it self, as in the expressions used by *Moses*, to represent the Action of *Melchisedeck*, without mentioning his Genealogy, his Death and Birth. In objection to this, it may be alledged: If the Type consists in the manner of its being express'd by *Moses*, in his account of this Action, it did not begin to be Mysterious and Typical, 'till many Ages after it hapned; because *Moses* did not give his Relation 'till a long time after. To remove this Objection, it is to be observ'd; that the Types and Typical Events, were not so much intended for the benefit of that Age in which they hapen'd; as for ours, I

*The Types appear so mentionless in the Event, that in the manner of Expressing them.*



am well convinc'd, that the Faithful did not dive into the Mystery of this Event, the same being intended only to make us sensible in the last Age, that *Jesus Christ* was the *Messiah*, by that most Stupendious Resemblance and Congruity there is betwixt the Original and these Ancient Copies, that represent him. But be it as it will, to return to our purpose, I say it was not necessary that the Person who was to make so Stupendious a Figure in History, to represent the *Messiah*, and the Eternity of his Generation, should be a new and unknown Man: For it was sufficient in relation to his Person, that he appeared under a new Name, and that his Father, Mother, Birth and Death, were pass'd by in Silence; it being certain, that in respect of us, he had neither Father nor Mother, nor Genealogy, no beginning nor end of his Life.

These therefore are not the Arguments, that will serve to refute the Opinion of the *Jews*, that *Melchisedeck* was no other Person than *Shem*; there being divers probable reasons, which may well support this assertion; it seems to be congruous to God's Wisdom, to place this Patriarch in the same *Holy Land*, which he intended to bestow upon the *Holy People*, that were to descend from his Race: It seems also very probable, that so great a Patriarch as *Abraham* was, under no necessity of receiving a Benediction from any other hand, but of his, who was naturally his Superiour. The first, the most Ancient and the most Illustrious of his Ancestors: And for these reasons, I would agree with the *Jews* in their Sentiment, were it not that what I am a going to say further upon that Head, appear'd to me more justifiable.

Heb. 7.  
Objection  
against  
Melchise-  
deck's being  
Shem.

However, I don't at present come over to this Opinion; because St. Paul speaking of *Melchisedeck*, says: *He whose Descent is not counted from them, received Tythes of Abraham*; because these words imply that *Melchisedeck* was a Stranger, which can't be said of *Shem*, who was the Chief of the Family of *Abraham*. For besides that, I don't see what should move *Shem* to come into *Canaan*, to settle among the Sons of his Brother *Ham*, and to abandon his own Family; it being very probable, that *Shem* and his Family inhabited *Chaldea*, i. e. the same place whence arose the division of the Nations, after the Confusion of the Languages. This dispersion of the Nations, being considered like a troublesome

blesome Exile ; it seems probable, that the Posterity of *Shem*, being privileged before the rest, would stay in the same Country they were in before, and let the rest go to replenish the other parts of the World with People. This is not founded altogether upon a Conjecture : For *Moses* tells us, that the Family of *Nahor*, of *Torah*, of *Bethael*, of *Laban*, are of the Race of *Shem* ; lived in *Chaldea*, and that *Abraham* was removed from *Uz* of the *Chaldeans*, by a peculiar Vocation. Thus it seems probable to me, that *Shem* remained in the East, and was the Sovereign Prince of the People descended from his Race. Neither see I any thing more to induce me into a belief that our *Melchisedeck* was the same with *Japhet* ; there being very near the same reasons against it, that have been alledged against *Shem*. For I see no reason, why *Japhet* should quit his own Posterity, to live among the Family of *Ham*. The Posterity of *Japhet* had their allotment, partly in *Europe*, partly in the most remote Corners of *Asia* ; *Javan*, *Elisba*, *Killim*, *Dodanim*, *Tharsis*, &c : They did pass over into *Europe*, but none of them lived in *Syria* unto which *Canaan* was adjoyning. I suppose therefore that *Japhet* did remain among his own Posterity, in the Quality of their own Sovereign Priest, as *Shem* did among his own Race.

After all that has been said, there is nothing else now left ; but to conclude, that this *Melchisedeck* inhabiting *Canaan*, was the 3<sup>d</sup> Son of *Noah* and the Patriarch of the *Canaanites*. For we took it for granted, that this *Melchisedeck* must be one of the three Sons of *Noah* ; we have shewn that it is very improbable, he should be either *Shem* or *Japhet* ; so there remains nothing else, but that he must be *Ham*. I am very sensible, that I shall have the whole World exclaim against this Opinion, and be charged of being guilty of the greatest Temerity that ever was ; because the name of *Ham* stinks so greivously in the Nostrils of the Church ; so that scarce any body will think him the Person deservng the Character of being the most Excellent Type or Figure of our Saviour *Jesus Christ*. 'Tis far from my design, to surprize the World by Paradoxes ; wherefore I solemnly declare in the beginning, that as what I am going to advance, is no more than a bare Conjecture ; so I shall always be ready to lay it aside, rather than to give the least Scandal upon that account. At the same time, it may I hope

Observations concerning the odiousness of the Life of Ham.



be permitted me to believe, that scarce any thing can be alledged with more probability than this; and if rightly understood can't afford the least occasion of Scandal. But to prove this, we must enter upon an Apology of *Ham*.

Grievous  
Crimes  
come to the  
door of *Ham*  
in Gen. c. 9.

L. 4. Re-  
cognit.  
Cass. collat.  
I. c. 21.

De Bibli-  
othec. I. 2.

The *Jews* and *Christians* seem to strive to out-vie one another, to charge his Memory with the most Enormous Crimes that can be invented. A certain *Jew* named *Rabbi Levi Ben Gersom*, accuses him of having cut off his Fathers Privy-parts: Another *Rabbi* call'd *Samuel* the Priest charges him with another more Abominable Action committed upon his Father, which ought not to be named among *Christians*; especially among those of the Ancients, many confound him with *Zoroaster* the Patriarch of Sorcerers, and the Author of the Magick Art. This is laid to his charge by the Supposititious *Clement*, and thus *Cassian* speaks of him. *Quantum antiqua traditiones ferunt, Cham filius Noe, qui superstitionibus istis & sacrilegis artibus fuit ac profanis infectus, sciens nullum se posse super his memorialem librum in arcam prorsus inferre, in quam erat cum Patre justo ac sanctis fratribus ingressus, scelesti ac profana commenta diversorum metallorum laminis, quae scilicet aquarum inundatione corrumpi non possent, & durissimis lapidibus insculpsit, quae, diluvio peracto, eadem qua celaverat curiositate, perquirens, sacrilegiorum & perspicua nequitia seminarium transmisit in posteros.* Signifying that *Ham* the Inventor of Magical and other Sacrilegious Arts, not daring to carry his Writings into the Ark; did engrave them on Brass and Marble, and found them again after the Deluge. *Sixtus* of *Siena* tells us, that there was a detestable Book attributed to *Ham*, under the Title of *Scriptura Chami filii Noe*, containing rules and Precepts relating to the Practice of Negromancy. Others say, that *Zoroaster* was *Misraim* one of the Sons of *Ham*; that the Name *Zoroaster*, signifies as much as a living Star; which Name he obtained from his Miracles, performed by the strength of his Magick taught him by his Fore-fathers, i. e. by *Ham*. The Supposititious *Beretus* of *Annius* of *Viturbus* tells us: That *Ham* seeing his Father asleep all naked and uncovered, made him Phrentick, and by his Magick Charm rendred him Impotent, and unfit for the enjoyment of Women. But these Fictions ought not to be look'd upon as a Blemish to the Reputation of this Patriarch, they having not the

the least Foundation in History. 'Tis true, the *Africans* worship'd *Ham*, under the Name of their *Jupiter Ammon*: But if all the Great Men, that have been Idoliz'd among the *Pagans*, should be Condemn'd upon that account; *Shem*, *Japhet* and most of the other Patriarchs can't scape the same Judgment; it being certain, that they were Worship'd by the *Pagans* under the Names of their false Gods; as will be shewn hereafter.

A certain modern Author, a *German*, named *Lewis A ridiculous Hanneman*, will needs have it; that by the Curse of *Noah*, *Ham's* Complexion was changed into a black <sup>lous assertion of a</sup> Colour, and that thence it comes, that the *Abyssines* <sup>Modern Author.</sup> descended from his Race are Blacks. This he asserts for a positive Truth, in his Treatise call'd *Scrutinium Curiosum nigredinis posterorum Chami, i. e. Ethiopum*; nothing can be more ridiculous than such a Conception. If it were true, that *Ham's* Complexion was turn'd black by *Noah's* Curse, and that this blackness was transplanted with the blood into his Children; why are not all such as are of his Posterity of the same Colour? Why have not the *Canaanites* and *Phoenicians*, descended likewise from the race of *Ham*, inherited also from him that Black Complexion? A convincing Instance, how far the irregular passion and prejudices conceived against our *Ham*, are able to carry some Authors. But lets consider these matters with an unbiass'd Spirit, free from all prejudice.

## C H A P. XII.

*Of the Typical Sins. Of the Typical Reprobation of some among the Ancients.*

I Find, that the Crimes wherewith they load the Memory of *Ham*, proceed from two different Causes: <sup>The Sin of Ham of what a nature it was?</sup> First from his Sin, Secondly from *Noah's* Curse pronounced against him, Let us examine both, to see whether according to the Dictates of right reason, these ought to lay such an indelible Blemish upon his Memory. Concerning the Sin committed by *Ham*. *Moses* tells us that he saw his Father's Nudity, and that instead of covering it, he shew'd it to his Brothers. This Action, 'tis true, discovers much of Imprudence, want of respect, foolishness



foolishness of Youth, and perhaps also of Impudence : But after all, I think the same does not come up to the Incest of *Lot*, the Adultery and Murther committed by *David* in the business of *Uriah* and *Bathsheba* ; the Debauches of *Sampson*, and the Adultery of *Solomon*. The Crimes committed by these Holy Men don't make them Reprobates, tho' in effect, they were more hainous in their Nature than that of *Ham* ; neither did these Crimes prove any Obstacle to their being the glorious Types of *Jesus Christ*, and tho' the Scripture does not expressly mention the Repentance of *Lot* and *Solomon* ; nevertheless there is no reason to believe that they dy'd Impenitent. Thus it is no less to be imagin'd, but that *Ham* felt a Salutiferous Confusion within him for his Sin ; tho it is not expressly mention'd. But for the better understanding of the true nature of this Sin, we must make one very remarkable Observation, viz. That God in these most ancient times, thought fit to give us certain Types, not only of the *Messiah*, and his Transactions. but also of all matters that were to happen under the Covenant of Grace ; he thought fit to represent under certain Figures, not only the Good, but also the Evil ; as on one hand he would make us sensible of his Acts of Grace by Types ; so by other opposite Types, he would represent with what ingratitude Men would receive his Grace and Favours.

Typical sins  
of some An-  
cients.

De Civit.  
l. 15.

Thus it is unquestionable, that some of the Sins of the Antients, transmitted to Posterity, by the Holy Scripture, are Typical or Figurative sins: As for instance, the Sin of *Cain* who slew his Brother, is a Typical Sin representing the efforts of the World, against the Church ; St. *Austin* has made this most judicious Observation : That the two Cities, the one of God, and the other of the Devil, had their Origin with *Cain* and *Abel*, and that the Conduct of *Cain*, who kill'd his Brother, and was the first that built a City, is the true Representative or Picture of the Conduct of the World, which puts their violences upon the Church, and looks only for a firm Establishment in this World. Perhaps it will be Objected, that the Crime of *Cain* being Real, it exceeds the Limits of a Typical Sin. 'Tis true, here is a real Murther, a most damnable and detestable Sin ; but the persecution of the Church Figured by it, is only Typical.

Types

*Types* are a sort of signs and tokens, which are defined, *id quod est unares, & aliam significat*, which is one thing, and signifies another. Thus the Action of *Cain* is one thing, and signifies another, which is not; it is an Actual Murther, this is the real thing it is, but signifies the Persecution of the Church by the World, that is, that it is not for *Cain* to Persecute his Brother, because he was a Member of the Church.

'Tis true, *Cains* crime has something very enormous in it, because it was the first effusion of Blood, and the first violence committed against Gods work; for which Reason it bears a Peculiar Character among the Typical Sins; Comprehending both a Type or Figure, and a real Action. For it is to be observed, that most of the Typical Sins in themselves considered, are very slight ones, and which represent something much more Criminal than they are in their own nature; these Typical and Emblematic Sins, being like other Types and Emblems, which as *St. Paul* observes, have the Shadow, but not the Reality and Substance of things. Thus these Sins had the Shadow and appearance of these crimes they were Emblems of, but it was not necessary they should have the Actual Substance; nay, it was necessary they should not, it being the essential part of a Type, to be only a Shadow, and not the reality of the thing it self.

*Most of the Typical sins are slighted Sins.*

The Action of *Esau* who sold his Birth-right for a potage of Lentiles, is a Typical Sin, being an Emblem of those who renounce Heaven for the Vanity of the World. The Sin represented by this Type, is the worst of all Sins; for how can a Man be seized with a greater Phrensy, to quit Heaven, and his Eternal being, for the enjoyment of things, which are of no more value than a potage of Lentiles, as being Transitory and vanish'd in a moment. Nevertheless the Sin of *Esau* was not very great, in comparison of many other Sins committed by the most holy among the *Patriarchs*; *St. Paul* calls him the *prophane Esau*, not because his Action was a Type of prophanity; he call'd this Sin *prophane* in the same sense as the Antient Sacrifices were call'd *Propitiatory*, tho' they had nothing of real Propitiation in them, but because they were the Types of the great *Propitiatory Sacrifice*, our Saviour *Jesus Christ*. I see no Reason to believe that *Esau* when he sold his Birthright of Primogeniture, had any intention in it, then what appears from his

*The Sin of Esau is of a different nature from what it is taken for.*

*Why St. Paul calls Esau Prophane.*



his words; *I am at the point to die, and what profit shall this Birth-right do me.* This is something odd and ridiculous in this expression; for why should he suppose to die before *Jacob*, who was no less mortal than himself? but I can't find the least shade of Prophanation. I am almost convinced he did make no Reflection upon the Privilege of Priesthood, which they say, he despised, and therefore had the Surname of *Prophane* given him. He was actually prophane, because he was rejected by God in a Typical sense; *I have loved Jacob, and I have hated Esau.* These two Persons were the Types of the uncontrollable and in penetrable will of God; who chooses one, and rejects the other; in the distribution of his Grace we ought not to be too forward in pronouncing damnation against the Antients. And in the Action of *Esau*, it is to be Remembred, that the Types are not the same thing with that, whereof they are the Types; for to condemn *Esau*, we ought to be acquainted with the History of all the Actions of his Life and Death; which we are not, Providence has thought fit, in order to create in us a horreur and fear, to suffer the Guilty to die, without mentioning their Repentance, tho' thence no inference is to be made, that they dy'd without it. I should be very unwilling to damn so great a Prophet as *Solomon*, nor upon a supposition of his Repentance for his Idolatries; because the Sacred History makes no mention of it; perhaps there may be some Mystery concealed under this silence, as there is in that concerning the Birth, Death and Parents of *Melchisedeck*.

Lot's Wife's  
Sin a Typical Sin.

We meet with such another Parallel in the History of *Lot* and his Wife: After God had brought them from *Sodom*, by the hand of an Angel, his Wife would look back towards *Sodom*, contrary to the express Command given her. There was nothing in this Sin, but what was natural enough, nothing but what was agreeable to the Character of her Sex, naturally fickle, and addicted to curiosity. Nevertheless God thought fit to make this Woman a notable Example of his Judgment; by turning her into a Statue of Salt. Our Lord *Jesus Christ* himself has pointed at her, to refresh our Memory; *Remember says he, the Wife of Lot*, which seems to intimate, as if her crime was enormous in its nature: but in effect, it was no more than a Typical or Figurative Event, it having pleased God to make her an Emblem to Future Ages, of those Worldly minded People, who addict their

their whole heart, and turn their mind altogether to the World.

I come now to the Sin of *Ham*, which was a Typical Sin, as these beforementioned; God thought fit to make the trespass he committed against his Father, an Emblem to Posterity, but the question is, what it was, that this Sin was a Type and Emblem of. There is no Reason to imagine, but that it was a Type of those who trespass against the Paternal Authority, and the respect due to Parents; we ought to remember what has been said before, that the Type in the quality of a Signal Token, is one thing, but signifies another it being not what it signifies. The Action of *Ham*, is of this nature, properly speaking; it was actually levell'd against the Paternal Authority, and the respect due to a Father, and consequently it was an Emblem of another thing. In my Opinion, this Action of *Ham* represented the crimes committed by those, who go about to discover what God has thought fit to keep concealed, and who expose (as one may say) Gods Providence, and its hidden Mysteries to the scum of the World, by their prophane curiosity; by endeavouring to dive too far into such things, as God has hidden under a Veil, and concealed from our eyes. This is the Source of all the impious Actions of our Libertines, and the very seed of Apostasie; wherefore this Crime deserved its peculiar Type, as well as Apostacy it self. For the rest, I see no necessity, why we should attribute the Action of *Ham* to any other motive, but his inconsiderateness and imprudence. But even supposing that *Hams* Action would not admit of any justification, supposing what he did to his Father, to be a very criminal action, would you believe him for that Reason unqualify'd to be a Type of *Jesus Christ*? did not *Sampson* in his Life time Transact many unjustifiable things, and how can you without doing great wrong to *Ham* compare what he did to his Father, with *Solomons* Idolatry; notwithstanding this, both *Sampson* and *Solomon*, are most admirable Types of *Jesus Christ*. I look upon it as a Scandalous Employment, to endeavour the representing of the Lives of the Antients in their worst colours, by exaggerating their Trespasses; as on the other hand, I think it much more edifying, to vindicate their defects from the extravagant aspersions of some Divines; and to represent them in their true shape.

I will



Of Noah's  
Curse, it  
was not in-  
tended a-  
gainst Ham,  
but Canaan,  
and why?

Gen. 9. v.  
24. 25, 26.

Did not  
reach the  
rest of his  
Posterity.

I will now proceed to *Noah's Malediction*, pronounced against the race of *Ham*, by a Prophetick Spirit, and therefore ought not to be alledged as a sufficient ground, for the blackning of the memory of this *Patriarch*, as is frequently done, (1.) It is worth observation, that *Noah* did not Curse *Ham*, but *Canaan*; *Cursed be Canaan, a Servant of Servants, shall he be unto his Brethren*. There is questionless a mystery in the expression, that the Father should commit the Sin, and one of his Sons be Cursed; 'Tis evident that the spirit of God did in this Oracle, intend to foretel the expulsion of the *Canaanites* out of their Country, to make Room for the Posterity of *Shem*; and therefore the punishment of *Hams* Sin must not be extended no further, nor be apply'd otherwise. For in case *Ham*, with all his Posterity had been intended to be Cursed. I see no Reason why *Noah* should not have spoken it in expresse terms: This is the account *Moses* gives of it. *And Noah awoke from his Wine, and knew what his Younger Son had done unto him.* Nevertheless he said: *Cursed be Canaan a Servant of Servants shall he be unto his Brethren*; and he said further, *blessed be the Lord God of Shem, and Canaan shall be his Servant*. Here the Name of *Ham* is not so much as once mention'd. Wherefore it is not to be imagined, that *Noah* did intend to Curse *Ham* out of revenge, nor his race, but he only took this opportunity, to declare what had been revealed to him by God, and that perhaps in his last Sleep, concerning the future destruction of the *Canaanites* to make way for the House of *Israel*.

For the rest, except the *Canaanites*, we don't find any peculiar foot-steps, that discover this Curse to have affected the rest of *Ham's* Posterity; 'tis true, they were not within the Covenant from *Moses* to the coming of *Jesus Christ*. The same is to be said of the posterity of *Japhet*, and an innumerable Number of Families descended from the race of *Shem*; who were excluded from this Covenant, except the only Family of *Abraham*; but after the Gospel appear'd in the World, all mankind without exception, as well those descended from *Ham*, as those from *Japhet* and *Shem*, were call'd to partake of Eternal Salvation: What is objected concerning *Africa* and *Egypt*, belonging to *Hams* share, that these still carry the marks of this Curse; *Egypt* being esteem'd the Head spring of Superstitions, and of most abominable Idolatry, is of no validity, since the *Arabians* descend-

ed

ed from *Abraham* by *Ishmael*, and the Children of his Second Wife *Keturah*, retain a more apparent Character of Malediction, being always reputed an infamous People, Robbers, without Faith or Religion. The Gospel did make but a very slender progress in that Country, and had it not been for some Heresies we should have had no matter for a Christian History of that Country whether *St. Origen* was sent to suppress them. But what is more, this Country is the seat of that detestable sect of *Mahomet*, and the Spring head of that Torrent of impiety, which has over-flown three parts of the habitable World. During the first period temporal prosperity was the surest mark of Gods blessing, and in those days even spiritual Benedictions, were express'd in terms relating to temporal felicity; now it is evident, that the race of *Ham* has enjoy'd a most plentiful share of Humane Blessings: These vast Empires of *Assyria* and *Persia*, which were the immediate product of the race of *Ham*, don't appear to have been the effects of a Malediction; therefore it is my Opinion, that neither *Ham* nor his Posterity were cursed, nay not even the Children of *Canaan*; the before mentioned Curse having not taken effect, but upon the Generation living in *Joshua's* time; there being no reason to imagine, that the *Canaanites* were more accursed, or more wicked than the other nations of the World.

And taking it for granted, that the Curse of *Noah* was intended against *Ham* by reason of his Sin; it does not follow, that therefore he was really accursed. Where it is to be observed, that in those times there were as well certain Maledictions, and Typical or Figurative Reprobations, as there were Typical Sins. God was pleased to represent in Types or Figures the Mystery of Predestination, as well as the other Mysteries; *i. e.* That free Choice God made from all Eternity by his Election, and of his Act of Grace, call'd *Vocation*. According to his free uncontrollable will, among one set of People descended from the same Blood, equal as well in the Misfortunes, as the advantages of their Birth; God chooses one, and rejects another; God I say, was pleased to bestow upon us certain Types of this his *Election* and *Reprobation*, of that absolute Liberty wherewith he dispenses his Grace, as he did choose *Abel* and accepted of his Sacrifice, but rejected that of *Cain*. 'Twas according to that uncontrollable Liberty, that he



he rejected *Ham*, neglected *Japhet*, and chose *Shem* for himself. Thus among the two *Children* of *Isaac*, conceived at the same time in the same Womb; God chose one, and rejected the other. *The Eldest shall serve the Younger, I have loved Jacob and I have hated Esau.* But it is to be observed, that these Typical Reprobations had a relation only to the Race of those that were rejected, and that thence no inference is to be made of the Personal Reprobation of these Patriarchs, not chosen by God, *i. e.* whose race God would not chose to make up his Church, and from whence the *Messiah* was to take his Origin. The poor *Esau*, is so roughly handled in Pulpits and Schools, that it is a hard Task to venture at his defence, to argue and judge charitably for his Salvation, and to maintain that he was not rejected. The main Argument alledged against him, is, that *St. Paul* makes *Jacob* and him an Emblem of Election and Reprobation. *For the Children being not yet born, neither having done any Good, or Evil; that the purpose of God, according to Election might stand, not of works, but of him that calleth; it was said unto her, the Elder shall serve the Younger, as it is written, Jacob have I loved, and Esau have I hated.* Nevertheless I should think it very presumptuous and uncharitable, to pronounce hereupon the Reprobation and Damnation of *Esau*.

Rom. c. 9.

*Esau has no ill Character in the Holy Scripture.*

We don't see in his Life any footsteps of his being a Wicked Person; neither would *Isaac* who was a Prophet, and a holy Person, have had so much tenderness for him had he been such. *Moses* indeed tells us, that the *Canaanite Wives* which *Esau* Married, were a heart-burning to *Isaac* and *Rebeckah*; but does not say, that *Esau* himself was so. The design he had of killing his Brother, was certainly a great Sin; but on the other hand, it was not strange or surprizing, considering what had pass'd betwixt the two Brothers before. And after all, his not putting it in execution, discovers more of Good Nature, and of a Great Soul in him, than the first design favoured of Corruption. The Tears he shed when he saluted his Brother, against whom he thought he had such vast matter of just Complaint, shews him to have been a Man of a great deal of Goodness and Tenderness: Those Divines who make *Job* and his Friends of the race of *Esau*, can't but own, that the Knowledge and Fear of God did continue for a considerable time in his Family. If *Esau* was such a Wicked Person, there

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is but little likelihood he would have implanted the fear of God into his Children; not that I believe *Job* to have belonged to the Posterity of *Esau*; but I say, that since that is the general received Opinion among the Divines, they should not entertain so ill an Opinion of the Father, when they speak so honourably of his Children.

What has been said of *Esau*, may very conveniently be apply'd to *Ham*; to wit: That the Curse pronounced against his Race and his Reprobation, were Typical or Figurative, and had no relation to his Person; so that I see no reason why we may not suppose that he Repented, follow'd the Footsteps of *Noah* his Father, and rendred himself worthy of God's Favours. It is very hard to imagin, how a Man that had been an Eye-witness of such Stupendious Miracles, should turn to Wickedness. But there are certain Names in History, mark'd out as it were for Good and Evil; because our Orators are pleased to bestow constantly such Characters upon them in their Harangues. They have given so ill a Name to *Esau*, to *Ham*, and even to *Lot's* poor Wife, that they will scarce ever be able to retrieve their Reputation; nay even that Poor Good and Pious Housewife, I mean *Martha* the Sister of *Mary*, and *Lazarus*, must serve the Preachers to make up their Florid Figures; for they make her an Emblem of those who being excessively intent upon the World, neglect the works of Piety: They put her as a foil to *Mary*, and to the other Devotees, who constantly attended at the Feet of *Jesus Christ*, i. e. who are in continual exercise of Acts of Devotion, and Pious Contemplations. I will not deprive our Orators of these Examples, which furnish them with the chief Ornaments of their Harangues; nay I will agree with them in this Point, that the Actions of *Esau*, of *Ham*, of *Lot's* Wife, were received as Emblems of Worldly Transactions, and that God intended them as such. But neverthele's great Caution is to be taken, not to confound the Actions with the Persons, and to represent Actions more Malignant and Criminal, than really they are; God according to his Wisdom, thought fit to punish certain Persons, by branding their Memory with Everlasting Infamy; but thence is not to be inferr'd that the same Persons were rejected by God, as to their Salvation.

*Ham's  
Curse was  
Typical,  
not inten-  
ded against  
his Person.*



Melchise-  
deck a  
Canaanite  
Prince ac-  
cording to  
the common  
Opinion.

In my opinion, (were it not that there is so general and great a prejudice received in the World against *Ham*) from what has been said, would be sufficient to convince us, that *Melchisedeck* was *Ham*. I would have us make a due reflection upon the Sentiment of the Divines, who unanimously agree in this, that *Melchisedeck* was a Prince among the *Canaanites*, i. e. a Person descended from the accursed race of *Ham*, and of that very Branch, which alone was Cursed among all the rest. Now I would find out with what justice can they bestow so honourable a Title upon one of the Children of *Canaan*, who lay under that Curse; and at the same time refuse it to the Father, who actually was not Cursed? Which way is it to be conceiv'd, that a Person descended from *Ham* should have such a share of Sanctity, as made him worthy to be the glorious Type of *Jesus Christ*; if *Ham* himself was a Wicked Man. Whence it is evident, that it is much more reasonable, to make *Ham Melchisedeck*, than to make *Melchisedeck* a simple *Canaanite*.

Why Ham's  
Name was  
changed.

Who knows, but God after *Ham* had repented of his Sin, might change his name into that of *Melchisedeck*; because the first being become Infamous in the Church, the second should remain as an everlasting Blessing? Who knows, but that *Ham* after he came to himself, felt so great a horror and confusion within himself for his Trespas; (tho' none of the greatest) that he resolved to expiate this sin, by a holy Life? Who knows, but that *Ham*, after having got the name of *Melchisedeck* did choose to fix his Habitation among the *Canaanites*; because that branch of his race lying under the Curse, he hoped by his Sacrifices and Prayers and his good Example, to stop the effects of that Sentence, or procure its Revocation, by retaining the People of *Canaan* in the Worship of the true God? And who knows, but that the singular honour bestow'd upon *Ham* by the *Pagans*, in making him their *Jupiter*, the Greatest of all their Gods (tho' he was the youngest to the three Brothers) did proceed from that Sacerdotal Dignity he was possess'd of in so eminent a degree, in conjunction with the Royal Power, which God had been pleased to honour him with, to render him a glorious Type of the *Messiah*. 2d 'Tis certain that as thereby he was distinguish'd by God, and exalted above all other Men, so this might lay the Foundation of

of that piece of Divinity, which makes him the Father both of the Gods and Men.

I have but one Observation more to add upon this Head, which is. That in the Divinity of the *Phœnicians* or *Canaanites*; whereof we have a Fragment taken from *Sanchoniaton* in the Works of *Ensebe*, frequent mention is made of one *Sidic* or *Sedec*; which he interpretes by the word *Just*. I don't in the least question, but that this *Sidic* or *Sedec*, is the same with our *Melchisedeck*. *Sanchoniaton*, who himself was a *Phœnician* or *Canaanite*, says: That *Sidic* is the Father of the *Dioscoursies*, of the *Carybes*, the *Corybantes*, and of the Gods of the *Samothracians*. Now these *Dioscoursies* are as every body knows the Children of *Jupiter*; it is further certain, that the *Carybes* and the Gods of the *Samothracians*, were Gods of great note among the *Pagans*; as shall be shewn in another place: Now if the *Carybes* and the other *Great Gods* were the Sons of *Jupiter*, and that *Jupiter* was *Ham* (a thing confess'd among the Learned) and that the *Sidic* of *Sanchoniaton* was *Jupiter*; it is plain, that the *Jupiter* of the *Pagans*, the *Ham* of *Moses*, and his *Melchisedeck*, are one and the same Person; and that consequently *Sidic* or *Melchisedeck* was the true *Ham*. For the rest, I submit all these Conjectures to the Judgment of the Learned; it being not my intention to pronounce them as Oracles, tho' I much question, whether any thing may be said upon this Head with more probability of Truth.

*The vast Argument for Melchisedeck's being Ham. In Præpar. Evang. l. 2. c. 10.*

## CH A P. XII.

*Of the Sacrifices of the Church, before the Laws, and their Origin.*

AS our Intention is not to publish a Treatise of School Divinity, we shan't enter into the Decision of all the Controversies that may light in our way, nevertheless we can't pass by in Silence, the question concerning the Origin of Sacrifices. For having treated in the preceding Chap. of the Priests or Sacrificers; we must in course speak now of the Sacrifices, and above all of their Origin. There are not a few who will have the Law of Sacrifices, to be part of the Law of Nature, not enjoin'd exprelly by God, to the first Man, but engraven

*The Law of Sacrifices not a Natural Law.*



Comm. in  
Gen. c. 4.

In-Chi.  
4. Gen 6.  
in præf. ad  
Levit.

ven in his heart, as those of serving God, of loving ones Neighbour, and to do to others, as you would be done by. So that according to these Authors, the First Men did Sacrifice out of a Dictate of Conscience, being convinced that this piece of Worship was rational. I am not ignorant, that many great Men, both among the Christians, and the Ancient Jews are of this Opinion; among whom is *Chrysostom*: He says that the Creator has enlighten'd every Man with the light of Conscience, and that it was this Conscience that moved *Cain* to offer his Sacrifice: *He did offer*, says he, *to God the first Fruits of the Earth*; because he did judge it reasonable to make an Offering of what belong'd to him, who was the Lord and Master of all. Many of the Jews are of the same Opinion, what *Rabbi Levi Ben Gerson* says upon this Head, may be seen in his Commentary. *Abimelech* another noted *Rabbi*, says: That *Adam* and his Sons did offer Sacrifices to God, out of a Motive of Conscience; which told them that by this means they served God. Among the Modern Devines, there are not a few who have embraced this Opinion for no other reason; but because they believe this Supposition to furnish them with a strong Argument to establish the necessity of a perpetual Sacrifice in the Church. But whoever will weigh the matter without Prejudice, will be plainly convinc'd, that this is an erroneous Supposition, Nature alone having not dictated to Men the use of Sacrifices. 'Tis true, we are taught by Nature and our Conscience, that we ought to pay Homage and due acknowledgement to God, for what Good we receive at his hands: And I will not deny, but that by the sole light of Nature we know our selves guilty, and that we raise God's wrath against us, by our disobedience: and consequently that we ought to endeavour to appease this Divinity. But Nature does not give us sufficient Instructions, how or by what means we may render God favourable to us, and whether by the Destruction of Beasts or other Creatures in his Presence, or not; nay there seems rather to be somewhat of Contradiction in it, that God should delight in the effusion of blood, and the stinking Smoak of burnt Flesh. As Nature has an aversion to Death, so its Dictates tend to the Preservation and Perfection, and not to the destruction of Creatures. Wherefore I lay this down

as a certain truth, that Mankind in the first Age did Sacrifice, because they were Commanded so to do by God, either by intelligible words; or by inspiring Adam with the Spirit of Prophecy, wherewith he was enlightened, beyond all Contradiction. This is the Opinion of *Eusebe*, of *Casarea*, he says: *The first thought of Sacrificing did not enter into Mankind by chance, or by some inward Notion. For these Pious Men who had frequent Correspondence with God, being enlightned by the Holy Spirit, were convinced that they wanted a Sovereign Remedy for the expiation, and purification from their Sins, which else would bring them to death.* Moreover, I would not have us, for the proof of this Truth, to have recourse to weak Arguments, and it is for this Reason that I don't much relish that Argument so much applauded by others, taken from *St. Paul*, when he says: *that by Faith, Abel offered a much more excellent Sacrifice than Cain: If Abel say they did offer by Faith, it must be in pursuance of some positive Command, and Revelation imparted to him by God: For Faith cometh by hearing, and hearing by the word of God.* So that the institution of Sacrifices is a positive Law, unto which Men pay obedience thro' the Faith, and not by Natural instinct. But there is a flaw in this interpretation; which is, that it makes the Sacrifice of *Cain* no less excellent than that of *Abel*; for according to this gloss, *Cains* Sacrifice was also offered thro' the Faith, *i. e.* pursuant to, and in obedience of that Law of Sacrifices given to *Adam*, whereas it is evident that *St. Pauls* intention is to give us to understand, that *Abels* Sacrifice was offered thro' the Faith, and that *Cains* was not; so that the words, *by the Faith* must be explained; as offered with a Holy Devotion, and an entire confidence in the truth of Gods word, and his goodness, and a perfect Zeal for his Glory.

But the most forcible arguments for the institution and positive command of the Sacrifices; and their not being the effects of the Law of Nature, must be taken first of all from common sense. For it is obvious to any body not prepossess'd with prejudice, by the light of true Reason, that a Religion may subsist without Sacrifices; since the Religion of the Paradise, tho' the most accomplish'd of all Religions, has nothing in it, that may really be call'd a Sacrifice. If Sacrifices were founded upon the Law of Nature, they must appertain to all Religions, which owe their Origin to God, the

Demonst.  
Evang. Lib.  
1. c. 10.

Hebr. 11.

Rom. 10.



Law of Nature being perpetual and immutable; It is evident, that there could be no room for Sacrifices in the Religion of *Adam*, in the State of Innocence, God being not then irritated against mankind; because the intention of Sacrifices was to reconcile God to Sinners.

(2.) Besides that the holy Scripture after speaks with disdain of Sacrifices; as the *Lord* does not delight in Sacrifices, and *Burnt-Offerings*, like in those who hear his voice. I will have mercy, and not Sacrifice: Thou dost not delight in Sacrifices &c. Had the Law of Nature rendred Sacrifices necessary, 'tis not likely God would have spoken concerning them in such a manner; and supposing that the holy Scripture was not so plain in telling us, that God does not delight in Sacrifices; Reason itself would sufficiently convince us, it being evident, that there can be nothing in the death of an Animal, and in the Effusion of Blood, that can be pleasing to God. *Tertulian* in a certain passage, speaks of the gross imagination of some Pagans, who believed that the Gods delighted in the scent of Burnt Meats, and did feed upon the exhalations of the Blood. *Maimonides* speaks to the same purpose, concerning the *Zabim*, i. e. the Antient Chaldeans; After they had kill'd the beast, says he, they sat round about it, to eat the Flesh, imagining that during this Solemnity, whilst they were eating the Flesh, the Demon consumed the Blood: But this being a brutish opinion, is not likely to meet with the least acceptance among people; illuminated with the Spirit of Grace. For we know that God being a Spirit, he delights in the Worship of the heart, and our minds, and nothing else.

*De Idol. L. 1.*

*More, Nevachim. L. 3. c. 46.*

*The Sacrifices were Types.*

(3.) But the most prevailing argument against the Sacrifices, being the effects of the Law of Nature, is that the Sacrifices, not only those instituted by *Moses* but also those of the faithful, before his time, were Types or Figures. It is evident, that on one hand, they were Figures of the Sacrifice to be offered by the *Messiah*, and on the other they were representatives of those living Sacrifices of our selves, commanded us by *St. Paul*. If then the Sacrifices were Types, they were positive, and of a legal institution; no Type being ever introduced by the Law of Nature. The Rainbow which God placed in the Skye after the Deluge, was no more then a Natural thing or Product, and therefore no Type, but only a sign or Badge of the promise God had made to

to

to *Noah*, of not destroying again the Earth by the Deluge. 'Tis true, Nature may furnish us with Emblems to represent the Divine truth, and Heavenly Graces, but there is a great difference betwixt a Type, and an Emblem. An Emblem may be taken from every thing; from Nature, Art, Grace, Histories, and Fables. But Types are signs instituted by God, to represent the Grace he intends to his Church, and these signs are of pure institution. And therefore, as Nature and Grace are two distinct things, and that the Types relate without Contradiction to Grace, they must not be look'd for in Nature.

*Difference  
betwixt a  
Type, and  
an Emblem.*

*Grotius* runs out into another Extremity; for it is his Opinion, that Sacrifices don't depend either on the Law of Nature, or Divine Institution; but as a pure humane invention, to contradict the *Jews* in their Opinion, and check their Love and fondness for Sacrifices, he supposes that God is not the Author of them, but that they were the Comments of *Abel* and *Cains* Brains. But there is no probability, that the first Man should have undertaken to Sacrifice to God, without either Gods Command or inspiration, God never approving the Worships which are of humane invention. *In vain they do Worship me, teaching for Doctrines, the Commandments of Men*, says he.

*Dever. Re-  
lig. Chri.  
L. 9.*

I take it therefore for granted, that there was a Command for Sacrificing, perhaps you will ask me where it is extant? I must frankly confess it is not to be found in the History of the time before the Deluge; but in the same manner, there are several other Commands wanting, which tho' certainly observed, yet were pass'd by in silence by *Moses* for Brevities sake. But after the Deluge, you will find this Commandment of Sacrificing mentioned at the Renewing of the Covenant with *Noah*, *Flesh with the Life thereof, which is the Blood thereof, shall you not eat*. If this seems somewhat obscure, I hope it will appear more evident, after we have said further upon this head, what is to be said: (1.) It is evident, that by the words it is Commanded to pour out the Blood of every Animal, before the Flesh is to be eaten; now I assert that the effusion of the Blood of every Animal to be eaten is a Sacrifice, and that God consequently Commands the Sacrifices in all these passages where he Commands the letting out of the Blood of the beasts, before they are eaten, the Divines tracing

*H 29 VII.  
Matth 11.  
v. 9.*

*Gen. 9. v. 4*



the Moral Reason hidden under this Ceremonial Commandment of pouring out the Blood, and not to eat of it before, alledge, that God thereby intended to raise in Men an aversion to Cruelty; and that he did forbid to Men to eat the Blood of beasts, that they might not look upon Blood without horror, and consequently not accustom themselves to the Shedding of Blood, or the sight of it without great Emotions. This is the Interpretation made by a Jew call'd *Aben-Ezra* upon that passage of *Genesis*, where it is said, that tho' God had allowed them to eat of the Flesh of Beasts, he would not have them exercise their Cruelty upon the Beasts, in eating the Limbs torn away from a Living Animal. All the Christians have blindly follow'd these footsteps, without looking further for any other Mystery in this passage, or on the Ceremonial Commandment of letting out the Blood, I won't deny, but that might be one intention of the Legislator, but he who will peruse with attention, the 12th Chap. of *Levit.* where this Commandment of pouring out the Blood of the Beasts, is repeated, and Supported by reasons, may be convinced that there was something of greater consequence, depending on this Law.

Levit. 17.  
10, &c.

These are the words of *Moses*: And whatsoever Man there be of the House of Israel, or of the Strangers that sojourn among you, that eateth any manner of Blood, I will even set my face against that Soul that eateth Blood; and will cut him off from among the People; for the Life of the Flesh is in the Blood, and I have given it to you upon the Altar, to make an Attonement for your Souls, for it is the Blood that maketh Attonement for the Soul; and immediately after God ordains that if any one catched any Beast or fowl a hunting, that may be eaten, he should pour out the Blood of it, and cover it with dust. 'Tis very evident that in this passage the Attonement of the Blood is not founded upon the Consideration of Cruelty; and to speak truth, there is no more Cruelty in eating the Blood of Animals, then there is in chewing and tearing their Flesh with ones Teeth. The Legislator gives us another foundation of this Command meerly for the necessity of an Attonement, and that God had pitch'd upon the Blood for an Attonement of Sins. The Blood is the Soul, and yet the Blood is to make an Attonement for the Soul. These words must not be understood of the Sacrifices only, but in general of all the Beasts,

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not accepting those that were kill'd to be eaten, so that God accepted the Blood of the Beasts by way of expiation or Attonement, the Flesh whereof he gave to be eaten by his People. Thus each Beast that was kill'd, whether in Country or City, was a kind of Sacrifice, tho' there was neither Priest nor Altar near it. 'Tis questionless this, that the Author of an Antient Jewish Commentator upon the Books of *Moses* call'd *Chanskuni*, would give us to understand by the following words: *The Sord of all Flesh, i. e. of all Creatures is in the Blood; 'Tis therefore that I have chosen the Blood of all the Beasts, to make an Attonement for the Soul of a Man: The Soul comes forth, and makes an Attonement for the Soul.* It is worth Observation, that God not only forbids the eating of Blood, in such a manner as if he would have thrown it away, but he ordains it to be poured out like water, in the manner of the Mystical Libations as used to be practised in Sacrifices: *Thou shalt not eat it,* says God, speaking of the Blood: *Thou shalt pour it upon the Earth like water.*

Every effusion of Blood of the Beasts a Sacrifice. in Gen. ch. 9.

Deut. 12. v. 14.

For a Confirmation of this assertion, we will alledge the Opinion of *David*; after the three Stouteft Men of his Army had pass'd thro' the Camp of the *Philistins*, to get some water out of the Fountain, that was near the Gate of *Bethlehem*, and brought it to *David*, he said: Far be it from me to drink the Blood of these 3 Men, and he poured it out before the Lord, i. e. he made a Sacrifice of it in the same manner, as they poured out the Blood to the Honour of God, when they kill'd a Beast for eating. According to the *Levitical Law* (as we have seen before) it was ordain'd, that he who kill'd a beast a Hunting should pour out the Blood before the Lord, and cover it with dust; which sufficiently shews every effusion of Blood to have been a Sacrifice.

1 Chron 11. 19, 19.

Dauids Opinion thereupon.

For the further strengthening of this truth, it is to be observed, that during the sojourning of *Israel* in the Desart, they darst not kill any Beast to be eaten either within or without the Camp, unless at the door of the Tabernacle; and the Blood was put upon the Altar; Thus the Law expresses it self in the 17th Chap. of *Leviticus*: *Speak unto Aaron, and unto his Sons, and say unto them: This is the thing which the Lord had Com-manded: what Man soever there be of the house of Israel, that killeth an Ox or Lamb, or Goat in the Camp, or out of the Camp, and bringeth it not unto the door of the Taber-nacle*



In the De-  
part all  
Beasts kill'd  
were Sacri-  
fices. Levit.  
17. 5.

nacle of the Congregation, to offer an offering unto the Lord, before the Tabernacle of the Lord, that Blood shall be imputed to that Man he hath shed Blood, and that Man shall be cut off from among his People. 'Tis evident, that if all the Beasts eaten by the Israelites come within the Compass of this Commandment, God look'd upon every effusion of Blood, as a Sacrifice, because he orders every Beast to be kill'd near his Altar, and the Blood to be poured out by the Priest, at the entrance of the Tabernacle. The Interpreters did not apprehend that this Command extended it self to all the Beasts, not excepting those that were to be eaten; but imagined that those were only meant by it, that were offered for Sacrifices, because God said: *To the end, that the Children of Israel may bring their Sacrifices, which they offer in the open field, even that they may bring them to the Lord.* But I am fully perswaded, that Gods intention is to Command, that all the Beasts to be kill'd for eating, shall be kill'd at the foot of the Altar, and that the Priests shall sprinkle the Altar with the Blood; his intention is to declare, that every effusion of Blood, but especially of these 3 sorts of Beasts, Bulls, Rams and Goats, contains an expiatory vertue. He that will peruse with attention, the 17th Chap. of *Levit.* can make no further doubt of it, (1.) Because this whole Chapter is design'd for an explication and confirmation of that Ceremonial Commandment of not eating of Blood, but to pour it out; and has not the least relation to those Sacrifices which were made for the ordinary or extraordinary Service, according to the Law. I don't deny, but that as this Commandment is general, so it forbids also the Sacrificing any where else but at the door of the Temple or Tabernacle; and for that Reason it is, that the Legislator also mentions the Burnt Offerings, but this is by accident, the Chief intention of God, being to forbid the killing of Beasts for eating any where else but at the door of the Tabernacle. (2.) He that will seriously peruse the 10th, the 11th, and following verses, containing the Commandment of not eating Blood, but to pour it out, will be absolutely convinced, that there is a strict coherency and necessary Relation betwixt these and the preceding Verses, which are suppoed to speak of Sacrifices in particular, and not of every effusion of Blood of Beasts. *The Life of the Flesh is in the Blood, and I have given it to you upon the Altar, to make an Attone-*

Levit. 17.

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ment for your Sins. Who sees not that these words relate manifestly to the 6th ver. of the same chap. Where God Commands the Priest to powre the blood upon the Altar: After he had ordain'd the Beast to be brought to the doer of the Tabernacle, to be kill'd there. The flesh of the Sacrifice was put upon the Altar, as well as the blood, to make an atonement for the Souls; so that if this is to be understood of the sacrificed Victims for the same reason, the eating of the flesh of the Beasts, was as much forbidden as of the blood. (3.) But above all, the Truth of this Assertion is clearly to be made out by the 12th chap. of *Deut.* ver. 21. where *Moses* repeating these Commandments says: *If the place which the Lord thy God hath chosen to put his Name there, be too far from thee, then thou shalt kill of the Herd and of the Flock, and thou shalt eat in thy Gates whatsoever thy Soul lusteth after.* Is it not evident, that God here gives a Dispensation of that Law he had given to the *Israelites* in the Desert; viz. Of not eating any Beast, unless it were kill'd at the foot of the Altar, and its blood poured out there? It was no difficult task to observe this Law in the Desert, where the *Israelites* were near the Tabernacle, and besides that, kill'd but a few Beasts, because the Desert afforded not many; but after their being put into possession of the Land of *Canaan*, the observation of this Law was become impossible. 'Twas therefore, that God was pleased to ordain that they should make a kind of Sacrifice, by pouring out the blood of the Beast to his honour; for immediately after he says: *Only be sure that thou eat not the blood, for the blood is the life; but thou shalt pour it upon earth like water.*

For the better elucidation of this Position, it is observable, that God had given very near the same Commandment concerning the Fall of the Beasts, as of the Blood; he had reserved it for himself, and would not allow the *Israelites* to eat it; *You shall eat neither Fat nor Blood.* During the time of the sojourning of the People of *Israel* in the Desert, because they had not many Victims. God reserved for himself the Fat and Blood of all the Beasts, kill'd for eating; both which he ordered to be put and burnt upon the Altar: But after they were got into the possession of the Land of *Canaan*, the Tabernacle and Temple were sufficiently provided with Victims. And as the greatest part of the

*The burning of the Fat was also a Sacrifice.*  
Levit. 3.

17.



In the De-  
part all  
Beasts kill'd  
were Sacri-  
fices. Levit.  
17. 5.

nacle of the Congregation, to offer an offering unto the Lord, before the Tabernacle of the Lord, that Blood shall be imputed to that Man he hath shed Blood, and that Man shall be cut off from among his People. 'Tis evident, that if all the Beasts eaten by the Israelites come within the Compass of this Commandment, God look'd upon every effusion of Blood, as a Sacrifice, because he orders every Beast to be kill'd near his Altar, and the Blood to be poured out by the Priest, at the entrance of the Tabernacle. The Interpreters did not apprehend that this Command extended it self to all the Beasts, not excepting those that were to be eaten; but imagined that those were only meant by it, that were offered for Sacrifices, because God said: *To the end, that the Children of Israel may bring their Sacrifices, which they offer in the open field, even that they may bring them to the Lord.* But I am fully perswaded, that Gods intention is to Command, that all the Beasts to be kill'd for eating, shall be kill'd at the foot of the Altar, and that the Priests shall sprinkle the Altar with the Blood; his intention is to declare, that every effusion of Blood, but especially of these 3 sorts of Beasts, Bulls, Rams, and Goats, contains an expiatory vertue. He that will peruse with attention, the 17th Chap. of *Levit.* can make no further doubt of it, (1.) Because this whole Chapter is design'd for an explication and confirmation of that Ceremonial Commandment of not eating of Blood, but to pour it out; and has not the least relation to those Sacrifices which were made for the ordinary or extraordinary Service, according to the Law. I don't deny, but that as this Commandment is general, so it forbids also the Sacrificing any where else but at the door of the Temple or Tabernacle; and for that Reason it is, that the Legislator also mentions the Burnt Offerings, but this is by accident, the Chief intention of God, being to forbid the killing of Beasts for eating any where else but at the door of the Tabernacle. (2.) He that will seriously peruse the 10th, the 11th, and following verses, containing the Commandment of not eating Blood, but to pour it out, will be absolutely convinced, that there is a strict coherency and necessary Relation betwixt these and the preceding Verses, which are supposed to speak of Sacrifices in particular, and not of every effusion of Blood of Beasts. *The Life of the Flesh is in the Blood, and I have given it to you upon the Altar, to make an Attonement*

Levit. 17.

ment for your Sins. Who sees not that these words relate manifestly to the 6th ver. of the same chap. Where God Commands the Priest to powre the blood upon the Altar: After he had ordain'd the Beast to be brought to the door of the Tabernacle, to be kill'd there. The flesh of the Sacrifice was put upon the Altar, as well as the blood, to make an atonement for the Souls; so that if this is to be understood of the sacrificed Victims for the same reason, the eating of the flesh of the Beasts, was as much forbidden as of the blood. (3.) But above all, the Truth of this Assertion is clearly to be made out by the 12th chap. of *Deut.* ver. 21. where Moses repeating these Commandments says: *If the place which the Lord thy God hath chosen to put his Name there, be too far from thee, than thou shalt kill of the Herd and of the Flock, and thou shalt eat in thy Gates whatsoever thy Soul lusteth after.* Is it not evident, that God here gives a Dispensation of that Law he had given to the *Israelites* in the Desert; viz. Of not eating any Beast, unless it were kill'd at the foot of the Altar, and its blood poured out there? It was no difficult task to observe this Law in the Desert, where the *Israelites* were near the Tabernacle, and besides that, kill'd but a few Beasts, because the Desert afforded not many; but after their being put into possession of the Land of *Canaan*, the observation of this Law was become impossible. 'Twas therefore, that God was pleased to ordain that they should make a kind of Sacrifice, by pouring out the blood of the Beast to his honour; for immediately after he says: *Only be sure that thou eat not the blood, for the blood is the life; but thou shalt pour it upon earth like water.* Ver. 23.

For the better elucidation of this Position, it is observable, that God had given very near the same Commandment concerning the Fall of the Beasts, as of the Blood; he had reserved it for himself, and would not allow the *Israelites* to eat it; *You shall eat neither Fat nor Blood.* During the time of the sojourning of the People of *Israel* in the Desert, because they had not many Victims. God reserved for himself the Fat and Blood of all the Beasts, kill'd for eating; both which he ordered to be put and burnt upon the Altar: But after they were got into the possession of the Land of *Canaan*, the Tabernacle and Temple were sufficiently provided with Victims. And as the greatest part of the

*The burning of the Fat was also a Sacrifice. Levit. 3.*

17.



Levit. 1.  
23.

Tr. of for-  
bidden  
Meats.  
c. 7. l. 1.

Difference  
betwixt the  
not eating  
of Fat and  
the not eat-  
ing of  
Blood.

the *Israelites* dwell'd at a great distance from the place assign'd for Sacrificing; God was pleased to ordain only that they might burn the Fat in the Fire of every house. Thus it was not allow'd to imploy the Fat to such uses, as commonly other Fats is, that is not eaten; this is plain by Law: *You shall not eat the Fat, either of a Bullock, or Lamb, or Goat.* The Fat of a dead Beast, torn by Wild Beasts, you may take for other uses, but you shall not eat of it; as also you shall not eat the Blood either of a Fowl or any other Beast. Where it is to be observ'd (1.) That the Fat of the three sorts of Beasts was forbidden by the Law; viz. of *Bullocks, Rams, and Goats*; because these were the only four leg'd Creatures ordain'd for Victims. Upon this Head, *Maimonides* says: That there was no guilt in eating the Fat of any other Beast, except those three; it being allow'd to eat the Fat of all other Creatures both Wild and Tame. 'Tis further observable, that God allows them to employ to common uses the Fat of such Beasts as died either by Distempers, or by Accidents, but not the Fat of Beasts kill'd; a manifest Argument that the Fat of Beasts kill'd for eating was consecrated to God, and therefore to be burnt; and what else could be done with it, since it was not to be eaten; it is not likely they did throw it away. Thus as the Blood dedicated to God was covered with Dust, after it was poured out; so the Fat which God had reserved for himself, was to be burnt with Fire.

It is also worth observation, that the Commandment of the not eating of Fat was not of so large extent, as that of not eating of Blood. For the Fat of Beef, Rams, and Goats, were forbidden only, but not of the Birds and Wild Creatures; whereas the eating of the Blood as well of Birds as of other Beasts of what kind soever; was consecrated to God. The reason of this difference, is easily discoverable from the words of the Law; where 'tis said: That the Blood is the Soul, and therefore God would have the Blood of every Beast make an atonement for the Soul of Men, by reason of the resemblance there is betwixt him and the Soul; but it was not necessary, that all sorts of Fat should make this atonement for the Soul; it being sufficient to burn the Fat only, that was offer'd at the Altar. The *Jewish Doctors* except such Creatures as have a cold blood, as the Fish, &c. It was allow'd said *Maimonides*, to eat the

the blood of Fishes, of Locusts and of all other wild Creatures that were not unclean. Vid. Supr. c. 6. S. 1.

If due reflection be made upon what *Maimonides* relates concerning the manner of killing the Beasts for eating, there will scarce be any further room to doubt; but that every effusion of Blood was a kind of Sacrifice.

(1.) He says, that he who kill'd the Beast, did pray to God in these words: *Blessed be he who has sanctify'd us by his Commandments, and has given us his Ordinances for the killing of Beasts.* He further adds, that the Beasts design'd for eating, were to be kill'd without the Temple; and if it hapen'd otherwise, it was buried and not to be eaten. He says further, that if the knife hapen'd to slip, or fall out of the hands of the Person that was to kill the Beast, by chance, or action; that Beast was not to be eaten, because it was not look'd upon as kill'd by a Man's hand; it being absolutely required that every Beast to be eaten, should be kill'd by a Man. 'Tis therefore unquestionable, that there was some Mystery under these ceremonious ways of killing of Beasts, without which they would not have been so scrupulous to observe so strictly all these Circumstances; and the Mystery in all probability lay conceal'd there, that every Beast thus kill'd was a kind of Sacrifice.

*Tract Sche-  
kita. c. f. 2.*

This is further manifest, from the Ceremony used by the Jews, in the covering of the Blood after it was poured out; being Commanded by the Law to cover the blood of the Birds and clean Beasts, before they did cover it they said these words: *Blessed be thou O Lord our God, and eternal King; who has sanctify'd us by thy Commandments, and ordain'd us to cover the Blood.* *Maimonides* adds, that even when the blood was mix'd with water, they were oblig'd to cover it, provided it retain'd the colour of blood; that they were not oblig'd to cover the blood of any other Beasts, but such as were fit for eating, i. e. of the clean Beasts; and that in case the Earth that had imbibed the blood was tainted, it was to be covered with fresh earth. He that kill'd the Beast, made a kind of a Hillock of dust, wherein he poured the blood, which he afterwards covered with more dust. They might cover the blood with any thing reduced into Powder, as Ashes, Powdred Stones, or Lime, &c. But could not cover it with a piece of solid Stone, or Wood. This ceremony

*Ceremony  
of covering  
the Blood.*

*Maimon.  
ut Supr.  
c. 14. sect. 1.*



mony was to be perform'd not with the foot, but with the hand; by the means of a knife, or some other Instrument or Vessel wherewith they threw the dust upon it. They were not oblig'd to the observation of these Ceremonies, viz. to pour and cover the blood, except in the clean Beasts, whither wild or tame; which sufficiently shews that this effusion and covering of the blood was a Sacrifice. The blood of a Wolf, of a Hog, &c. was never poured out, nor covered: no doubt but all these Ceremonies contained something Mysterious, and the Mystery is soon unfolded: The Blood is the Soul; God did reserve to himself the blood, for the purification of the Souls, and an attonement for the Sins; to cover the Blood, was to cover the Sins; and I don't doubt, that the Phrase to cover the Sins, i. e. pardoning them, used in the Scripture, did draw its Origin from this Ceremony.

The conclusion of the whole.

From what has been said, it seems to me without dispute, that the effusion of the blood of the Beasts, under what Circumstances, and in what place soever, was a Sacrifice, and that consequently, as we told you before; the Commandment of Sacrificing, was included in the Commandment given to *Noah*, to pour out the Blood, and not to eat it. Neither do I much doubt, but that the same Commandment was given to the Church before the Deluge. For Sacrifices were offered not long after the fall of Man; they used to eat the Meat of the Sacrificed Beasts, and to abstain from the Blood; without question they did likewise pour out the Blood. The permission given by God to *Noah*, eat the flesh of Beasts, and his Commandment of pouring out of the Blood, must not be considered as a new Covenant; because in effect God did not enter into a New Covenant with *Noah*, but only renewed that made with *Adam* after his Fall. This is what we thought fit to say, concerning the Origin of Sacrifices. For the rest, it is no great matter of wonder, that this sort of Worship should have spread it self through all the Nations; since after the confusion of Tongues, and the Division of the World, each Family retained it, and communicated it to their Posterity; among whom it met with an easie reception, as being very agreeable to the Dictates of Conscience. For both our Reason and Conscience tells us, that we ought to appease Gods wrath, and there is nothing that appears more proper for that purpose, than the lives of Beasts, by reason of its near resemblance to

ours.

ours. I conclude, That I see no necessity to suppose the Law of Sacrifices; to be a branch of the Law of Nature; but that it suffices, to put it among the Number of those positive Laws; whose Origin is very near Oval with the beginning of the World.

#### C H A P. XIV.

##### *Of the different kinds of Sacrifices before Moses.*

Since we have investigated the Origin of the ancient <sup>Divers</sup> Sacrifices, 'tis but requisite we should also trace <sup>sorts of Sac-</sup> their different kinds. Under the Law of <sup>crifices.</sup> Moses there were divers sorts. The first was call'd a *Burnt-offering* when all the Flesh was burnt upon the Altar. There falling not the least share either to the Priest, or him that made the Offering. There were also *Sin-offerings*, and *Trepas-offerings*, in which the Priest had his share; but he that offered them nothing at all. They had also a *Peace-offering*, in which nothing but the Blood and the Fat was allotted for the Altar, the Priest had his share of the Meat, and the rest belonged to him that made the Offering, wherewith he regarded his Friends. They used also a *Meat-offering* of inanimate things, as well liquid as dry; as Bread, Wine, Oil, Wheat, Flower, and Fruits. The present point in question is, whether all these several Sacrifices, were in use in the Church before Moses?

The Jewish Tradition upon this Head, is enormous in my opinion. They say that the Children of Noah used no other Sacrifices but *Burnt-offerings*. They offered <sup>Thamuth</sup> *Victims of all sorts of Beasts, as well Beasts of Bur-* <sup>Tr. Zeva-</sup> *then, as others wild and tame, four-leg'd Creatures and* <sup>kim in</sup> *Birds, Males and Females, sound or unsound, maimed* <sup>Guemara.</sup> *or entire, provided they were not unclean Beasts, and all* <sup>c. 14.</sup> *their Sacrifices were Burnt-offerings.* 'Twas upon this score, that since the building of the Temple of Solomon, as well as during the time of the second Temple, they would not allow the *Pagans* or *Profelytes of the Gate* to offer any other Sacrifice but *Burnt-offerings*: <sup>The Pagans</sup> *Solomon* <sup>offered only</sup> *in his Prayer in which he consecrates his Temple, ad-* <sup>Burn: offe.</sup> *dresses himself thus to God: If a Stranger that is not of* <sup>rings.</sup> *thy People of Israel, but cometh out of a far Country for thy* <sup>Name's</sup>



*Name's sake ; when he shall come and pray towards this house, hear thou in Heaven.* 'Tis from these words that the *Jews* conclude, that Strangers, not excepting even Idolaters, have a privilege of Sacrificing in the Temple, *i. e.* that they ought to Sacrifice for them according to their intention ; for they themselves were not allow'd to enter the Temple, any farther than the first Court, call'd that of the Nations. And it is beyond all doubt, but that the *Pagans* might have Sacrifices offered for them in the Temple of *Jerusalem*. The Kings of *Cyrus* and *Darius*, ordered Sacrifices to be made in the Temple for their Wives, and for their Sons. *Josephus* relates, that *Alexander the Great* sacrificed in the Temple, according to the direction given him by the High Priest. The same Author tells us, that *Vitellius* went with *Herod* to *Jerusalem*, in order to Sacrifice ; and it is certain, that the Temple was full of Presents and Gifts, sent thither by Foreign Pagan Princes. The *Jews* tells us, that these Sacrifices of the *Pagans* were the same used by the ancient *Noachides*, and his Posterity ; which they might offer according to the general Law of Nations, but that they were not allow'd to offer these sorts of Sacrifices, which were unknown before, and introduced since by the *Mosaick Law*.

Ez. 6. 10.

Antiq. l. 11.  
c. 8.Antiq. l. 18.  
c. 7.

Opinion of  
the Jews  
concerning  
the Ceremonial  
Law.

'Tis one of their Maxims that the Law belonging to the *Israelites* as their own inheritance, must not be communicated to Strangers ; so that Strangers, not even such as were *Profelytes*, were permitted to use the *Jewish* Ceremonies of the Law, at least, not unless they turn'd absolute *Jews*. As for instance, it was not only not allow'd to Strangers to celebrate the Feasts of *Easter*, to Purify themselves according to the Law, to observe the solemn Feasts commanded by *Moses*, but they were also forbidden the use of these Ceremonies ; nay if we may credit the *Jews*, a Stranger that attempted the performance of any of these Ceremonies prescribed by the Law, forfeited his Life. These are the words of *Maimonides* : *A Stranger who observes the Law, is worthy of Death : For it is said, that Moses has given us the Law as our Inheritance to us, I say, and not to Strangers. Their business is only to pay obedience to the seven Commandments, descended from Noah.* Among the Ceremonies peculiar to the *Israelites*, and from which all Strangers were excluded ; they reckon all the several sorts of Sacrifices, except the *Burnt-offerings* ; and in relation

Tract Me-  
lakim. c. 10.

relation to those also they excluded Strangers from the use of them, at certain hours and days, prescribed by the Law. We ought not, say they, to receive any Victims from the hands of Strangers, except for *Burnt-offerings*; pursuant to the Command of the Law: *From a Stranger's hand, you shall not offer the bread to your God.* *Levit. 22. v. 25.* They did also receive the *Burnt-offerings* of Birds, from the *Gentiles*, tho' they had not renounced their Idolatry. For the rest you must not receive from the hands of the *Pagans* the *Peace-offering* nor the *oblation of Bread, Wheat and Flower*, as ordain'd by the Law, nor the *Sin and Trespass-offerings*: And among the *Burnt-offerings* also, none ought to be received from the *Pagans*, but such as are voluntary, and promised by a *Vow*. The meaning of these words are, that the *Pagans* were excluded from the *Burnt-offerings*, made constantly in the Morning and Evening on the *Sabbaths*, *solemn Feasts*, and *new Moons*; because they being performed by the Law, according to the intent of that Law, they did not at all belong to Strangers.

This Tradition of the *Jews* is founded upon a Supposition, that Strangers are not to be admitted to the use of any other Sacrifices, except those that were offer'd to God by *Noah's* Posterity, i. e. voluntary *Burnt-offerings*, not prescribed by any Law, or confined to any certain time. If this be granted, they never eat did the flesh of the Victims before *Moses*; because the word *Holocaust*, or *Burnt-offering*, implies their being consum'd by Fire. But this Tradition of the *Jews* carries but little probability along with it. 'Tis much more likely that the Church used divers sorts of Sacrifices, ever since the time of the ancient Patriarchs. 'Tis true the *Burnt-offerings* were more frequent in those days, than any other Sacrifices; God told *Job's* Friends, *Take seven Bulls, and seven Rams, and offer them for a Burnt-offering.* *Job. 31.* The Ram which God put in *Isaac's* place, was offer'd for a *Burnt-offering*, and the Sacrifice offer'd by *Noah* after his coming out of the Ark, was a *Burnt-offering*: And *Noah* built an Altar to the Lord, and took of every clean Beast, and of every clean Fowl, and offered *Burnt-offerings* on the Altar. The Sacrifice of *Abel* seems in all appearance to have likewise been a *Burnt-offering*; because God consumed it by Fire sent down from Heaven: Perhaps God was pleas'd to give him this Token, that this Sacrifice was more acceptable to him, than

This Tradition is founded upon a false Supposition.



ivem'er-  
ov.

Solin. c. 11.

than that of *Cain*; this is the gloss put upon this Passage by *Theodotion* a very ancient Interpreter. For the *Pagans* who used to boast of the like Miracles in their Sacrifices, did look upon them as peculiar favours from Heaven, and as infallible marks of a favourable acceptance. *Solin* tells us of a certain Hill in *Sicily*, where if they put a piece of wood of *Vine* upon the Altar, it takes fire by it self, if the Sacrifice be acceptable to God. *Nec longè inde collis Vulcanius, in quo qui divina rei operantur ligna vitea super aras struunt; nec ignis apponitur in hanc congeriem cum porricias intulerint. Si adest Deus Sacrorum probator, sarmenta, licet viridia, ignem sponte concipiunt, & nullo inflagrante halitu à Numine fit incendi-um.* *Servius* upon this Verse of *Virgil*.

*Æneid.*  
• 120V. 2.0

*Audiat hæc Genitor qui fœdera fumine sancit, says: Certè quia apud Majores ara non incendebantur, sed ignem divinum precibus eliciebant, qui incendebat Altaria.*

There were  
other Sacri-  
fices used  
before Mo-

63

G n. 31.  
v. 54.

But to return to our subject, 'tis not to be deny'd, but that all those Sacrifices that were consum'd by Fire from Heaven, must needs be *Burnt-offerings*; but with what probability can the Sacrifice of *Jacob*, made in the Mountains after his return from *Laban's* House, be call'd a *Burnt-offering*? At their first meeting there was a great Contest betwixt them, they were afterwards reconcil'd, entred into a new Covenant, and then it was that *Jacob* offered his Sacrifice. 'Tis plain that this was a *Peace-offering*; because it was intended a Feast, and a day of Thanksgiving and rejoycing for their Reconciliation. *Burnt-offerings* related to Mourning, Repentance, Attonements, and Expiation; but the *Peace-offerings* were always Sacrifices of Thanksgiving and Joy; and such a one was unquestionless that of *Jacob*. This is evident from the exprels words of the Sacred History, which says: *That Jacob offer'd a Sacrifice upon the Mount, and call'd his Brethren to eat bread.* These Feasts made at the Sacrifices, were made of the Meat of the sacrificed Victims; this being the Characteristical Distinction, betwixt a *Peace offering* and other Sacrifices; but especially the *Burnt-offering*, the meat whereof was never eaten. From whence (can it be imagin'd) could draw its Origin, that so general a received Custom among the *Pagans*, before the *Mosaick Law* of feeding upon the meat of the Victims, and making

making Feasts of them for their Friends; but from the Faithful of the first Church, who used to go in their Feasts with the Sacrifices, and to feed upon the Flesh of the Victims? Whilst the *Israelites* sojourn'd in the Desert, the *Moabites* feasted at the Sacrifices of their Gods; and the People did eat, and prostrate themselves before the Idols of *Moab*. God forewarns the *Israelites* thus: *Least thou make a Covenant with the Inhabitants of the Land, and they go a whoring after their Gods, and do sacrifice unto their Gods, and one call thee, and thou eat of this Sacrifice.* When the People set up the *Golden Calf*, they had not as yet received the Law of Sacrificing; and consequently knew nothing else but what they had received from the *Noachides*. Nevertheless it is said expressly: *That they offer'd Burnt-offerings, and Peace-offerings; and the People sat down to eat and to drink, and rose up to play.* *Jethro* the Father-in-Law to *Moses*, was ignorant of the Law of Sacrifices, except what he had learned from the Posterity of *Noah*; according to what was practis'd before the time of *Moses*: Nevertheless it is said of him, that he took a *Burnt-offering and Sacrifices for God*, and *Aaron came and all the Elders of Israel, to eat bread with Moses's Father-in-Law, before God.* 'Tis plain that these Sacrifices mentioned here, together with the *Burnt-offering of Jerthro*, must be understood of *Peace-offerings*; and the Jewish Interpreters unanimously acknowledge it. The same Custom obtain'd among the *Greeks* and *Latins*, who refer'd the first Origin thereof to *Prometheus*; as it is well observ'd by *Sdumaise*. They assert says he: *That this so general a custom used in Sacrifices to cast part of the Victim into the Fire, and to eat the rest, owes its first Origin to Prometheus.* Now according to the Poets, this *Prometheus* was the Son of *Japhet* *Japeti* genus, and this *Japet* the second Son of *Noah*, or *Japhet*; who certainly was the Patriarch of the *Greeks*, unto whom they owe their first Off-spring; so that if the Custom of eating the flesh of the Victims, owes its rise from *Japhet*, or his Son, the same was certainly in or among the *Noachides*.

All this being I think, put beyond all further dispute, there arises another question, whether in those times they used to sacrifice dry things, or offer to God any Oblations of dead and inanimate matters; as for instance, the Fruits of the Earth. The Jews positively deny it;

Exod. 1. 34.

Exod. 37. v. 6.

Exod. 18. v. 12.

In excerg. in Solim.

Another false supposition of the Jews concerning Sacrifices before Moses.



Levit. 22.

it ; because they did not allow such like Offerings, from the hands of Strangers for the Altar : For this is the Interpretation they give to that passage in *Leviticus* ; where it is said according to the *Hebrew* : *Neither shall ye offer from a Strangers hand, the bread of your God, or any of these ; because their Corruption is in them,* Which our Interpreters have given us with some alteration thus : *You shall not take from a Strangers hand any of these, to offer them for an Offering to God.* It seems to me, as if they had hit nearer to the mark than the *Jews* ; and that *the bread of God*, does not signify exactly, Wheat, Bread, or dry Offerings : The Sacrifices are stiled in general terms, *the bread of God*, his Meats, his Repasts ; and *Moses* forbids the Offering of an unclean Beast in these Repasts, tho' received from the hand of a Stranger ; and it is properly the unclean and maim'd Beasts, and which consequently are not proper for the Altar, that this Chap. speaks of. However the *Jews* would not offer any dry Offerings to God, in the name of a Stranger, as supposing that this kind of Oblation was unknown to the Church of the *Noachides*. But this Supposition also is not without its defects. It must be confess'd that there are but a few Instances of those inanimate Oblations before *Moses* ; nevertheless considering the brevity of this History, one single example will be sufficient to confute the *Jews*, and this is that ; Of *Cain* a Tiller of the Ground, who brought of the Fruit of the Ground, an Offering unto the Lord : This was questionless either Wheat in the Husks, or Flower, or Bread ; the one being the Products of the Earth, and the word *Mincha* made use of by *Moses* in this place signifies always an offering made of Bread or Wheat.

Gen. 4. 3.  
Cain offers  
the first  
Fruits of  
the Earth.

The same  
was done by  
the Pagans.  
Hist. natur.  
l. 18. c. 2.

Ethick. c. 9.

De re rust.  
c. 134.

Besides that, it has at all times been a Custom among the *Pagans*, to make Oblations to God, of dry things. *Pliny* says : *That Numa ordain'd that no body should taste either the Wheat, or the new Wine ; before the Priests had made their Oblations of the first Fruits.* 'Tis not likely that *Numa* had this from the *Jews*, with whom he entertain'd no Commerce ; wherefore this Custom must be transmitted to them, from the Religion of the first Ages. *Aristotle* declares, *That the Sacrifices of the Ancients and their Meeting, in order to perform Sacrifices after their Harvest was over, were intended to make Oblations to the Gods, of the first Fruits.* This is confirm'd by the Testimony of *Cato* ; *Præquam messim facias, says he, Porcam pracidaneam hoc modo fieri oportet.*  
Cerer

*Ceneri porca pracidanea foemina, priusquam hasce fruges condantur, fer triticum, hordeum, fabam, semen rapicium, thure, vino Jano, Jovi prefato.* i. e. That among other things they should present to Janus, to Jupiter, and to Juno the first Fruits of the Wheat, Barely, and other Corn; and to add to them, Frankincense, and Wine; whence it is evident, that the oblations of inanimate things were much in use in the Pagan Sacrifices; and it is very probable, that they had derived this Custom from the *Noachides*.

The pretended Sacrifice of *Melchisedeck*, would furnish us with a very strong Argument, to prove that the Antients used to Sacrifice dry and inanimate things to God; had we any convincing proof of his having really Sacrificed at that time, when meeting *Abraham*, he brought out his Bread and Wine. Certainly the Protestants need not be much concern'd, if it be regarded as no Sacrifice, and may without the least danger to their Doctrine embrace the contrary sentiment, if founded upon the least apperance of truth. For can there be a more insignificant or weaker Argument alledged, than this, for the proof of the Sacrifice of the true Body and Blood of Christ in the Eucharist? *Melchisedeck* was the Type or Figure of *Jesus Christ*, he offered Bread and Wine in his Sacrifice, therefore the Sacrifice in the Gospel ought to be made with Bread and Wine, and the body of *Jesus Christ* is there Sacrificed under the Bread and Wine. Is it not a most deplorable reflection to see People blinded by self interest, to argue at so unaccountable a rate? The thing in it self is of no great consequence, whether it were really a Sacrifice or not: The *Jews* will not allow it to be such, as on the other hand the *Eastern Nations* assert this action to have been a real Sacrifice of Bread and Wine, They have upon this account an Antient Tale, remarkable for nothing else but its being singular, and for that same reason we will mention it here; the same is taken out of one *Eutichius*, or *Saidib Patrick*, a Patriarch of *Alexandria*, who's work has been publish'd at Oxford, 1658, by *Selden* in *Arabick*. This Author tells us; that the Corps of *Adam* being embalm'd (according to his own direction) was deposited in the Cave of the Treasury, on the mount of the Children of *Seth*. But that *Adam* having desired upon his Death bed, that his Bones should be taken thence, and transported to the middle of the

The Sacrifice of Melchisedeck.

Seld. jur. gen. L. 3. c.



Earth, *Lamech* on his Death-bed recommended the same to the care of *Noah*, who accordingly, in compliance with their desire, took the Remnants of the Body of *Adam*, and of the other Patriarchs, and his Ancestors along with him into the Ark, and kept them with him as long as he lived: But being at the point of Death, he ordered his Son *Shem*, to take *Adams* Body, to provide himself with Bread and Wine for his journey, to take along with him *Melchisedeck* the Son of *Phaleg*; and to Travel together to a certain place to be shown them by an Angel, for the interment of the first Man: *Order Melchisedeck*, added *Noah*, to fix his constant habitation in that place, to abstain from Marriage, and to lead a Religious Life all the rest of his days, he having been chosen by God to Sacrifice and worship in his presence; he shall build no Temple, nor spill the Blood of any four leg'd Animal or Fowl, nor any other Creature, nor shall offer any other oblations to God in that place, except Bread and Wine. Thus you see the reason (according to this Author) why *Melchisedeck*, when he went out to meet *Abraham*, offered only Bread and Wine; because according to the institution of his Sacerdotal Office and *Noahs* directions, he was to make no other oblations. I wish this Author would have given us the reason also, why *Noah* forbids the offering of any thing but these 2 species; especially, since it is a hard matter to divine whence he had got that part of his Tale which relates to *Noahs* Command to *Melchisedeck*, of Sacrificing nothing but Bread and Wine.

Traditions  
and Tales  
about the  
interment  
of Adam.  
Maimon.  
Melchne-  
rhorah L. 8.  
Tem. c. 28.  
2.

The other part of this Fiction relating to *Adams* request of having his Body transported to the middle of the Earth, i. e. to the Hill of *Jerusalem* has its source from the Jews. In reverence to the Temple of *Jerusalem*, they tell us, that *Adam* offered his first Sacrifice on the mount of *Merizib*, on which the Temple of *Solomon*, and that of *Herod* were built afterwards: It is says they, a very Ancient Tradition transmitted to us by our Doctors, that the place where *Aaron's* threshing floor stood, and where *David* erected an Altar, and in a little time after *Solomon* built the Temple, was the self same place where *Abraham* made an Altar to Sacrifice his Son *Isaac*, and the same place where *Noah* built an Altar, and Sacrificed after his coming out of the Ark; the same place where *Cain* and *Abel* offered their Sacrifices; and the same place where *Adam* the first Man made his first oblation af-

ter

ter his Creation. Our Sages and Doctors have told us, that Adam was created in the same place, where was made the Propitiation of his Sin. According to this Tradition, Adam was created out of the Earth of Mount Morijah in Jerusalem, or Salem, the place or Habitation of Melchisedeck. He did Sacrifice on this Mountain, and so did all the Men of the first Age of the World; and Adam was buried there. The whole difference betwixt the Fable of the Jews, and that of the Batricedes, is that the Jews fix Adams Habitation in the Land of Canaan, because they say that he and his Posterity Sacrificed on one of the mountains of that Country; whereas the Christians in their Fictions, have had something more of respect towards the truth of History and Geography: For the History of Adam telling us that he was created either in or near the Terrestrial Paradise; and according to the Opinion of the Geographers the said Paradise being seated upon the banks of the Euphrates, at a great distance from the place where Melchisedeck lived; they have for that reason contrived the Corps of Adam to have been transfer'd into the Land of Canaan, a long time after his Death.

The Christians who are as zealous for the place call'd Golgatha, or mount Calvary, where our Saviour was crucified as the Jews are for the Hill of Morijah, where Salomons Temple was built, have made a small removal of the Remnants of Adams Body, from Morijah, to Golgatha: there being two Hills belonging to one mountain; Morijah within the walls of Jerusalem, and the mount Calvary without, but very near to the City. Without all doubt the Antients had heard something of this Tradition of the Jews, when they say, Adam was created out of the same Earth, and buried in the same Earth, upon which propitiation was made for his Sin; they were it seems not very anxious in penetrating rightly into the true Sentiment of the Jews; or at least they would take no Notice, that thereby was understood that Adam had made his first propitiatory Sacrifices upon the same mountain where he was created. Looking upon these words as Prophetical, and with Admiration, they did apply them in a somewhat different sense from the Jews, by asserting that Adam was interr'd on the same mount Calvary, where our Saviour had made propitiation for the Sin of Adam, and all his Posterity. The better to embellish this Story, they tell us, that this mount had

Pirckei Rab  
bi Eliezer  
c. 12.

The Christian  
an. Fable, and  
about the in-  
terment of  
Adams Body  
more  
quot



got the name of *Golgotha* or the place of a Skull, because *Adams* Skull was found there. From this supposition have been drawn divers mysterious imaginations, viz. That the Skull and ashes of the first Man who introduced Sin into the World was incorporated with the Blood of him, who was come to expiate that Sin; which is in plain terms, as much as that the second *Adam* is the Redeemer of the first, that his Blood washes away the Sins of the first Man, and that this Blood being mix'd with his ashes, has produced the seed of Resurrection and Eternal Life. I must confess I don't much scruple to call the truth of this Tradition in question, yet can't but retain something of a respect for it, looking upon it like many other curious pieces of Antiquity, which are the products of the Antient Sculptures; whose Statutes, tho' not always made after living Originals, nay, sometimes being excellent Pieces were preserved for the extraordinariness & height of fancy, shewn in them by their Authors. I don't therefore wonder that the Antients, who were so credulous in all respects should have taken this story for truth, which if it is not so, it were at least to be wish'd it might be so; Neither would I be too forward in exclaiming against it as a meer Fiction, in respect to those great Persons who did believe it to be true, and have transmitted it to us for such; among these are *St. Epiphany*, *Origen*, *St. Basil*, *St. John Chrysostom*, and before them *Tertullian*; *Tertullian*, having express'd it in *Meeter*, it deserves a place here.

Heref. 16.  
Tract 36.  
in Matth 2.  
in cap 5. Ef.  
6. homil. 84.  
in Joh. Ez.  
adv. Mercio.  
nem carm.  
scrip.

*Golgotha locus est capitis, Calvaria quondam.  
Lingua paterna prior sic illum nomine dixit,  
Hic medium terra est, hic est victoria signum;  
Os magnum hic veteres nostri docuere repertum.  
Hic hominem primum suscepimus esse sepultum.  
Hic patitur Christus, pia sanguine terra madescit,  
Pulvis Ada ut possit veteris cum sanguine Christi  
Commixtus stillantis aqua virtute levare.*

*Melchisedeck*, and his living at *Salem*, or *Jerusalem*, has led us into this digression! But to return to his Sacrifice. I don't subscribe to those who deny that *Melchisedeck* did Sacrifice when he came to meet *Abraham*, but on the contrary, took upon *Grotius* his Opinion as very probable, viz. That *Melchisedeck* being a Priest of

the true God, nay a high Priest did Sacrifice by way of Thanksgiving to God for the Victory obtain'd by *Abraham* over his Enemies, as was commonly practis'd upon such like occasions. 'Tis probable he Sacrificed, and that after the accustomed manner, *i. e.* he kill'd the Beasts, and burnt them upon an Altar, or rather on some rising ground, or Hillock, which served instead of an Altar. The Wine and Bread, which he brought out was intended for a repast after the Sacrifice, in the same sense as *Moses* says of *Jacob*: *He offered Sacrifice upon the mount, and call'd his Brethren to eat bread.* Gen 31.

To conclude this Chapter, and with it what is to be said of the several kinds of Sacrifices of the Antients before *Moses*; I think they are to be reduced under 3 kinds; (1st,) The Burnt Offering, (2,) Peace Offerings, (3,) The oblations of in animate things, as well dry as liquid. 'Tis not to be deny'd, but that the Burnt Offerings are generally made mention of, and never of the Peace Offerings; but the reason is plain, because the Peace Offerings were commonly the Consequences, and as it were the Attendants of the Burnt Offerings; after a Beast had been consumed by the *Burnt Offering*, they kill'd another, part of which appertained to the Altar, the rest serv'd for a feast to those that assisted at the Sacrifice. This Ceremony continued under the *Mosaick Law*, especially on their great Feasts, and in all their extraordinary Sacrifices; so that it is very probable this custom of the most Antient times, was thence derived to *Moses*. Wherefore it affords no great matter of wonder, when we find these Feasts of the Antients, and their Sacrifices call'd (by one general Name) *Burnt Offerings*; not that they used only *Burnt Offerings*, but these being the chiefest (for they were considered as such at all times) they imparted their Name to all the rest. This is evident from thence, that the bras Altar, which God Commanded to be erected at the Door of the Tabernacle, and which afterwards was made of stone in the Temple of *Solomon* and *Herod*, was always stiled by the Jews, the Altar of *Burnt Offerings*, tho' upon the same Altar they did not only present *Burnt Offerings*, but also *Sin Offerings*, *Offerings for trespasses*, and *Peace Offerings*.

*Melchise-  
deck did  
Sacrifice at  
his meeting  
with Abra-  
ham.*

*Three sorts  
of Sacrifices  
used before  
Moses.*



## C H A P. XV.

*What materials were required for the Sacrifices, in the Church before the Law. Of clean and unclean Beasts; when that distinction begun; of the Ceremonies of Purification used in this Ancient Church.*

*The Noachides Sacrificed all sorts of clean Beasts according to the opinion of the Jews.*

*Chap. 4.*

WE come now to the materials of the Sacrifice, i. e. what sort of Beasts were Sacrificed; we have already before alledged a passage out of the *Thalmuth*, which shows us the sentiments of the *Jews* upon this head, according to their Tradition. There it is said: *That the Noachides did offer all sorts of Animals, both small and great Birds, four Leg'd Beasts wild and tame, Males and Females, either whole or by Pieces, provided they were not unclean Beasts*; so that it is evident they had a much greater Latitude in their Sacrifices, than what was prescribed by the *Mosaick Law*. For tho' there were many sorts of clean Beasts allow'd, as such for the Table, yet there were no more than 5 clean sorts of Animals for the Altar; viz. The Ox, the Ram, or Lamb, and the Goat among the four Leg'd Animals, and the Pigeons and Turtle doves among the Birds. *Maimonides* observes, that there were no more than ten sorts of clean Beasts, allow'd for eating. The Names of which are to be met with in *Deutronomy*: They were 3 sorts of domestick Animals; viz. The Ox, the Sheep and the Goat, and of the Wild ones, the Heart, the Roe-Buck, the fallow Deer, the wild Goat, and the Pygary; the wild Ox, and the Creature call'd *Camelopardus* or *Chamois*. But all the Beasts allow'd for the use of the Table, were not so for the Altar, in the same manner among the tame, Birds, the Pigeon only, and among the wild the Turtle dove only were admitted to the Sacrifices, so that the Pullets, Cocks, Pheasants, Partridges, and all the Fowl allow'd to be eaten, were nevertheless excluded from the Sacrifices. But according to the opinion of the *Jews*, all the e sorts of clean Beasts and Birds, fit for eating, were allow'd of for Sacrifices in the Church before the *Mosaick Law*.

This

This opinion is founded upon the first Sacrifice offer'd by *Noah*, after his coming out of the *Ark*; for it is said that he took of all the clean Beasts and Birds, and offer'd them for a *Burnt-offering*; but there are not a few Authors, who put different Interpretations upon this Text; and will have these words to be understood only of such clean Animals as were allotted for the Sacrifices by the Law; and there are also some of the *Jews*, who adhere to this Opinion: *Rabbi Eliazer* says: *Noah took immediately of all sorts of clean Beasts*; to wit: *The Bullock, the Lamb, and the Goat*; and from among the Birds, the *Pigeon, and Turtle-dove*, and having repair'd the same Altar, on which *Abel and Cain* had sacrific'd *Burnt-offerings* he sacrific'd upon the same Altar. This might seem probable enough, were it not expressly contradicted by *Moses*; for *Noah* preserved in his *Ark*, seven of each kind of clean Beasts, and as many of the Birds. Upon which head it is very observable, that the 7th of each kind of Beasts, as well as Birds, could not be design'd for procreation, because it could not be pair'd, so that it is evident *Noah* design'd it for the Altar; and as *Noah* did preserve seven of each Animal in its kind, so there is not the least doubt, but that he sacrific'd the 7th of each sort for a *Burnt-offering*; especially since that 7th was a Male in all probability, because in Sacrifices, and especially *Burnt-offerings*, nothing but Males were to be made use of, they being more perfect than the Females; according to the Law prescrib'd in *Chap. 1. Levit.* And it is further very probable, that the same was of a much more Ancient Date, than the *Mosaick Law*.

But here arises another question, Whether this Sacrifice of *Noah* was perform'd according to the ordinary Rules of the Ancient Church, and whether an inference may be drawn from thence, that they used to Sacrifice all clean Beasts fit for eating, this is what I much doubt. This Sacrifice of *Noah* was of so high a nature, and attended with such extraordinary Circumstances, as challenges something uncommon in this Action; in which *Noah* offer'd as it were Propitiation for nature it self, and its Trespases; so that it was but reasonable, he should take of all the Victims of the product of Nature, to be kill'd, and to expiate God's Curse upon the Universe, by the effusion of their blood; and as this consideration is not applicable to the other Sacrifices; so there is no great reason to believe, that all sorts of Beasts were

This Opini-  
on founded  
upon Noah's  
first Sacri-  
fice after  
the Deluge.

Capitul.  
c. 23.

Noah's Sa-  
crifice was  
of an ex-  
traordinary  
kind.



were indifferently offer'd to God. It is evident from the 15th of Gen. That the Bullock, the Ram and Goat, the Pigeon and Turtle-dove, were the only Victims ordain'd by God; as well before as since the *Mosaick Law*. For there God commands *Abraham*, to offer a solemn and compleat *Burnt-offering* of all the Beasts allotted for Sacrifices. God said unto him, take me a Heifer of three Years old, and a Turtle-dove, and a Young Pigeon.

Enormous  
Opinion of  
the Jews  
concerning  
the ancient Sacri-  
fices.

I am fully convinced, that a considerable part of the *Mosaick Law*, as far as it relates to the Sacrifices, was only a repetition of those Customs practis'd by the ancient Patriarchs in their Offerings; so that the Opinions of the ancient *Rabbies*, as to its first Branch, is built but upon a slender Foundation; but the second part carries not the least probability with it, viz. That in these most ancient times, they were allow'd to sacrifice such Beasts as had considerable defects, such as were Sick, Mangy, &c. I say this carries not the least probability along with it, perhaps they were not so Over-scrupulous and nice in the choice of their Victims, as the *Jews* were afterwards, and they did not look upon many things as defects that excluded the Beasts from the Altar; which the *Jews* do now: Nevertheless common sense teaches us, that we ought not to bestow upon God such Victims as have any considerable Blemish; because we owe him every thing, and consequently the best, and not the refusal of our Stock. *Moses* tells us, that *Abel* sacrificed the best and fattest of his Flock; and his example pass'd questionless, into a Law afterwards in the first Church.

The distinction  
between  
twixt clean  
and unclean  
Beasts before the De-  
luge.

I think it superfluous, to enter upon an account of the clean and unclean Animals; *Moses* having given us sufficient satisfaction upon that Head; but there arises another question, viz. At what time this distinction was introduc'd? The *Jews* who maintain, that before the Deluge, the feeding upon flesh was not permitted, must have recourse to the Opinion of those; who assert that when *Moses* in the History of *Noah*, calls some Beasts clean and others unclean, he speaks by way of Anticipation, in respect of the Law, since given by God. For this distinction would have been useless, before Mankind did begin to feed upon Beasts. But as I am fully of opinion, that the use of flesh was not forbidden to Mankind before the Deluge; so I am apt to believe, that they

they were not ignorant of this distinction, of certain Beasts fit for eating, and others unfit for humane use; but it is no easie matter to determine whether the same was of God's Institution, or the choice of Men. Thus much is beyond all dispute, that there are certain Animals, unto which mankind in general bears a natural aversion, and consequently can't eat their flesh; as Rats, Mice, Horses, Wolves, Lions, and in short all rapacious Beasts and Birds of Prey. Unto the number of those you may add the Night-birds, such as Bats, Owls, Screech-owls, &c. The flesh of which creates so natural an aversion to our Appetite, that there needs no Positive Law to make us abstain from it. *Gratius* in his Annotations upon the 8th chap. of *Gen.* is of opinion, that the distinction betwixt clean and unclean Beasts, had no other Foundation in *Noah's* time, than that natural aversion Mankind has to the flesh of those sorts of Creatures. The *Heathens* themselves detested their flesh; whence *Tacitus* styles them *Profana*, or *Profane*. 'Tis not very probable, that the ancient Church had the same *Idea* of this distinction, betwixt clean and unclean Animals, as it is represented in the *Mosaick Law*; that distinction being founded there (according to the intention of the Legislator) rather upon Mysterious Reasons, than Natural Causes. Thus certain Animals are declared unclean, as being Emblems of uncleanness, as the *Hog*; others, as they are Emblems of those People, who don't relish God's Favours and Mercies, of which number are those Beasts that don't chew the Cud; these being figures of such Persons, as never remember and make due Reflection upon the word of God, and his Graces. I don't see any probability, that God should have introduc'd this distinction of the Beasts, in *Noah's* time, in that Mysterious sense; because the figurative Representations, were not so frequent in the Ancient, as in the Jewish Church.

After having treated of the Materials or Ingredients belonging to the Sacrifices, we should now proceed to enquire into their Ceremonies; but that we have little or nothing to say upon that Head, because *Moses* has left us nothing of it; so that we are ignorant, whether they laid their hands upon the head of the Victim, to confess their Sins, as they did under the Law; whether they mix'd Salt with their Oblations, or used Incense



The Cere-  
mony of  
the Anci-  
ent Sacri-  
fices the  
same with  
Jewish.

Gen. 12.  
v. 8. c. 13.  
v. 4. 22.  
v. 9. 25.  
v. 26. 35.  
v. 3.  
Antiquity  
of Altars.

Judg. c. 13.  
v. 16, 19.

cense on what side they turn'd the head of the Victim, how they took it by the Horns, what they did with the Entrails, and many other particulars mentioned, either in the *Mosaick Law*, or the *Jewish Traditions*, to have belong'd to their Sacrifices. It is my Opinion, that very near the same Ceremonies were used then, that are since; because the Rules of sacrifices in the Ancient Church, were given by Men inspired with the Divine Spirit; and I see not what reason there is to doubt, but that God did pursue the same Institutions in his Commandments to *Moses*, he had given before to the Patriarchs, they being instituted for the same end, and the same use and signification, and therefore were in all probability to be perform'd after the same manner; except that under the *Mosaick Law*, they sacrificed more frequently, and with greater Lustre. Hence arises another question, Whether these Sacrifices were perform'd upon Altars? 'Tis beyond all doubt, that at the time of *Noah*, Altars were used; it being expressly said, that this Patriarch erect'd one after the Deluge. Thus we read, that since that time *Abraham*, *Isaac*, and *Jacob*, erected Altars, in all the places where they fix'd their Habitations. But after all, it is not very certain, whether these Ancients look'd upon it as an absolute necessity to sacrifice only upon Altars; it rather seems to me, that according to the Circumstances of the places they lived in, they sometimes sacrificed upon a Rock, sometimes on the Eminency of a Mountain; there being but few places, but where they might meet with an Eminency, fit for such a purpose. When *Jacob* sacrificed in the Mountain, upon his parting with *Laban*; it is probable, that he made use of one of the Stones of the Mountains, instead of an Altar, *Manoah* the Father of *Sampson* sacrificed upon a Rock. For *Manoah* took a Kid, with a Meat-offering, and offer'd it upon a Rock to the Lord, &c. And in the same Passage, this Rock is call'd an Altar; for the flame went up toward Heaven, from off the Altar, and the Angel ascended, &c. Hereafter we shall have occasion to shew what the Groves and Eminencies were; the first Temples and Altars consecrated by Men to the Deity. So that it seems very probable, that *Noah* built the first Altar after the Deluge.

I don't

I don't much question, but that in the first Church, they were not so much overwhelm'd with that prodigious number of Ceremonies, as in the *Jewish*; notwithstanding which, they exceeded by far the Christian Religion in this Point. The 35th chap. of *Gen.* furnishes us with a very convincing Argument for this assertion: *Moses* tells us, that after *Simeon* and *Levi* had slain the *Shechemites*, to revenge the Rape committed upon their Sister *Dinah*. *Jacob* as he was removing thence to *Bethel*, he order'd his Children, to put away their Strange Gods that were among them, and to be clean, and change their Garments. It is evident from this Passage, that ever since that time, there was a Legal, Ceremonial, and Typical Uncleaness, and that the Typical Purifications and Washings were in use then; clean yourselves, says *Jacob*, and change your Garments, the same what is said in the *Levitical Law*: When he that bath an Issue, is cleansed of his Issue; then shall he number to himself seven days for his cleansing; and wash his Clothes, and wash his Flesh in running water. It is no easie matter to tell precisely what Ceremonies were used in these Purifications; only thus far one may guess, that they had some resemblance to those of the *Noachides*, i. e. of the Gentiles. Be clean, is as much as to say, Wash your selves, or be Baptiz'd; as Doctor *Lightfoot* interprets it, for he makes *Jacob* the first Author of Baptism; because, says he, Circumcision having prov'd the occasion of the Destruction of the *Shechemites*, he abolish'd it in reference to the *Profelytes*, and substituted in its stead Baptism, as being more commodious; especially since all the Men being slain, there remain'd nothing but Women at *Shechem*, that could turn *Profelytes*; and therefore he Instituted a Ceremony that might be accommodated to the Female Sex. I don't think he has hit the mark; but it is sufficient to know, that Washing and Bathing has in all Ages been a Ceremony used in Purifications. No Nation under the Sun, that knew what Religion, Worship, and Sacrifices were, but were accustom'd to wash themselves before the Sacrifice, in case they were infected with any Pollution. These Lustrations, or Purifications, were perform'd with clean running water, according to the Commandments of *Moses*: Sometimes they used to add some Brimstone, as is apparent from the Verse of *Homer*, beginning thus:

Ceremonies  
of Purifica-  
tion used in  
the Church.

Chap. 13.  
v. 13.

Harm. 4.  
Evang.  
Sect. 9.



L. 16 Iliad.

Τὸ ἴα τέρ' ἐκ χυλοῖο &amp;c.

Which is as much as to say : *He purify'd himself with Brimstone, afterwards he bath'd himself with pure running water, then he wash'd his hands, and so swallow'd up the Burnt Wine.* Ovid tells us, that some used to employ Eggs for that purpose.

L. 2. de Art  
Amand

*Et veniat quæ lustret anus lectumque locumque  
Præferat & tremulâ sulphur & ova manu.*

L. 11. Metamorph.

Apulejus giving us a Description of a pompous solemnity of Isis, says the same thing : *Ibidem simulachris ritè dispositis, navem faberrimè factam, picturis miris Egyptiorum circumsecus variegatam, summus sacerdos tadâ lucidâ, ovo & sulphure solemmissimas preces de casto præfatus ore, Dea nuncupavit dedicavitque metam.* They used also to throw some Salt into the water, as 'tis evident from that Verse of Theocritus : (καθαπὼν δὲ &c.) Burn some Brimstone in the house, and throw some Salt into the water, according to Custom. With this Salt Water they used to sprinkle the Person to be purify'd three times, by dipping an Olive branch, or of Laurel or Lentis in it.

Virgil.  
Æneid. 3.

*Idem ter socios purâ circumtulit undâ,  
Spargens rore levi, & ramo felicis Olivæ.*

Ovid,

Metam. l. 7.

*Ter se convertit, ter sumptis flumine crinem  
Irroravit aquis.*

When they made these Lustrations, they turn'd to the East, as is evident from this Verse of Cratinus :

In Chron.

ἀγὰ δὲ π, δὲ ἐω &amp;c.

First turn to the East, and then take this large branch of the Lentis in thy hands. They used also to pray at those Lustrations.

Ovid. Fa.  
stor. l. 5.

*Spargit & ipse suos lauro rorante capillos,  
Incipit & solitâ funderè voce preces.*

Among

Among other things, those that had touch'd a dead carcass, or only entred into the House where it lay, had occasion for a Purification; for this reason it was that *Juno* after her return from Hell, was purify'd by the Nymph *Iris*, before she could go to Heaven.

*Lata redit Juno, quam cœlum intrare parantem  
Roratis lustravit aquis, Thanmantias Iris.*

Ovid. l. 4.  
Metam.

But above all they were very careful to wash their hands, because it was with them they were to touch the Victims consecrated to the Gods; which makes *Tibullus* say:

*Castâ placent superis, purâ cum veste venite,  
Et manibus puris sumite fontis aquam.*

No question, but this Custom was also practis'd under the Law, unto which *David* seems to make his allusion, when he says: *I will wash my hands in Innocence, so will I encompass thy Altar.* 'Tis for this reason the *Greeks* did call the Purification before the Sacrifice *χερσίδ*; a word signifying the washing of hands, or as some will have it, the Vessel wherein one washes ones hands; all such as were guilty of any Crime, were not allow'd to approach these Vessels, or be present at the Ceremony call'd *χερσίδ*; and some of the Ancients tells us, that they were excluded both from the Lavers, and Washing, or Bathing. *Thucydides* makes mention of a certain People, who were forbidden the use of water, except that they might wash their hands before the Sacrifices. This Ceremony of washing hands before the beginning of the Sacrifice, was oftentimes intended as a Token of the Innocence of the Person who gave the Sacrifice; rather than of Purification. God had commanded the same to the *Israelites*; if a dead body happen'd to be found, without knowing the cause of the Persons Death, the Inhabitants of the City, where the Carcass was found, wash'd their hands over an Heifer, whose head was cut off before; saying these words: *Our hands have not shed this blood, neither have our eyes seen it; be merciful O Lord unto thy People Israel, whom thou hast redeemed, and lay not innocent blood to their charge.* That the Pagans used the same Ceremony, is evident from what *Pilate* did, when he wash'd his hands before

Pl. 26. v. 6.

Lib. 4.

Deut. c. 21.  
v. 7, 8.



Mat. 27.

v. 24.

The Cere-

mony of

washing

hands deri-

ved from

the Noa-

chides.

De Bapt.

c. 20.

before the People, saying: *I am innocent of the blood of this Just Person; see ye to it.*

This Ceremony of washing of Hands, the Body, and Clothes, had certainly its rise in the *East*, and probably from the Patriarchs; it being a peculiar Custom to the Eastern Nations. The *Egyptians* observed this Ceremony, in the worship of their Goddess *Isis*; as the *Persians* did in that of their God *Mitra*. This is observ'd by *Tertullian*, speaking of the Christian Baptism: *Those Nations*, says he, *who have no knowledge of the Strength of the Spirit, i. e. the strength of Grace; do worship their Idols with the same Ceremony. But they deceive themselves in the use of these empty and spiritless matters, for they use Bathing in their Ceremonies consecrated to the Worship of Isis and Mitra: He adds further, That in those Games that were celebrated in honour of Apollo, and the Games of Pelusa; they wash'd themselves with a design to turn new Men, and to expiate their former Perjuries. All these Instances, which sufficiently prove, that the Bathing, or Washing in running water, was a general and Ancient Custom, are strong Inducements to believe that the same was practised before Moses, and that it has been transmitted by a Tradition of as ancient a Date as the Deluge it self, to all other Nations. 'Tis thus that ought to be interpreted, the words of Jacob to his Children, Be clean, i. e. Bathe your selves in clean and running water. To fortify our Opinion, I can't forbear to alledge, what Observation the learned *Grotius* makes upon this Head: He says that the *Jews* had a custom of washing the *Profelytes*, call'd the *Profelytes of the Gate*, i. e. those that would not be Circumcised, or submit to the heavy Yoak of the Ceremonial Law; but only renounced Idolatry. These he says they used to wash, to intimate that they were now purged of all their Impurities they had contracted whilst they lived in Idolatry. The *Jews* tell us, that under the Reigns of *David* and *Solomon*, many Thousands were thus initiated by washing; and to this very day, they Bathe all *Turks* and *Persians* that turn *Jews*, and Baptize all Foreign Women who marry *Jews*; alledging for a reason, that this Ceremony was formerly observ'd with *Sarah* and *Rebekah*: To be short, *Grotius* affirms, that these *Demi Profelytes* were bound to the observation of this Ceremony, as well as of the Commandments of the *Noachides*; upon which he makes this following Observation. As the *Profelytes**

thus

Annotat. in  
Mat. c. 6.  
v. 6

thus wash'd and Circumcised, were not bound to any other Law, but what was given by God to the whole Humane Race; it is easily discernable, that this washing was one of these Ancient Ceremonies, which had their rise after the Deluge; and that this was instituted, in a perpetual Memory of the Purging of the World, by the Deluge; whence is risen that famous saying among the Greeks, θαλασσαν κλύζει πάντα ἀνθρώπων κακά. The Sea washes away all the evils of Men.

Jacob after having order'd his Children to be clean, commanded them also to change their Garments. This was also one of the Ceremonies to be observed when they were to sacrifice to God. David after having sufficiently lamented the death of the Child he had by Bathsheba; he arose from the Earth, washing himself, and <sup>2 Sam. c. 12.</sup> changing his Apparel, and came into the house of the Lord, <sup>v. 20.</sup> and worship'd. If they did not change their Garments, they wash'd them: The Lord said unto Moses, go unto <sup>Exod. 19.</sup> the People, and sanctifie them, to day and to morrow, and <sup>v. 10.</sup> let them wash their Clothes. The Priests always changed their Apparel, as often as they were in their turn, to attend the Service in the Temple; for otherwise they appear'd in the same Garb with the rest of the People, but in the Temple durst not appear but in the Sacerdotal Habit. This Custom of changing their Garments, by way of Purification, was no less Universal, nor less Ancient, than that of washing themselves with running water. The Poet Tibullus, when he says: *Pura cum veste venite*, immediately subjoyns these words, *& manibus puris sumite fontis aquam*. After an unclean Person, had wash'd himself for the expiation of his Sins; (pursuant to the Rules of their Religion) they did not put on again the same Apparel; because every thing that touch'd an unclean Person, did thereby become unclean also. This is evident from the *Mosaick Law*, which tells us expressly, that a Vessel us'd by an unclean Man, or Woman, shall be wash'd before it be us'd again; and I am apt to believe, that from thence was deriv'd that Custom, so universally observ'd in the Ancient Christian Church, to take away the Clothes of those that were to be baptiz'd, and to furnish them with new ones after Baptism: 'Tis unto this Custom St. Paul makes his Allusion, when he bids the *Ephesians* to put off the old Man, and put on the new Man.



This is all we have been able to discover, concerning the Religion and Worship of the *Noachides*, and what could be alledg'd in reference to the first and second of the 7 Commandments given to them; which forbids Idolatry, and the Profanation of the sacred name of God; which negative Commands comprehend nevertheless all the Rules and Precepts relating to their Divine Service. What has been said hitherto, appears altogether advantageous to the said Church; because you have seen us represent their Prophets, their Men highly enlightned, and of a great extent of knowledge; their Divine Mysteries, Priests, Altars, divers sorts of Sacrifices, the distinction betwixt clean and unclean Beasts, Bathings, and Expiations, as also Prayers, Vows, and Thanksgivings. But if we continue to dive any further into all the Circumstances and Qualifications of this Ancient Church; we shall find her defective also in many things: we don't meet there with any certain assemblies, appointed for the Divine Service; with no Temples, solemn Feasts, nor any particular place, or days, design'd for their Religious Worship; no settled Discipline, or regular Body of a Church; no Sacraments, or Judge to determine their Controversies. But because this Supposition may appear to some a Paradox, we ought not to pass it by, without proving our Assertion, and therefore since we have trac'd those matters, which were actually existent in this Ancient Church; we must now proceed to those that were wanting in it.

## C H A P. XVI.

*That the Church before the Deluge, and before Moses, had no peculiar days appointed for Divine Service. What Feasts were? Of the Origin of the Sabbath.*

No certain days appointed for Divine Service before Moses.

BEING now oblig'd to treat of those matters, or things, that were defective in the Ancient Church, the first that presents it self, and which is wanting, are certain days appointed for Divine Service, and fix'd to certain Periods of time; most Religions in the World have now a Day set aside for their Publick Divotions:

The

The *Christians*, *Jews*, and *Mahometans*, consecrate the 7th day for their Religious Worships; the *Christians* the Sunday, the *Jews* the Saturday, and the *Mahometans* Friday; but the Church before *Moses's* time, was not limited to any prefix'd day: Their Feasts being dependent only on the free choice of each Family. I judge I may with some assurance, lay this down as an undoubted Truth, tho' I am sensible, I shall meet with no small opposition from our Modern Divines, many of whom are of Opinion, that the Custom of consecrating each 7th day to Divine Service, is as ancient as the World it self; and has been continued as such, without interruption; as well among the Patriarchs before, as those since the Deluge. This Question has been mightily canvas'd in our Age, there being not an Author that has writ upon the Decalogue, or the 2d Chap. of *Gen.* but what has enlarg'd himself in very ample manner upon this Subject; and most of our Divines adhere to the last of these Opinions, viz. That the Institution and Observation of the Sabbath is coequal with the World; so that those who embrace the contrary Opinion, are accus'd of Singularity, and have rais'd a great number of Adversaries against themselves. *Gomarus* that so much celebrated Professor of *Leyden*, is one of those, who durst venture to distinguish himself from the rest, against whom, *Rivet* brings into the Field a whole Army of Witnesses, to evince the contrary: In the Romish Church the inequality is not altogether so great, betwixt the Contending Parties; yet it is certain that among them also, there are at least as many for the *Antiquity of the Sabbath*, as there appear against it; and as to the *Modern Jews*, I am apt to believe, most of them declare also for the *Antiquity of the Sabbath*: And I am willing to own, that I was inclinable my self to joyn with the more numerous side, but that reason (after mature Consideration) taught me to embrace the Truth. I think my self however oblig'd not to pass by in Silence the Reasons and Arguments alledg'd for the *Antiquity of the Sabbath*; that the Reader may be enabl'd, after the perusal of them, to chose which side he approves of best.

Those who assert that God did institute the Sabbath *Arguments for the antiquity of the Sabbath.* in the very beginning of the World; in order to have the same observ'd, in all the Ages of the Church, alledge for it. (1.) The words of *Moses*, who says: *That God on the Seventh day ended his Work, which he had made;*



Exod. 20.  
ver. 8. 10.

made; and that he blessed and Sanctified it. The same is repeated in the 4th Commandment, *Remember, says God, the Sabbath day. For in 6 days the Lord made Heaven and Earth, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.* 'Tis evident that this Sanctification and Benediction of the 7th day consists in this, that God did distinguish this day from the rest, and consecrated it to his Service; and it seems as if *Moses* did tell us expressly, that this Consecration was made at the very beginning of the World. (2.) They alledge that there is but little likelihood that the *Patriarchs* who were such holy and wise Men, should not have set aside a particular day for Divine Worship; and if they did (as there is not the least reason to doubt of it) it is not to be questioned, but that they pitch'd upon the 7th day; to reckon from the Creation of the World, this being the day, which was blessed and Sanctified by God. (3.) To this they add: That according to the very Dictates of the Law of Nature; we are obliged to bestow some part of our time at least upon Divine Considerations, and as the *Patriarchs* could not be ignorant of the *Law of Nature*, so they could not well neglect it. And tho' according to the Rules of the Law of Nature, we are not limited to the 7th day (for Divine Service) any more than to the 5th or 4th, nevertheless it is not reasonable to imagine that they would pitch upon another day, but that chosen by God himself, and recommended to Mankind, in remembrance of the Creation (4.) 'Tis beyond all question, but that the Church as well before the Deluge, as before the time of *Moses*, knowing God to be the Creator of the Universe, would of their own accord be inclined to celebrate a certain day, and consecrate it to the Contemplation of Gods power and wisdom, which was Conspicuous in so transcendent a manner in the work of the Creation; so that supposing they had been unacquainted with that Antient Tradition, which teaches us, that God blessed the 7th day, they would naturally have been determined to consecrate it to his worship.

The Sabbath  
known and  
reverenced  
among the  
Pagans.

(5) They further alledge, that all the World having been sensible that God created the World in 6 days, and that he rested on the 7th; it was this that produced that singular Veneration which all the Nations in general have at all times had for the number of seven. Because not only the holy Scripture mentions it as a  
Number

Number of perfection, and as a Sacred Number, but the Pagans also have considered it as such. According to the opinion of the *Pythagoreans*, the word *ἑπτά* which signifies seven, is derived from *ἑπτά* and *ἑπτά*, signifying Holy and Venerable. (6.) They affirm also, that the 7th day was celebrated and acknowledged a Sacred and Holy day by the most Antient Pagan Authors. To prove this, they cite a whole Catalogue of passages out of *Hesiod*, *Homer*, of *Linus*, and *Callimachus*, gathered by *Clement of Alexandria*, and by *Eusebe of Casarea*, in a certain fragment of a Jewish Philosopher, under the supposititious Name of *Aristobulus*. In this passage, *Hesiod* styles the 7th day, a Sacred day, *καὶ ἑβδόμη ἡμέρα ἁγία*. *Linus* says, that all things were accomplish'd on the 7th day; the 7th day says he, is excellent; the 7th is the beginning of all, the 7th is the first and last, is perfect and compleat. What *Homer* says upon this head, is much to the same purpose; such as are inclined to read those passages at length, may meet with them in *Eusebe*, and *Clement of Alexandria*, as also in *Rivet* upon *Genes.* and in his Dissertation again *Gomarus*, and in *Selden*. From all which passages they draw this inference, that the Greeks had no other way of knowing the 7th day to be a Sacred day, except by Traditions, and that this Tradition could not be transmitted to them but by the *Noachides*, whose posterity they were, and that *Noah's* Children could not have known the 7th day to be Holy, but because it had been always celebrated as such from the beginning of the World, (7.) They add abundance of other passages, to prove that the Pagans themselves used to observe the Sabbath; *Theophilus* Bishop of *Antioch* says: Most People don't know the Name of the 7th day, tho' it is celebrated by all Nations. *Tertullian* says, that the day of *Saturn*, which is our Saturday and the Sabbath of the Jews, was consecrated to rest, and feasting. If we, says he, celebrate the Sunday, or the day of the Sun, without any regard to the Sun, you ought to put us in the same rank with those who keep the Saturday, or the day of *Saturn*, for their repose and Debaucheries; and renounce their own Customs, to follow that of the Jews; the Origin whereof is unknown to them. And in another place, *Tertullian* reproach us with Worshipping the Sun, because we meet to celebrate the Sunday; remember that you are our next Neighbours, because you keep the Saturday, and Sabbath. *Josephus* tells us, that in his time all Nations observed

L. 8. Stro.

mat.

De pr.

Evang.

L. 13. c. 12

L. 3. c. 16.

Dejure mat.

&amp; genr.

Ad Anitoli-

cum.

Apol. c. 16.

Ad Ration.

L. 1. c. 13.

Adverf.

App. Lib. 1.



served the 7th day; *There is*, says he, *not a City either among the Greeks, or Barbarians, nor in any other Nation, unto whom is not derived that Custom of keeping the 7th day as we do.* Philo the Jew, another noted Author seems to intimate the same thing, viz. That the Sabbath is observed as a Feast not only in one particular City or Province, but all over the World; that this day was the only that deserved the Title of the *Publick Feast*, *ἡμέρα κοινή*, because it drew its Origin from the Universe; and in another passage, extolling the Customs of his own Nation, he says: *who is it that does not reverence the 7th day as Sacred, that does not afford rest, and relaxation to himself, and to those about him, not only to those that are free, but also to his Servants and Slaves?* Suetonius in the Life of *Tiberius*, speaks of a certain Grammarian, Named *Diogenes*, who used to teach on the Sabbath. *Tiberius* being curious to hear him, went into his School, but found that he would not teach till the next Saturday, i. e. 7 days after, the Grammarian coming to Rome not long after to pay his respects to the Emperour, *Tiberius* said nothing, but that he should come again that time 7 Year. This History shews that the Pagans did then distinguish their time by weeks and Sabbaths. John Philoponus, a famous Commentator upon *Aristotle*, who lived in the 6th Century, tells us expressly, that all Nations did compute their time by the week; Certainly says he all Mankind agree in this point, that there are no more than 7 days; by the continual Revolution of which, time is computed; for which Universal Opinion, no other reason is to be given, but that mentioned by Moses. Mr. *Saumaize* assures us, to have met in the Royal Library with a Chronology of one Named *George Syncellus*, who asserts that the Antients computed their time by Weeks, long before the division of Months and Years was introduced; and that the *Chaldeans*, (the inventors of *Astrology*) were the first who Named the 7 days of the week after the 7 Planets. It is apparent, that the *Romans* look'd upon the Sabbath (which they stiled the day of *Saturn*) as an unlucky day, on which no journey, or any piece of work of moment ought to be begun; A certain Latin Poet, representing with what pain he was to leave his Mistress, and the height of his passion, which made him lay hold of the least pretence to stop or delay his journey, says, that sometimes he made some ill omen the pretence of his stay, sometimes the day of *Saturn*;

*Aut ego sum caussatus aves, aut omina dira,  
Saturni aut sacram me tenuisse diem.*

Tibull. c. 1.  
Eleg. 3.

And *Ovid* giving directions how to make one self to be beloved by ones Mistress ; says, that among other things, one ought to avoid those unlucky days, on which no body ought to undertake any thing ; and among these days he mentions the 7th and the Sabbath.

*Culta Palæstino septima festa viro.*

Lib. 10. de  
art. amand.

From all which they draw this Conclusion, that all the Nations of the World, had always a peculiar reverence for the 7th day ; that they did compute their time by Weeks, which could not have its Origin from anything else but that Antient Custom, observed at all times to keep holy the 7th day ; and that consequently the Church before *Moses* had its certain days appointed for their assembling to perform their Devotions.

But whatever appearance of truth these reasons and Arguments may seem to carry along with them, those of the adverse party, are founded upon more forcible reasons. <sup>Reasons against the Antiquity of the Sabbath.</sup> (1.) Which way they will palliate *Moses* his being silent upon this head, I am not able to comprehend ; the Book of *Genesis*, which contains the History of the first Church, must infallibly have mentioned something at least concerning the Sabbath, had any such thing in use then. Is it possible to imagine, that we should read there so frequently of the transactions, and worship of the Faithful of these times, of their Vows, Prayers, Altars, and Sacrifices, without meeting with as much as one word that relates to the day, appointed for their public Devotions ? It being certain, that in the whole series of this History, there is not the least circumstance which might make one in the least conceive that any one day in the Week, was selected in particular for Divine worship before the rest. (2.) This History is very exact in giving us an account of the Sins of that Generation : as the Incest of *Lot*, the Idolatry of *Laban*, the Murther of *Cain*, the Trespass of *Esau* in selling his Birthright ; *Jacobs* Sin in imposing upon his Brother, the Murther of the *Shechemites* by *Simeon* and *Levi*, the Treachery of *Jacobs* Sons towards their Brother *Joseph*, the Sin of *Judah*, who lay with his Daughter in Law ; but



The keeping  
of the Sab-  
bath not  
commanded  
to Adam.

but at the same time gives us not one single instance of the breaking of the *Sabbath*; whereas, after the Establishment of the Law, the writings of the Prophets are fill'd up with reproaches against the *Sabbath breakers*. (3.) The Divines unanimously agree in this, that God did give no other positive Command to *Adam*, except that of abstaining from the forbidden fruit, and consequently, when *Moses* says, that God Sanctifi'd and blessed the 7th day, does not imply, that he Commanded *Adam* to Sanctifie it, for this would have been a new positive and Superadditionall Commandment, besides that of not eating of the Fruit of the *Tree of knowledge*. (4.) This Commandment contains something contrary to the State of Innocence *Adam* lived in, when God blessed the 7th day. 'Tis not probable that God should assign the first Man, a certain day of rest, of Contemplation and Prayers; in the State of innocence, there being no occasion for repose, his Labour being very moderate, and the Earth before it was accursed, producing without much cultivation, every thing necessary for Life; and supposing *Adam* had undergone some hard Labour, his strength was such at that time, as not to be Subject to that diminution thereof, as we see now a days among us, and consequently he did not stand much in want of rest, neither was there any necessity of assigning him a certain day to be employed in Contemplation, it being unquestionable, that his whole Life would have been spent in the Divine Service; whence it is evident, that this Commandment could have respect only to Mankind when corrupted and rendred miserable, who lying under a necessity of spending the greatest part of their days in taking care for their Bodies, would otherwise scarce find out any leisure time among their daily occupations, to employ themselves with assiduity to Contemplation. (5.) If this Command had been given in the State of innocence, it would beyond all dispute, be obligatory to the whole race of Mankind; because all the Commandments given to *Adam* during the time he represented the whole human race, were given him both for himself and his Posterity. But I could never learn yet, that any Body could as much as conceive that Mankind were punishable according to the Law of Nature, for not keeping the *Sabbath*, it being certain that the *Jews* only are accountable for the breaking of the *Sabbath*. (6.) Neither is it probable, that if this Commandment

Commandment was of so vast antiquity, *Moses* should not have recommended the keeping thereof on account of this antiquity, when he gave it to the *Israelites*: For what was more likely to render a Commandment venerable, than to make it coeval with the World known to Men.

Furthermore, it is evident, that God Commanded *The Sabbath* to the *Israelites*, for certain reasons, peculiar only to themselves; and consequently the keeping of *The Sabbath* could not be decreed as a thing relating in general to all other Nations. Remember, says *Moses*, *that thou wast a Servant in Egypt, and that the Lord thy God brought thee out thence, thro' a mighty hand, and by a Stretched out Arm; therefore the Lord thy God Commanded thee to keep the Sabbath.* As the deliverance from the Bondage of Egypt was peculiar to the *Israelites*, and that the *Sabbath* was instituted in remembrance of this deliverance, so it is evident, that the *Sabbath* was instituted only for them, but not before them. (8.) God in another place styles the *Sabbath* a Sign of the Covenant betwixt him, and his People: *Verily my Sabbaths ye shall keep, for it is a sign between me and you, thro' out your generation; that you may know, that I am the Lord, that doth Sanctify you.* It is a sign, i. e. it is a Badge whereby to distinguish and separate you from all the other People upon Earth. How could the *Sabbath* be a distinguishing sign, if the same were communicated to all the other Nations, and that at all times? (9.) To be short, in the Holy Scripture of the Old Testament, as well those of *Moses* as the Prophets, God expressly declares upon all occasions, that he had instituted the *Sabbath* for the *Israelites*: This is either said in vain, or else it proves, that the *Sabbath* was ordained for the *Jews* with exclusion of all other Nations, and consequently, positively contradicts that supposition, viz. That the observation of the *Sabbath* is of the same date with the beginning of the World it self, and that the same was Commanded to *Adam*, for himself, and his Posterity. (10.) Another reason which confirms me in this Opinion is, that we shall have occasion to prove hereafter, that in those times there was no external form of any Church, nor any publick assemblies. Now the main use for which a certain day could be appointed for the Divine Service, was, that the People might meet at a certain perfix'd time, and publick place, to be known and communicated to every Body,

*The Sabbath was instituted for reasons peculiar to the Jews.*  
Deut. c. 5. ver. 15.

Exod. c. 31. ver. 13.



Body, for the performance of Divine Service; it is evident, that where they had no such Solemn and regulated Assemblies, there was also no necessity for Solemn appointed days.

Authori-  
ties against  
the Anti-  
quities of  
the Sab-  
bath.  
Exod. 15.

(11.) Besides these before alledged reasons, if the cause is to be try'd by Authority and Witnesses, we shall in that point also out-do our Adversaries. (1.) We have on our side the unanimous consent of all the Antient Jews, now it is unquestionable that they are to be credited in matters relating to the Antiquities of their own Religion, in which they are better versed then we Christians: The Jews tell us, that the Commandment of keeping the Sabbath, was not given before the going out of the Israelites out of Egypt, but at Marah the 5th Station of the Israelites in the Desert, Moses says, that God gave them his Statutes and Judgments. The Jews interpret this of the 7 Commandments of the Noachides, which were received there, and 3 others added to them, of which (according to their Traditions) that of the Sabbath was one: The Author of the great Chronicle which in their Language is call'd, *Seder Olam Rabba*, and the Author thereof Rabbi *Cilpeha*, and who lived under the Reigns of the Antonins, says expressly, that it was in Marah, where the Commandments of the Noachides were given to the Israelites, unto which were added the 3 Commandments of the Sabbath, of Judgments, and the reverence due to Father and Mother. The *Thalmuth* of Babylon speaks to the same purpose: The Israelites had no Commandments given them in Marah, 7 belonging to the Noachides, and relating to the whole human race, unto which were added those of the Sabbath Judgments, and the respect due to Father and Mother; and to this relates what God says in the 5th Chap. of Deuternomy: According as the Lord thy God has Commanded thee, by his Commandments given in Marah. The Chaldean Interpreter has Translated that Passage in the 15th Exod. where it is said that God gave his Statutes and Judgments in Marah, the Statute of the Sabbath; so generally received an Opinion was among the Jews, that the Commandment of the keeping of the Sabbath was given in Marah. *Maimonides* a noted Doctor among the Modern Jews, says likewise: That the first Commandment given by God, after their deliverance out of Egypt, was that given in Marah, and that they had an Antient Tradition, that the Sabbath and Judgments, i.e. the formalities of Judgment were delivered in the same

More New-  
chim par. 3.  
cha. 32.

same place of *Marah*. Tho' according to the Sentiment of the *Jews*, the *Sabbath* was first instituted in *Marah*, they say nevertheless, that the first *Sabbath* was kept in the Desert of *Sin*, when God sent the *Manna* from Heaven. 'Tis certain that this is the first place where the *Sabbath* is mention'd: *And it came to pass, that on the Sixth day they gather'd twice as much Bread; two Omers for one Man; and all the Rulers of the Congregation came and told Moses: And he said unto them, this is that which the Lord hath said: To morrow is the rest of the holy Sabbath unto the Lord; bake then that which you have to bake to day.* It was, say they, in their Encampment of *Alush* (being the 10th) that the *Sabbath* was first observ'd. In *Exodus* no mention is made of *Alush*, but in the 33d Chap. of the Book of *Numbers*; *Alush* follows next to the *Dophkah*, and *Dophkah* immediately after the Wilderness of *Sin*; because they were part of the Desert of *Sin*.

I will not pretend to warrant this Tradition for truth in all its particulars; but what the *Jews* say in general upon this Head, is absolutely consonant to Truth; that the Commandment of the *Sabbath* was given, either not long before the *Manna* was sent down from Heaven, or at the same time when it first came down among the *Israelites*. This is manifest by the History given us by *Moses*; if the *Israelites* had been used to keep the *Sabbath* before that time, they would not have been surpriz'd at double the quantity God sent them the day before; they could not but have been sensible, that being oblig'd to rest on the 7th day, God did bestow upon them a double portion on the 6th, that they need not to work the following day. Besides that, *Moses* tells them in express terms: *This is the rest of the Holy Sabbath.* I see no reason that could move him to express himself thus; if the *Sabbath* had been for a long time kept among them. There are also some Authors, who conclude from this Passage, that the *Sabbath* when first observ'd in the Desert, was not the 7th day; to compute by a continual Revolution, from the Creation of the World; but that it was the Seventh day to reckon from the First day that the *Manna* was sent down from Heaven; for *Moses* says: *And it came to pass, that on the Sixth day, they gather'd twice as much Bread,* i. e. according to the Sentiments of some Interpreters;

Exod. 16.

u. 22. 23.

The first Sabbath was celebrated in the Desert.



Scrutin.  
Scrip.  
part. 1.  
Dist. 8.  
cap. 4.

terpreters; after the *Manna* had been sent down Six days successively, God instituted the Seventh day, a day of rest. Of this Opinion is *Paulus* Bishop of *Burgos*, (who had been a Jew) as also *Gomarus*, whom we mention'd before. If you will consider (says the Spaniard) with attention, what relates to the first Sabbath, which was celebrated in the Desert; this was not the Seventh day, correspondent to the first Sabbath, instituted at the beginning of the World; but it was the Seventh day, to begin with the first, when the Manna came down from Heaven, as the first day of the Week; so that the Seventh day after the first, when the Manna was sent from Heaven. You don't read, that the first day when the Manna came down from Heaven, the same with the Seventh day, signify'd at the beginning of the World. On the contrary, it is more probable, that the Manna was not sent down on the First day of the Week. For the first Evening of that day, Quails came up; now it is certain, that if that Evening, when the Quails came, had been the Evening, or the Day of the Sabbath, they durst not have gather'd nor dress'd them for their Table. Whence it is evident, that the day which preceded the Morning, when the Manna was first sent, was not the Sabbath day; and consequently the first day when the Manna did first come down, was not the first day of the Week. This is a bold Supposition, and founded upon a false bottom. For if it were granted, that the Quails did come up on the Sabbath day, that the *Israelites* might have gather'd, dress'd, and eat them, betwixt Sun-set, and Night. As the Sabbath began the preceding day, immediately after Sun-set, so it ended the next day with Sun-set again; we may therefore lay this down as an unquestionable Truth, that the Sabbath was on the same day, which God had sanctify'd from the beginning of the World; besides that this Opinion is consonant to Tradition, the Fourth Commandment of the Decalogue tells us so in expresse terms.

CHAP.

## C H A P. XVII.

*Of the Origin and Antiquity of the Weeks. In what manner the Romans divided their time. Of the Nundins, the Calends, the Nones, and Ides. An Answer to the Passages alledg'd to prove the antiquity of the keeping of the Sabbath.*

WE have just now given you a caution, against the Opinion of the Bishop of Burgos, which runs out into one of these extreams, in relation to the point in question; but there is another still remaining, scarce observ'd by any, viz. The Opinion of such as believe that the Seventh day was not known before *Moses*, and that the Patriarchs did divide and compute their time by Weeks; I put a very remarkable difference betwixt these Questions, which are confounded by most Authors. The First is, whether the Seventh day was revered as a holy day before *Moses*, and afterwards by all other Nations, according to the Opinion of *Philo the Jew*, who styles the Sabbath *ἡ ἡμέρα τῆς ἀνάπαυσης* i. e. an Universal Feast. The Second is, whether the computation of time by Weeks, was known before the Deluge, and *Moses's* time. As to the first Question, the same I think has been answer'd already; viz. That the Seventh day was no Feast, or holy day, before *Moses*, and that the *Jews* were the only People that kept it as such. But in reference to the second Question, I assert that the distinction of time by Weeks, has been in use at all times, as well before, as since the Deluge, and that all the Eastern Nations did divide the days of the Month by Seven; which distinction will answer all the Objections made by those that stand up for the Antiquity of the Sabbath; wherefore before we go further, we will say something concerning the Antiquity of the Weeks, and the different Methods of computing of time, used by most Nations.

Some Authors make the use of Weeks of a new date; *Cassaubon* in his Observations upon *Suetonius*, where he speaks of the before mention'd *Diogenes the Grammarian*, says, that the Computation of time by Weeks, was not

*The Patriarchs computed their time by Weeks, even before the observation of the Sabbath.*

*The dividing of time by Weeks, is very ancient in the Eastern Countries.*



L. 3. b. 1. 2. in use, 'till under the Reign of *Theodosius*; *observatio de Fast. c. 5. septimana quæ hodie obtinet ante tempora Theodosii non vulgo recepta fuit.* *Hospinian* deduces their beginning from the time of *Ptolomy* the famous *Astrologer*; who flourish'd under *Antonius Pius*, about 140 Years after the Nativity of our Saviour *Jesus Christ*. But what is alledg'd by these Authors, must properly be understood from that time, when the Computation of time by Weeks, was first introduc'd among the *Greeks* and *Romans*; and therefore their assertion, that the same was then first establish'd under the *Roman* Emperours, may admit of a favourable Construction; since they don't say, they were then first introduc'd among the *Pagans* in general. It is my Opinion, that this division of time has been always in use in the *East*, and that from the very beginning of the World, they divided their time by Weeks, and that this Custom was follow'd by the Patriarchs that lived before the Deluge; my Reasons are (1.) Because it is probable, these Patriarchs could not be ignorant that the World was created in Six days, and that God rested on the Seventh, *Adam* could not but know it; and so must *Lamech*, who had conversed for so long a time with *Adam*; and as *Noah* must needs learn it from his Father *Lamech*, so he did not fail to impart it to his Children. Whence it is evident, that among all the ways and methods they could pitch upon, to compute their days, they would not but pitch upon the Seventh day, which was chosen by God himself, (2.) Nature it self shews us the way of dividing time, by the Septenarian Number. For as the Year is computed by the Revolution of the Sun, the Month by the Revolution of the Moon; so the four different Forms and Appearances of the Moon, during its course, naturally distinguishes the Month into four divisions, consisting each of Seven days; and as it is undeniable, that those of the first Age of the World, had the *Lunar* Months; so it is next to an impossibility, that they should not have divided this Month into four equal parts: The first from the New Moon, to the first Quarter, the second, from the first Quarter, to the Full Moon; the third, from the full Moon, to the last Quarter, and the fourth, from the last Quarter, 'till the light of the Moon was quite swallow'd up by the Sun; each of which consist of Seven days. (3.) Supposing the Ancients had not had these reasons of computing their time

time by Weeks, God who design'd the Seventh day for the *Sabbath*, and a *holy day*, would questionless not have let them be forgetful of it ; Providence having wisely order'd it so, that the same day that was intended for a *Feast*, or *holy day*, should be kept in constant remembrance, by the continuance of that Custom of computing days, by a perpetual Revolution from Seven to Seven.

(4.) But besides all this, we have more forcible reasons, than what are founded upon Conjectures. 'Tis evident from the History of the Deluge, that in *Noah's* time they computed their days by Weeks; *Moses* tells us, that *Noah* staid Seven days after he found the Waters decrease, and then sent forth a Raven, and a Pigeon ; but the Dove finding no rest for the sole of her foot, she return'd into the Ark ; *Noah* having staid yet seven other Days, he sent forth the Dove which return'd once more, but with an Olive Branch in her mouth ; *Noah* staid seven days longer, and sent forth the Dove the third time. Is it not very plain and evident, that he then acted and judged as we do now a-days ? viz. To expect from one Week to another, 'till a matter is brought to Maturity. The History of the Marriage of *Jacob* with the two Daughters of *Laban*, may serve for another instance of this nature ; for *Jacob* being impos'd upon, because they put *Leah* upon him instead of *Rachel*, *Laban* told him, *Fulfil her Week, and we will give thee this also* : *Moses* adds, *And Jacob did also, and fulfill'd her Week*. If this may be interpreted of the Week, relating to days, as I make no doubt but that it ought ; this is an undeniable Argument for the antiquity of the Weeks, and their establishment in the East, long before *Moses's* time. But as it is a strong Argument to prove the antiquity of the Weeks, it has not the least relation to the antiquity of the *Sabbath*. *Moses* has told us of the Revolution of the days, from Seven to Seven, why shou'd he not at the same time have mention'd the observation of the Seventh day, had it been a Sacred day at that time ; since he had as many Opportunities to mention it, as often as he was oblig'd to give us an account of the Piety of the Patriarchs, and their Divine Worship.

It is evident from the History of *Noah*, and the Deluge, that at that time they us'd to compute their time by Months, and Years ; but besides this, the Conjecture

Weeks are  
more An-  
cient than  
Months or  
Years.



cture of *George Syncellus*, communicated to the World by *Mr. Seumaife*, is not improbable; viz. That the Custom of dividing time by Weeks, was precedent to that of computing it by Months and Years. For it required some time before Men could make due observation of the Revolutions of the Sun and Moon; whereas being taught by Tradition, that God had created the World in Six days, they might without the help of *Astronomy*, easily be induc'd to believe, that this number was the most proper and commodious for the computation of time; neither is it in the least to be question'd, but that the Eastern Nations retain'd this Custom. (1.) Because they dwell'd in the same Country where the Patriarchs had liv'd, and where the division of time by Weeks had been always practis'd, besides that, they were generally addicted to *Astrology*; and this division of days by the number of Seven, is very convenient for the *Astrologers*; the whole course of the Moon naturally dividing it self into four times seven days.

The divisi-  
on of time a-  
mong the  
Greeks and  
Romans.

Origin of  
Nundins.

Saturn.

L. 1. c. 16.

L. 7. An-  
Roman.

The Olym-  
piads were  
only of four  
Years.

But the case is quite different in relation to the Western Nations; the *Greeks* and *Romans*, did not receive this division into Weeks, 'till a long time after, 'Tis Notorious to all the World, that the *Greeks* divided their Months into three tenths; the first they call'd *ισαίηνς μηνός*, the Second, *μεσσηντος μηνός*, and the Third, *εθίσιντος μηνός*. The *Romans* had their *Nundins*, *Nundina quasi novemdina*; because the Revolution was from 8 to 9, or 8 to 8, the Authors differing upon that Head; For *Macrobius* makes them of 8 days: He calls them *feria rusticorum*, i. e. The Feast of the Country People: For they had 8 days to work in the Field, and on the 9th came to Rome to sell their Goods, to plead their Causes, and hear the publication of their Statutes; which were publish'd in a solemn manner, at the time of a great concourse of People. *Dionysius* of *Halicarnassus* seems to allow the *Nundins* no more than 8 days; 'tis plain that according to his Opinion the *Nundins* were thus call'd, as we call our Weeks sometimes 8 days; because we comprehend therein not only the 6 days, but also the 2 others, which immediately precede and follow these Six. Thus it is said of the *Olympian Games*, that they return'd every five Years; whereas properly speaking they were celebrated every fourth Year, there interceding no more than three entire Years betwixt that that preceded and the following *Olympian Games*; for the

the *Olympiads* contain'd no more than four Years, and nevertheless they are said to return every five Years, by including the two Years in which the Games were celebrated into the number of the three Years betwixt 'em; so that there is a plain Contradiction betwixt *Macrobius* and *Dionysius* of *Halicarnassus*, but the last seems the most probable, being confirm'd by the Authority of *Varro*, who says: *That every ninth Day the Country People came to Town, out of the Country, &c.*

Præf ad l. 2.  
de Re Rust.

Furthermore, I am of Opinion, that the *Nundins* had only a relation to the City of *Rome*, and not to all *Italy*; because *Macrobius*, and *Dionysius Halicarnassus* give us three Reasons for their Establishment, which all are applicable only to *Rome*. The 1st is, that the *Nundins* were intended for the sale of the Commodities of the Country People, i. e. they were publick Market-days, or Fairs. 'Tis not likely that the whole *Roman* Empire, or all *Italy* kept their Markets on the same day; it being more commodious for the vent of their Commodities, each Town or City to have its different days. The Second Occasion of Instituting the *Nundins*, was, that the Country People might be present to attend their Causes in the Courts of Justice. At the first institution of these *Nundins*, they were consider'd as a kind of Feasts, no body being allow'd to Plead in those days, and therefore were stiled *dies nefasti*; because the *Pretor* or *Civil Judge*, could not give Judgment in any Cause; *Nefas erat*, he could not determine any matter by these words: *Do, dico, abdicō.*

The Nundins related only to Rome.

*Ille nefastus erit per quem tria verba filentur,  
Fastus erit per quem lege licebit agi.*

Ovid.  
Pastor. l. 1.

But by the *Lex Hortensia*, these days were declared *Fasti*, for the Conveniency of the Country Lawyers. This relates also peculiarly to *Rome*, it being not likely that the other Citys of *Italy* would appoint the same days for the pleading of Causes of the Country People. The Third is, that on the *Nundins*, the publication of the Laws enacted by the Majority of the People, were publish'd; especially the third *Nundin* of each Month was set apart for that purpose, and therefore was call'd *Trinundinum*: When the *Plebiscites* publickly receiv'd the force of a Law. This appertains in a most peculiar manner to the *Roman* Government; which was *Democratical*.



After their State was become Monarchical under the Emperors. 'Tis probable that this Custom of the *Nundins* was of no long continuance; but ceased with the Cause for which they were chiefly instituted. And what makes me believe that they did not continue long under the Emperors, is, that it seems as if they had been abolish'd a considerable time before *Macrobius*; who flourish'd under the Emperor *Theodosius*, for had it been otherwise, how cou'd he have been thus mistaken? How cou'd he have assign'd them nine Days, when they had no more than eight? And unto what else can we ascribe the difference that is betwixt him and *Dionysius Halicarnassus*, and *Varro*; who lived a long time before him, except that in *Varro's* time, who flourish'd under *Augustus*; the *Nundins* were not as yet quite out of date. From all which 'tis evident, that the *Roman Nundins* were of a quite different nature from the *Sabbath* of the *Jews*; for they were neither Feasts nor days of rest or devotion; these *Nundins* having nothing resembling a Feast, except that the *Flamen Dialis* or Priest of *Jupiter*, sacrific'd a Sheep, and whilst they were killing the Victim, every one was oblig'd to desist from their ordinary Labour.

Thus these *Nundins* might be reckon'd among those, Saturn. 1. i. call'd by *Macrobius* *Intercisi* or *intermix'd*: *Illorum enim*  
c. 16 *dierum quibusdam horis, fas erat, quibusdam non fas erat jus*  
*dicere. Nam cum hostia caditur, fari nefas est: Inter casa &*  
*porrecta fari licet: Rursus cum adoletur, non licet.* He calls  
*intercasa & porrecta*, the time that interceeds betwixt the  
killing of the Victims, and its being laid upon the Altar  
to be consum'd by Fire. The word *porrecta* being deriv'd  
from *porricere*, a word us'd in Sacrificing, signifying  
as much as *porrigere*.

Virgil.  
Æncid. 5.

Extâque salsos  
Porriciam in fluctus.

L. 5. de  
Ling. Lat.

*Varro* says: *Inter cujus exta casa & porrecta, flamen*  
*prorsus vinum legit.*

The Cal-  
lends,  
Nones and  
Ides.

This manner of Computation of the time belongs peculiar to *Rome*; there was another division of a much more larger extent, by which the Month was divided into three unequal parts; viz. The *Calends*, *Nones*, and *Ides*. The *Calends* were the first day of the Month, the

the *Nones* the 5th except in the four Months of *May*, *October*, *July*, and *March*; in which the *Nones* were the sixth day after the *Calends*, i. e. the 7th of our Month: the *Ides* did fall upon the 13th of the Month, except in the four before-mentioned Months, in which the *Ides* were the 15th. The *Calends* were consecrated to *Juno*, because *Juno* and the *Moon* were the same Divinity: And the beginning of the Month was always consecrated to the *Moon*, because the People of the first Ages of the World, as well as the *Romans* used the *Lunar* Month. 'Tis true, in process of time the *Romans* received the *Solar* Month, and then the *Calends* did not fall upon the first day of the *Moon*, nevertheless they continued to be consecrated to the *Moon* under the Name of *Juno*: The *Ides* were consecrated to *Jupiter*, as being the Father of Light; and in effect the same God with the *Sun*: Whilst the *Lunar* Months continued, the *Ides* did always fall out about the full *Moon*, the time when *Jupiter*, or the *Sun*, communicates its Light to the *Moon* in perfection, and therefore the *Ides* were consecrated to the *Sun*, which at that time illuminates the World by Night, as well as by day by its Proper Light and rays, by Night; by the *Moon* Light reflecting from the *Sun*. Perhaps the word *Ides* may owe its derivation to the *Greek*  $\alpha\delta\upsilon\eta$  i. e. to see, the *Moon* being then very visible; as the word *Calends* comes from the *Greek* word,  $\kappa\alpha\lambda\epsilon\upsilon$ , according to *Macrobius*.

Having now told you in a short Abridgment, what the Antients have left us concerning the division of the days among the *Romans*, I think it is evident, that these People who after the confusion of the Tongues at *Babylon* pass'd from the *Eastern* into the *Western* parts of the World, did either leave that Custom of the division of time by weeks behind them, or at least did not continue it for any considerable time afterwards; it being very improbable, that *Varro*, *Ovid*, and *Macrobius*, who have written upon the division of time, Months, Years, and Feasts of the *Romans*, should have pass'd over in silence so remarkable a division, as that of the weeks. 'Tis true *Macrobius* speaks of the *Septimana*, and *Varro* as *Aulus Gellius* tells us, did write a book *de Hebdomadibus, vel de Imaginibus*. But the word, *Septimana* *Macrobius* means the interval betwixt the *Calends* and *Nones* in the before mentioned 4 Months, of *March*, *May*, *July*, and *October*, in which the *Nones* were the 7th day, and for that

L. 1. c. 15.  
The division  
of weeks  
not brought  
into the  
Western  
Parts.

Ne& Attic.  
L. 3. c. 20.

Macrobius Sa-  
turnal l. 1.  
reason cap. 16



reason were call'd *Nona Septimana*, in opposition to the *Nones* of the 8 remaining Months, which falling upon the 5th day were call'd *quintana*. On the first day of the Month the high *Pontife* pronounced with a loud voice the word *εὐλα* i. e. to call five times to Signifie that the *Nones* were to be the 5th day; and when they did fall out upon the 7th day, he cry'd out 7 times. As to what relates to the Treatise of *Varro de Hebdomatibus*, *Aulus Gellius* tells us, that it treated of the Prerogatives of the *Septanarian Number*, and not of the weeks.

To give you a Compendious History of the weeks: It is my opinion, that they are of as Antient a date as the World it self, that they continued always without interruption in the *Eastern* parts, and by degrees insensibly got footing in the *Western* Countries, where this Custom was not universal till after the Conversion of the Emperours to the Christian Faith. Nothing can be said more to the purpose, than what *Dion Cassius* (who Flourish'd under *Adrian*, and the *Antoninus's*) says upon this head. 'Tis believed says he, that the *Egyptians* first introduced that custom of assigning to each Planet, his own day: The *Antient Greeks* adds he, knew nothing of it; but now a days almost all the Nations have embraced this Custom, which they look upon as a very Antient Custom. Whence it is evident, that about 150 Years after *Augustus*, the whole World did compute their time by weeks. The dispersing of the *Jews* did questionless contribute not a little towards the introducing of this Custom among them; the *Romans* did not only borrow this Custom of the weeks from the *Eastern* Nations, but also used to Solemnise the 7th day, by something resembling devotion, in Honour of their Gods. *Seneca* tells us, that on every *Sabbath* day, they used to set up lighted Flambeaus in Honour to their Gods. *Albius Lampadius* tells us that the Emperour *Alexander Severus*, when at *Rome*, used to go up to the Capitol every 7th day, in order to visit the Temples of the Gods. *Tertullian* in a passage taken out of his *Apologeticks*, says of the Pagans, *Vos certe estis qui in interculum septem dierum* (or *septem Deorum*) as some will have it *solent recipere*, which shews that in those days the *Romans* had among them what they call'd *Laterculum septem dierum*, or *Deorum*, i. e. That they had a Revolution of 7 days; and these 7 days distinguish'd by 7 Names of the Gods, or Planets, which is in effect the same with our week. *Tertullian*

W<sup>en</sup> the  
weeks were  
introduced  
in the  
W<sup>estern</sup>  
Paets.  
H<sup>istor</sup>.  
lib.

Epist. 90.  
Iavit  
Alexand.  
severe.

*tullian* further observes that they celebrated even the *Saturday* as the *Jews* do.

For the rest as the Arguments that have been alledged, are sufficient to prove the Antiquity of the Weeks, so they have no relation to Antiquity of the Sabbath. This seeming respect which the *Pagans* in outward appearance shew'd for the 7<sup>th</sup> day, being not so much regarded among the greatest part of the *Greeks* as well as the *Romans*, but that they look'd upon it as a *Jewish* Devotion, nay, even as Foreign and abominable. *Tertullian* says very well, that the *Romans* celebrated the Sabbath *otio & victui*, that is in Idleness, and Gluttony; and it is highly observable that they did not do this out of Devotion, but on the contrary, they scarce ceased from their ordinary Labour, and spent it in eating and drinking, because they look'd upon it as an unfortunate day; *ater inominialis inauspicatus*; i. e. a day in which nothing was to be undertaken. This is manifested from *Tibullus*, and *Ovid*; the last of which is so far from representing it as a day of *Roman* Devotion, that he stiles it a Foreign Superstition;

*The Romans and Greeks had no real respect for the Sabbath.*

*Apol. c. 16.*

*De Art. a-mand. l. 1*

— *Nec te peregrina moerentur  
Sabbatha.*

*Juvenal* Scoffing at the *Jewish* Religion; says of them. *Sat. 14.*

*Quidam sortiti Metuentem Sabbatha patrem,  
Nil prater nubes, & cali numen adorant.*

You see that the *Pagans* were so far from bearing a real respect to the Sanctity of the 7<sup>th</sup> day, that they endeavoured to represent it as abominable at that very time, when the Custom of computing by weeks began to be spread all over the World. *Josephus* refutes that abominable Fable of *Appion*, who says: That the *Jews* being chased out of *Egypt*, as they travel'd thro' the Desert, were seized with Ulcers on their Posteriors, which obliged them to rest on the 7<sup>th</sup> day: And that for that reason they had consecrated the 7<sup>th</sup> day to rest; And given it the Name of Sabbath; from the *Egyptian* word *Sabbatosin*, which signifies a Disease in the Posterious Parts. Another noted Historian relates that the *Jews* being forced to quit *Egypt*, were in danger of perishing by Famine, having met with no eatables for near 7 days: till at last being refresh'd with

*Lib. 2. contr. App.*

*Fac. Hist. Lib. 5.*



some on the 7th day, *Moses* had instituted a Fast on that day, in remembrance, that they had left off fasting on that day, unto which he gave the Name of *Sabbath*. It must needs be look'd upon as gross ignorance in an Author of so high a Reputation, to make the *Jewish Sabbath* a Fast day; when nothing was more opposite to the *Mosaic Law*: The day of Expiation being the only Fast day ordained to the *Jews* by their Law, tho' they voluntarily added some others afterwards. However it be, it is evident from these two passages, that the *Pagans* were so far from having any respect for the 7th day, that they did hold it in abomination.

The 17th  
day of the  
Month was  
Sacred a-  
mong the  
Pagans of  
Lib. 2. de  
Festis c. 5.

But it is objected, why should the Antient Poets, *Linus*, *Homer*, *Hesiod*, speak thus reverently of the 7th day, as has been shown before? why do they call it Holy and Sacred: I wonder they should put us to the trouble of making needless repetitions of what has been so long ago answered unto that objection by *Hospinian* in so demonstrative and solid a manner; viz. That the 7th day call'd Sacred among the *Pagans* was not the 7th day of the week, but the 7th day of the Month: They asserted, that *Apollo* was born on the 7th day of the Month: *Hesiod* represents the matter in such plain terms, as leaves not the least room for any doubt.

Καὶ ἐβδόμῃ ἱερὸν ἔμαρ,  
τῇ γὰρ Ἀπόλλωνα χρυσά ὄρα γένετο Λητώ.

i. e. The 7th day is Sacred, because on that day *Latona* brought forth *Apollo*. Perhaps the passage in *Homer* is not of so easie an explication, however, all what is said there must not be referr'd to the 7th day, but to the *Septenarian Number*, which was considered among the *Pagans* as a Number of perfection; quo consummantur & perficiuntur omnia. However I will not absolutely deny, but that the singular reverence they bore to the *Septenarian Number* might draw its Origin from that God had Sanctified this *Septenarian Number*, by Blessing the 7th day, but as this Tradition was very obscure, so they were ignorant of its true Origin, instead whereof they fostered upon the World the Birth of *Apollo* on the 7th day of the Month, as the true cause of the singular Vertue and Sanctity of this *Septenarian Number*.

We must now proceed to examine what *Moses* says for the Antiquity of the *Sabbath*, and what reasons are alledged in confirmation thereof; As for the reasons, they are

are very weak, amounting to no more than this, that it is very improbable that the *Patriarchs* who were such Pious and Holy Men, should not have chosen a certain day for Religious exercises: This reason will bear but a slender Proportion to answer the silence of *Moses*, who says not one word of it; neither see I any reason why it should be look'd upon as a defect in the religion of the *Patriarchs* to be without any settled days consecrated in Particular to the Divine Service, since they considered every day as such; besides that, there is no necessity for those Solemn days, except where there is a conveniency for publick meetings. Neither were they destitute of Feasts, on which they performed Divine Service in an extraordinary manner; only these days were of free choice and not limited to certain days, unless it happened that a Family did confine it self by choice to some extraordinary Acts of Devotions at certain appointed days; as we may observe in *Job*, his 7 Sons having feasted one another in their turns, *Job* afterwards offered a Sacrifice to God every 8 days, to obtain Gods Pardon for the excesses committed by his Children at their Rejoycings. This History furnishes us with a strong Argument, to prove that the Antients did neither celebrate the *Sabbath*, nor any other Solemn day appointed for publick or private Devotions; for else *Job* would without all doubt not have pitch'd upon the 8th, but rather upon the 7th day, according to Gods institution.

I have but one word more to add relating to that famous passage of *Moses*, where he says that God did Sanctify the 7th day immediately after the Creation. Those who stand up for the Antiquity of the *Sabbath*, alledge it as an unanswerable Argument on their side, and the opposite party have laboured under no small difficulties about its interpretation: But I think they come both not near the mark without amusing the World with many Arguments, I will say only this: That these words: *God Sanctified and Blessed the 7th day*, imply exactly as much as that God design'd the 7th day for his Service, and Blessed it as the day of his rest; *God design'd it*: But is there an absolute necessity that every thing should be apply'd immediately to the same use for which it was design'd: As for instance, a Parent designs his Son for the Church, the Barr, or the Study of Physick; is it therefore necessary that from the same moment

*The Interpretation of the words of Moses in relation to the 7th day.*



Capit. Salt.  
Eliczer.  
c. 19.

Gen. 26. v. 9.

Manassach  
de creatione  
probl. 8.  
Schemor.  
Rabba pa-  
rasna.

ment the Father has thus design'd him, should enter upon all the Actions relating to these respective Stations, for which he is design'd? 'Twas but reasonable that God should Sanctify. *i. e.* design for his Service a day, from the beginning of the World; and that Moses should mention it in his History of the Creation of the World, because this design was occasioned by that Creation, and Gods resting the 7th day. I will not pretend to answer those many Traditions of the Jews, which contradict this Opinion; they being not founded so much as upon any probability of reason; as for instance, they say that Adam was Author of the 9th Psalm; which he composed on purpose to be Sung on the Sabbath day; and that what God said to Abraham, because he obey'd my Laws, my Statutes, and my Commandments, ought to be understood of the Sabbath, that Jacob stop'd at Salem in his return out of Chaldeea because of the Sabbath; that Joseph commanded his Servants to kill and prepare the Beasts against the next day, because it was the Sabbath. That Moses having requested a day of rest for the People, and obtained it, he chose the 7th day because of the Sabbath. All which is founded upon a Supposition, that the Sabbath was kept before the going out of the Israelites out of Egypt: But these Petty Traditions are very suspicious, false and contradictory to the Antient Tradition of their Learned Doctors, who assert that the Commandment to observe the day of rest, was given first of all in the Desart of Marah. I conclude therefore that the Church before the Deluge had not any certain day of the week appointed for Devotion.

Gen. 21.  
v. 8.

Gen. 31.  
v. 54.

It is also beyond all dispute, that in the first Ages of the Antient Church, they had no solemn, publick and general Feasts: each Family chusing their own day for a Feast, and Sacrificing when they thought it convenient. Thus Noah offered a famous Sacrifice after his coming out of the Ark, Abraham made a great Feast that day Isaac was weaned; *i. e.* he made a great Feast, and offered a great Sacrifice; these two things going always together in their Feasts; for they offered a Sacrifice, and afterwards Feasted upon the flesh of the Victim. Jacob having quitted the House of Laban his Father in Law, was pursued by him, but after some contests were reconciled; Jacob in Confirmation of their Reconciliation offered Sacrifice upon the Mount, and call'd his Brethren to eat Bread; *i. e.* he made a Feast after the Sacrifice.

Thus

Thus you may meet with frequent instances relating to Sacrifices and Feasts, but no footsteps of any Solemn and Publick Feast, this being one of those things wanting in the Antient Church, viz. any set days appointed for the Assembling of those that were to perform Religious worship together.

### C H A P. XVIII.

*That the Church before the Deluge had no place of Assembly, no Solemn meetings, no Confederacy, no Discipline, no Church Censures, nor Sacraments.*

THE Second thing that was wanting in the first Church, was certain Places of Assemblies, which we call Temples; this being a point granted on all hands we need not insist so much upon the proof thereof, the use of Temples being of a much later date than the Deluge. The first Assemblies of Men, for the performance of Divine Service, were held on the Mountains, and in the woods; The Mountains by Reason of their vast height, seem'd to raise Men to a nearer Correspondence with God; these Hills were call'd *Bamot* by the Jews, whence is derived the Greek word *Bauds* signifying an Altar. They Sacrificed in the woods, by reason their darkness and Mellancholly appearance seem'd to imprint a certain dread or fear in the minds of the People, which inclined them to Devotion. Whence questionless is derived, that Superstition of the Pagans, of Consecrating the Oak to *Jupiter*.

*Sic ubi magna Jovis antiquo robore quercus  
Ingentes tendunt ramos.*

Virg. Georg.  
Lib. 3.

Because the Antients used to worship their Deities under an Oak. In the Prophets you can scarce meet with a page without some reproaches to the Israelites, for having committed Idolatry under the green Trees, and especially under the Oak, which ow'd its Origin to that Ancient Custom of Sacrificing in the Woods.

In all places where the Patriarchs settled their fix'd Abitations, they used to erect an Altar in the open Air. After

Where  
Noah per-  
formed his  
first Sacri-  
fice.



After *Noah's* coming out of the *Ark*, he built an Altar; it is easie to be imagined, that this was not made in any House or Structure, because the Deluge had destroy'd all before *Isaac* erected an Altar at *Beersheba*, where he pitch'd his Tents; *Jacob* in his return from *Padan-Aram* settled at *Shechem*, and there built an Altar. After his going from *Shechem* to fix his Habitation in *Bethel*, he there chose also a Place for Sacrificing: All which examples are convincing Arguments, that the Faithful in those times built their Altars, and chose what place they thought most proper for their Devotions. But as there is not one word mentioned of Temples in those times, it is beyond all dispute that these places had no other shelter but the shade of the Trees, and Rocks.

They had  
no Solemn  
Assemblies.

Fagius in  
Paraph.  
Chald. Gen.  
c. 4. v. 32.

The 3<sup>d</sup> thing we enjoy in our Church now a days, and which was wanting in the Antient Church, were the solemn and publick Assemblies. *Fagius* with many others have suffered themselves to be misguided into an erroneous Idea of the Exterieur Form of the Antient Church, resembling in a great measure the frame of the Church of our time: And *Cain* says he brought his Sacrifice to the place where they used to assemble to pray; as *Aben Ezra* tells us: For they used to Assemble in a certain Place, as may be gathered from this passage, for the performance of Divine Service, and Worship, for Praying, Sacrificing, and hearing the word of God; thus you see that the Church has had its beginning with that of the World, and that the Faithful have had at all times their Solemn and publick meetings; so that all such as neglect these Assemblies shall have no share in Gods promises. 'Tis unquestionable, that

Each Family  
performed  
their Devotions.

in those times, the Church was not as yet formed into one regular Body, but that each Family performed their Devotions only for themselves. This is sufficiently manifested. (1.) Because, we find thro' out the whole History of the Book of *Genesis*, that the *Patriarchs* built Altars in all places, where they fixt their Habitations, but these were only for their own use, it not appearing that any Strangers were ever admitted to, or made use of them. Perhaps it will be alledg'd that this happened because all the Strangers among whom they dwell'd were idolaters, there being then no other Members of the Church, but what belonged to the Family of the *Patriarchs*. But this seems to be opprobrious to Gods Providence, and much more to his mercy; there being not the least probability that God should have rejected the whole Earth, and

and limited his Grace within the near bounds of a dozen Persons. The Saints are stil'd the Salt of the Earth, without which the World could not subsist; now to preserve a vast body from Corruption, requires a proportionable quantity of Salt; so small a quantity of Salt, *i. e.* So small a number of Saints, in proportion of the vast extent of the whole World, would not have been sufficient to prevent its total Corruption, and consequently the punishment of a second Deluge. Besides that, I have refuted before this erroneous Supposition, by the Examples of *Job*, *Melchisedeck*, *Balaam*, and *Abimeleck* the King of the *Philistines*. It being therefore beyond all dispute, that in the Land of *Canaan*, where the Patriarchs dwell'd as Strangers, were many just and Good Men, living in the fear of God; yet we don't find that these Faithful joyn'd in their Devotions with the Patriarchs, so as to make up one body, or Church; this makes us to conclude, that they had no solemn Assemblies in those days.

(2.) The Nature and Qualification of the Ancient Church, leaves no room for supposing any publick Assemblies; God having not as yet distinguish'd his Church, in respect of the diversity of Nations, as he did afterwards; when the *Jews* were distinguish'd, and separated from all the other People of the Earth, not only in respect of their Religion, but also of their Country where they inhabited; as now a-Days the *Christians* are separated from the *Infidels*, and distinguish'd into several Nations. But in those times the Church was divided among the Families, in the same Country one Family being Holy, and another Neighbouring Family *Idolaters*, and as the Holy Families were dispersed thro' out the Country; it was next to an impossibility, that they should agree upon a certain place, for a general and publick meeting.

(3.) We have demonstrated before, that the Heads of the Families and the eldest Sons were Priests: This leads us into another Argument to convince us, that they cou'd not well have any publick meetings, consisting of divers confederated Families: For in those general Assemblies in one place, every one would have brought along with them, their own Priests, and I would fain know, who should have officiated for the whole Assembly; since each Family had an equal right to perform the Sacrifice by the hands of their own Priest?



Priest? Besides that we can't trace the least footstep, either in the Holy Scripture, or the Ancient Traditions; which could as much as furnish us with the least reason to suppose, that divers Families did ever meet, in order to confer the right of Sacrificing upon one single Person; and the true reason why each Head of a Family was born a Priest; (which is agreed on all sides) was because they had no Confederate Church, compos'd of several Families, but every Family made up a small Church separate and independent from any other. And as they had no general Assemblies, so they had no publick Divine Minister; each Head of a Family, being the chief manager of all matters relating to Religion, for his Children and Servants.

No general  
Confederacy  
in the  
Ancient  
Church.

(4.) If there had been any Confederacy betwixt certain Families, to make up one body; these particular Confederacies, would in time have produced more general Confederacies; *i. e.* those several smaller bodies, would have been united (as has happen'd since) either under the High-Priest, or a Council, to determin in Religious Matters, as the *Israelites* did; or under certain Synods, as is practis'd among the *Christians*: But it is evident, that nothing like it is to be met with in these times, when they had no High-Priests, no Sovereign Councils, no Synods, and consequently no general or particular Confederacy. 'Tis true *Melchisedeck* is stil'd the Priest of the Lord; but this must not be understood as if he had been the Head of their Religion, so as that all the Priests of the Land of *Canaan*, were under an Obligation of obeying his Commands.

The Jews  
were not  
obliged to  
publick  
Meetings  
on the Sabbath.

(5.) The Custom of meeting in publick for the performance of Divine Service, took it's rise but within so small a time before *Moses*, that the same was not generally received among the *Israelites*, 'till a considerable time after their coming into the Holy Land. It is somewhat surprizing, that in the whole *Mosaick Law* we meet not with any Commandment, to meet on the *Sabbath-day*. By this Law the *Jews* are oblig'd to present themselves three times a Year before the Lord; *viz.* At *Easter*, *Whitson-tide*, and on the Feast of the Tabernacles; but does not enjoin them to meet on the *Sabbath-day* in one certain place, for the performance of Divine Service; nay on the contrary, it ordains they should stay at home. It is evident from the History of the *New Testament*, that not long before the coming of our Saviour

our Jesus Christ, the Custom was introduc'd among the Jews, to assemble in their Synagogues, every Sabbath to serve God. For it seems to me, that this Custom was not of an ancient date. *Cornelius Bertram* is of Opinion, that the Establishment of the Synagogues and the Assemblies held there on the Sabbath, is to be traced as far as the entering of the *Israelites* into the Land of *Canaan*. For the confirmation whereof, they alledge the meetings of the Prophets, and the Sons of the Prophets mention'd in the Books of *Samuel*. *Samuel* said to *Saul*: *When thou art come into the City, thou shalt meet a Company of Prophets coming down from the high place, with a Psaltery, and a Tabret, and a Pipe.* There was another Assembly of these Prophets coming down from *Jericho*, as is manifest from these words: *When the Sons of the Prophets at Jericho saw him, they said: The Spirit of Elijah rested on Elisha.* Another such like Instance we find in *Gilgal*: *Elisha came again to Gilgal, and there was a Dearth in the Land, and the Sons of the Prophets were sitting before him, &c.* In effect these Assemblies were nothing but Synagogues, or Schools, where such as were hereafter to instruct the People, heard the Prophets read in publick; they were call'd the Sons of the Prophets, i. e. their Disciples, as he who presided in their Assembly was stil'd their Father. This is evident from the History of *Saul*, before mention'd; *Saul* being endow'd with the Spirit of Prophecy, and Propheying among the rest, those that knew him before said: *What is this that is come unto the Son of Kish? Is Saul also among the Prophets? And one of the same place said: Who is their Father, i. e. Who is their Master and President?* It seems as if some inference might be drawn from the History of *Shunamite* and *Elisha*; as if they used to assemble at the Prophets, to perform Divine Service on the Sabbaths, and the days of the New Moon; for the *Shunamite* having saddled her Ass to go to *Elisha*, her Husband told her, *Wherefore wilt thou go for him to day? It is neither New Moon nor Sabbath.* But I see no reason why this should be taken as an Universal Custom among the Nations; perhaps this might be thus practis'd among the Devouts: Besides, as there were but few Prophets in the Country, this could not be a General Custom, nor could the whole Nation assemble at the Prophets, because they were not allow'd to travel on the Sabbath, beyond what was call'd the Journey of the Sabbath,



*Sabbath*, being not above half a League; so that none but such as liv'd near unto the Prophets, could be Members of these Assemblies.

The Assemblies at the Prophets peculiar to the ten Tribes.

There is another thing worth our observation, *viz.* That the Custom of assembling at the Prophets on the *Sabbath*, and the *New Moon*, was only receiv'd among the ten Tribes, who had withdrawn themselves from their former Allegiance, and consequently separated from the Temple and Divine Worship perform'd at *Jerusalem*. 'Tis very likely, that God to prevent an entire defection of these Tribes, did command the Prophets every *Sabbath-day*, such as remain'd Faithful, and did not partake of the Idolatry with the rest, in order to put them constantly in mind of their Duty, and to prevent their being carry'd away by the Torrent which had overwhelm'd the rest with Idolatry. But we meet with nothing like it in the two other Tribes that adhered to *David*, and who serv'd God in the Temple of *Jerusalem*.

De Rep.  
Jud. l. c. 8.

'Tis for this reason, that I much approve of the Opinion of *Sigonius*; *viz.* That the Synagogues were not instituted 'till after the Captivity of *Babylon*, and after the destruction of the Temple; for before that time, we find not the least mention made of them. 'Tis true the Author of the 74th *Psalms* complains of the destruction of the holy places upon Earth; the Hebrew word is *Mahade el*, which they interpret Synagogues, or Assemblies of the Great God: But I am apt to believe, that by those Places, he understands the different Stations of the Temple; but if the word will not admit of any other Interpretation, but that of the Synagogues, I shrewdly suspect that the Author of this *Psalms* liv'd a considerable time after the Captivity of *Babylon*; *viz.* When the Enemies of the *Jews* did oppose the re-edifying of the Temple, and burnt the Synagogues they had built for the performance of Divine Service. 'Tis probable that the *Jews* after they were carry'd away to *Babylon*, and consequently had no Temple, did erect certain Edifices in those places where they dwell'd; which afterwards were call'd Synagogues, and design'd for Divine Worship; on the *Sabbath*, and at their return into the *Holy Land*, being sensible of the commodiousness of these Synagogues, for the assembling of the People, to attend their Devotions, they built also some in the *Holy Land*, as they had done before in other places, during their

their Exilement ; in imitation of which, the *Jews* that were dispers'd among other Nations, did also erect Synagogues in all the places they liv'd in. However I will not disown, but that the Faithful of the *Old Testament*, living before the *Babylonian Captivity*, had also their Assemblies on the *Sabbath* ; but these I dare say, were but small, not very frequent, and depending on their own Choice ; but not commanded by the Law. After all this, I leave it to your own Judgment, whether the Custom of meeting in a body, and the Assemblies made for the performance of Divine Worship in publick, may be look'd for as far backwards, as to the time that preceded *Moses* ; since the same was not fully establish'd a considerable time after the building of the Temple. I am however apt to imagin, that the Patriarchs and the Faithful, used to invite their Neighbours to their Sacrifices and Feasts ; as we see in *Jacob*, who invited *Laban* and his Brothers, to the Sacrifices he offer'd on the Mount. The *Moabites* invited the *Israelites* to their Feasts, to iniquitate them with their Idolatry. This Custom was also retain'd even after the *Mosaick Law* was introduced ; *Saul* enquiring where *Samuel* might be found, he was told : *There is a Sacrifice of the People* 1 Sam. v. 12. 13. *to day, in the high place ; you shall strait way find him, before he go up to the high place to eat ; for the People will not eat before he comes, afterwards they eat that are bidden.* Tho' this was a publick Sacrifice, yet you see, that none but such as were invited had a share of it : This Custom has spread it self among all other Nations, every one inviting his Friends to his Sacrifice, which questionless they had by Tradition from very ancient times ; for the Patriarchs did the same, so that those assembled at these Sacrifices, came thither upon Invitation, not on account of any settled or regulated meeting.

There was another defect still in the Ancient Church, this was the Sacraments ; *St. Austin* seems to be doubtful whether they had any or not. *The Holy Scripture*, says he, *does not speak of any corporeal or invisible sign of Regeneration to be found among them, such as the Circumcision ; which was enjoyn'd to Abraham afterwards, or if they really had any such like Token.* S. Aust. de Civit. Deil. 15. c. 16. *The Scripture does not tell us what it was. I am of an Opinion, they had no such thing, and that it is morally impossible, but that in case they had had a Sacrament, the Church of*



the succeeding Ages should have been ignorant of it; a most convincing Argument for our assertion, that there was not the least Confederacy betwixt these Families, no solemn Assemblies, nor any regular form of a Church; for as the same St. *Austin* very well observes: *Cont. Faust. l. 19. c. 11. That Men would not frame a body of a Church, under the name of Religion, whether true, or false; unless they were united by some External Seal, or some visible Sacraments.* So that their being destitute of Sacraments, is an undeniable proof of their being never enter'd into any Religious Society, that had any resemblance to those we have among us now a-Days.

*The Rain-bow no Sacrament.*

'Tis true, that after the Deluge, when God renewing his Covenant with *Noah*, he placed the Rain-bow in the Skie, as a Token of the Covenant he had made with him, and of his Promise given to him, that he would no more destroy the Earth by a Deluge; but to stile this Rain-bow a Sacrament, would be a very odd way of expressing the matter: For in a Sacrament, besides the Sign, and the thing signify'd, there must be an immediate application of the Sign, to the thing for which it is intended. I will not dispute, but that the Bow was put in the Clouds as a Sign of the Covenant, there was some Mystical Intention in it relating to *Jesus Christ*; but that is not sufficient to make it a Sacrament, as being no more than a Type. Every Sacrament is like a Livery or Badge, that must be worn by all that live under the same Laws, and who profess themselves Members of that Society; now would it not be ridiculous to imagin, that the Rain-bow should be a Livery or Badge to distinguish Mankind from one another; whereas it was a Token for the Idolaters, as well as the Saints, that God would no more destroy the Earth by another Deluge. Furthermore, Sacraments are means made use of by God, not only to signify to us, but also to confer upon us his Salutiferous Grace; but certainly the *Rain-bow* contain'd no vertue of conferring Grace upon Mankind.

*Circumcision no Sacrament in the beginning of the whole Church.*

It must be confess'd, that in the times of the Patriarchs, a long time before *Moses*, the Sacrament of Circumcision was ordain'd to *Abraham*; but (1.) It is also observable, that this Circumcision was not introduc'd 'till above 2000 Years after the Creation of the World; so that the Church had no Sacrament for a very long time: Besides this, it ought to be observ'd that when Circumcision

Circumcision was ordain'd to *Abraham*, the same was not instituted as a Sacrament to the whole Church, but only to that of the Family of *Abraham*; for I can't but repeat this once more, that we ought to be very cautious and not to believe, that all such as were not Circumcised, and Foreigners to the Family of *Abraham*, were excluded from the Church. 'Tis true, by degrees, as the Family of *Abraham* encreas'd and became a strong Nation, God withdrew insensibly his Grace from among the other Nations; and when the *Israelites* once came to be a potent People, this Grace became peculiar to them alone, and abandon'd all the rest; so that the Circumcision which before was only like a Seal belonging to one Family, became than a Sacrament of the Church. But as two Witnesses are required to make a legal proof, and two Sacraments to be like Badges of God's Love; God added the Sacrament of the *Pascal Lamb*, or *Passover*; so that Circumcision was not properly a Sacrament of the Church, 'till God made it such by the addition of a second Sacrament; some will perhaps be apt to alledge, that the Feasts which commonly were made after the Sacrifices, were instead of Sacraments in the Ancient Church; this is an Argument not at all to be rejected, at least in some respect. The Sacrifices and Sacraments are two different things; because in the Sacrament Man receives something from God, and in the Sacrifice God receives from Man. But these Feasts of the Ancients, comprehended both a Sacrifice and a Sacrament: For God receiv'd from Men, when the Victim was kill'd; and Men receiv'd again from God by feasting upon part of the Victim consecrated to God. So that I don't see but this Argument may take place, provided you take the word *Sacrament* in a general signification, for every Sacred Ceremony, whereby Man received something from God. But in a strict sense, such as the Church takes it in, these Feasts could not be call'd Sacraments, because they were no Seals of any Covenant, nor Liveries or Badges of any Society; neither had God annex'd any Promises to them, nor were they design'd to impart his Grace. Besides they could be but Sacraments of one Family, and not of the whole Church; for as the Sacrifices were made only for the Families, so the Feast that ensu'd, was intended only for the Members of those Families, and such others as they thought fit to invite; whence I



gather that the Church of the Patriarchs had no Sacraments.

No general  
Discipline  
in the An-  
cient  
Church.

De Rap.  
Judæor. c. 2.

'Tis no hard matter to conceive, that this Ancient Church being not join'd into any Confederacy, or form, or body, was destitute also of any general Law, Discipline, Ecclesiastical Censure, or Rules of Government; each Patriarch was the Father, Lord, Doctor, Prophet, and Priest of his Family, and inflicted such Punishment as he thought fit, upon those that violated the Laws of his little Civil Society. Certainly a Man must be quite intoxicated with the Phantastical Ideas of the Modern Church Government; who can trace the great and lesser Excommunication among those most ancient times, as *Cornelius Bertram* has done: *It seems* says he, *as if in those days they had two sorts of Excommunications; The Simple Excommunication, and the Anathema; the Formular of the Simple Excommunication, is given us in the 17th Chap. of Gen. In these words: His Soul shall be cut off from his People, as if God would say such a Person shall not be reckon'd among the People of God; for by the word People, is to be understood the Congregation of a considerable number of Men, united under the same Law, as well Human as Divine. We have an instance of the other Excommunication in Cain; for Enoch the 7th Man after Adam, seeing that the Posterity of Cain grew worse and worse, and that the Children of God, did quit their former purity of Life; did put them under the Great Excommunication, and put them under that Anathema, we read in the Epistle of Jude. But all these are false notions; the punishment of being cut off from the People, which the Hebrews call *Kereth*, mentioned in the 17th Chap. of Gen. and in many other places, was no Excommunication, according to the Sentiment of the Jews; nor any Censure inflicted by Men, but a Chastisement which God himself put upon them, by Death, or otherwise; as we shall have occasion to prove hereafter, when we shall treat of the Punishments according to the Mosaick Law. But let this be as it will, certain it is, that this Punishment did not take its effect, but from the time of the Establishment of the Law, and had no relation to the ancient times of the Patriarchs. The *Israelites* were not Circumcised during their Abode in the Desert, nevertheless this Curse did not affect them; and the Opinion of the Learned *Masius* appears*

In Jos. c. 5.  
v. 2. c. 4 v. 5.

appears to me very probable, that even the *Israelites* had neglected Circumcision whilst they were in *Egypt*; for *Moses* obliged them to Circumcise themselves, after his return from *Midian*, when he began to prepare for their departure out of *Egypt*: This is confirm'd from the History of *Joshua*, who got the People to be Circumcised, when they were just ready to enter the Land of *Canaan*. For God told him: *Circumcise again the People of Israel a second time*. Why is it said a *Second time*? viz. In reference to the first time, when they were Circumcised by *Moses*, at the time of their departure out of *Egypt*. So that this Commandment, *The Uncircumcised Man's Child shall be cut off from his People*; was not intended to be in its full vigour, 'till the Family of *Abraham* was erected into a separate People from all the rest of the Earth. As to what relates to the *Anathema*, or Grand Excommunication; which they say to be introduc'd by *Enoch*, is a meer Phantasm, having not the least foundation in History; but takes its Origin from the *Jews*, after their return from the *Babylonian Captivity*, who introduc'd Excommunication, and at the same time this formular *Anathema*, which perhaps begun with these words (attributed to *Enoch*) mention'd in the Epistle of St. *Jude*. *Behold the Lord cometh with 10000 of his Saints, &c.*

Tho' perhaps this Hypothesis, viz: *That the Church* Melchise-  
*of the Patriarchs had not any form of a Church*, may ap- deck's Hi-  
 pear strange to some; I am very well convinc'd, that story not a-  
 nothing of moment can be objected against it, except gainst this  
 what may be alleg'd out of the History of *Melchisedeck*; Hypothesis.  
 who went out to meet *Abraham*, upon his return from  
 the Victory obtain'd over the Kings: *Moses* tells us, that  
*Abraham* gave Tithes of all to *Melchisedeck* the Priest of  
 the Lord; from whence they drew this inference, that  
 in those times they had their publick Priests, receiv'd by  
 common consent, and who as such had the Tithes for their  
 subsistence. But this is nothing but a false Supposition,  
 there being nothing to be met with like it in the whole  
 Course of this History; *Abraham* gave part of the spoils  
 taken from the Enemy, to *Melchisedeck*; but not for  
 his subsistence, as he was a Priest, he being also a King; but  
 because he would have them Consecrated to God. This  
 he did out of the same motive, as *Jacob* did when he was  
 going to *Padan Aaram*; when he said, *of all thou shalt give* Gen. 28.  
*me, I will surely give the tenth unto thee.* Besides *Abraham* v. 22.



did not give the Tithes of his own Goods, but of the spoils, for Priests never had the Title to the tenths of the spoils taken from any Enemy; but they were commonly Consecrated to God: The *Latins* call'd them *Opima Spolia*, and the *Greeks* ἀρεσθία; *Thomas Aquinas*, gives us the following determination in this point. Before the *Mosaick Law*, there were no appointed Ministers for the performance of Divine Service; but it is generally believed, that the First-born of a Family were their Priests, and that they had a double allotment in the Inheritance; for which reason it was, that no settled Income was reserved for these Ministers of the Altars; every one being at liberty to bestow upon them what he thought fit: Thus *Abraham* moved by a Prophetick Spirit, gave Tythes to *Melchisedeck* the Priest of the Lord, and *Jacob* made a Vow of giving the tenths of all; but it does not appear, that they intended it for the Priest, but for the Divine Service and Sacrifices. From all which I conclude, that the Worship, Offerings, Places, Times, and Days for the Divine Service, were absolutely free and independent in the first and most Ancient Times, having no other dependence, but on the free choice of the chief of the Family, who was at the same time the Head of their Religion.

No Ecclesi-  
astical  
Judges in  
the ancient  
Church.

Its true  
Character.

It is further evident, that the said Church having neither Assemblies, nor Sacraments, Discipline, or Confederacies, had also no Ecclesiastical Courts, or Judges of Controversies, no Synods, no Councils, nor high Pontife. To give you a Compendious Scheme of the true State of the Church before the Law; I assert. (1.) That this Church was dispers'd thro' out the Earth, one Family dwelling in one, another in another part of the World. (2.) These Families; if living at no great distance from one another, cultivated a good Correspondence and Union, and used the same Worship. (3.) That they had no dependency on one another, nor had recourse to one another in reference to religious matters. I am apt to believe, that if it so happen'd, that one of the Chiefs of the Family was enlightned by God in an extraordinary manner, the other Families would make application to him, to be resolv'd by him in certain dubious and difficult cases; as it is evident out of the Book of *Job*, that he was consider'd as the Oracle of the whole Country in which he dwell'd; but all this was done by a free choice, without being under any obligation of following his Dictates. (4.) The Devotions

Devotions perform'd in each Family, were the effects of the directions of the Chief of the Family, who was both their Father and Doctor, or Teacher; and as the Families were subdivided, so these little Churches were also multiply'd by degrees. (5.) Each of these Families were left to their own Choice, as to the days of their Devotions, and their Sacrifices; which were commonly offer'd according to the event of things, and according as they had occasion, either of Mourning, or Rejoycings. (6.) No Family had a right to quarrel with another, because they omitted the Path of true Piety, every one being at liberty to do as he thought fit; thus we see, that among those who descended from *Terah*, *Abraham* worship'd the true God, whilst *Laban* turn'd Idolater; there being no other way of bringing back such as went astray, but by Exhortations. (7.) Tho' each Family was Mistress of her own Worship, and Sacrifices, and regulated them according to their own Conveniencies and Necessities, yet they invited their Neighbours to the Feasts; but the Chief of the Family, who had offer'd the Sacrifice, and invited the rest, remain'd the Master of the Feast. (8.) Whilst the Children liv'd under the Tuition of their Parents, they were oblig'd to adhere to their Religion; but after Marriage, when they had settled a peculiar Family to themselves, they became their own Masters in all respects. (9.) All these petty Churches thus separated, did not acknowledge any one for their Supreme Head, so as to submit to his Decisions, not but that they shew'd a great deal of respect to their Ancestors, but not to such a degree as to submit themselves to their Government, either in Ecclesiastical or Civil Affairs; had it been otherwise, there could not have been introduc'd into the World so great and general a Corruption, as that before the Deluge. There was only two Men since the Creation, *Adam* and *Methuselah*. *Adam* had receiv'd his Instructions from God, as *Methuselah* had from *Adam*; if those that descended from the Loins of these two great Patriarchs, had been subjected to their Laws, they could not in all probability have run to such an excess of Corruption: After the Deluge *Noah* liv'd 350 Years, and *Shem* 500. Idolatry and other enormous Vices did no less creep in among their Posterity; because as the Families multiply'd by degrees, and were dispers'd, they became more and more independent;



for that main Stem from whence they had drawn their Origin, and this Independency was suitable to Gods intention; because those Families who remained faithful, lived under the same degree of independency, as the rest did; for we don't find, that the Family of *Abraham* kept a more strict Correspondence with *Shem* (who was still living in *Isaacs* time) then the other Nations.

Thalm.  
Tract. San-  
hedrim.

Gener. ad  
finem Chro-  
nol. de  
Christo.

Who ever will without prejudice peruse the Book of *Gen.* will find this to be the true Character and State of the Antient Church; and this leads us to the discovery of the true reason, why this first Church was stiled by the Antient Jews *Theon*, i. e. a *Chaos*: *The World shall continue 6000 Years* says the House of *Elijah* 2000 Years under Thoo or the Choas, 2000 Years under the Law, and 2000 Years under the Messiah: Upon this Tradition, a certain Rabbi Named *Jacob*, *Solomons* Son, says, that that space of time was call'd the *Chaos*, because *that the Law being not as yet in force, the World in respect of Religion was void and without form.* 'Tis certain that the Antient Church was without any form, in comparison of that under the Law, and of that under the Gospel. God was pleased to bring his Church to perfection by degrees, both in respect of her Government and exterior Form, and in regard to her knowledge, and interior parts. 'Tis worth observation, that it required a much more ample share of the Spirit, to preserve the Church in that undigested form, or rather in that privation of exterior form; so that tho' their Revelations were not so clear and circumstantial, they were much more frequent, all the Heads of the Families that persevered in the true worship (call'd *Patriarchs*,) being Prophets.

Some Errors  
of Modern  
Authors.  
Sandus Coc-  
cejus and o-  
thers.

All this tho' it appears pure Historical matter of Fact, is nevertheless of singular use towards the Elucidation of many Modern Controversies, (1.) It serves to detect the Phantastical memory of some Authors, who in order to maintain the necessity of a visible Supream head in the Church, will needs obtrude upon the World a High Priest belonging to the Antient Church with his *Subordinate* Priests, a well regulated Hierarchy, a well framed body of a Church, Congregations, Temples, Censures and Excommunications; I wonder they have not also found out among the rest some *Mendicants* and other Monastical Orders. (2.) Neither is the Opinion of some of our Learned

Learned Men less pardonable, who after having spent a great deal of time in tracing the Circumstances and Qualifications of the Antient Church, endeavour to persuade us, that they had their Assemblies, Censures, and Synods. A certain Modern Author, a Man of great Ability, and who has bestowed a great deal of pains to unfold the History of the Patriarchs, says, *That it was a difficult task to determine in what manner the Church did proceed in such cases as were to be determined by her. As for instance, when a Law was to be enacted relating to the good and true Order of the Church; when a Person was to be Censured or Chastised, who by his Actions had given Scandal either to the whole Church, or some of her Members; we are in the dark, whether the Elders did meet and agree to this Censure, or whether they Authorized a few only among them of the wiser sort, yet so as to be accountable for their Transactions to the whole Assembly, or whether they conferr'd this power of Chastising upon one Single Person.* All these Notions are built upon a Supposition, that in the times of the Patriarchs they had their Congregations, and well regulated Assemblies; that certain Persons were Authorized to take Cognisance of Scandals, that they used Church Censures, and that private Families depended on a more General Oeconomy or Constitution in Ecclesiastical matters, all which we have proved to be erroneous before. (3.) It further teaches us the folly and falsity of another notion viz. That the Church, cannot subsist without a Sovereign Court of Justice or Judge to determine such differences as may arise from time to time. I am clearly of Opinion, that they lived as peaceably in the Antient Church; as we do now a days, in ours: Neither do I find them ever to inveigh against Heresy and Hereticks, unless you will comprehend Idolatry under that Name. (4.) It convinces us of the erroneous Notion of those who confound the exterior form of the Church with her interior and essential part: For in the Romish Schools they give you this definition of the Church; *A Congregation of those call'd by God, joyn'd in Union by one and the same Confession of Faith, the use of the same Sacraments and their Submission to a lawful Pastor under the Superiour Pontife.* This Definition contains nothing relating to the Antient Qualifications of the Church; and according to the Idea they give us of a Church, the Antient Church before Moses was no Church: Because it had none of these external Tyes; her Members were not created

Heidegger-  
us Histo.  
Patriarch  
Exer. c. 3.  
Numb. 3.



united by the external profession of one Faith ; but only by the invisible Tyes of the same Belief: Neither by the use of the same Sacraments, but by the mutual Obligations of Charity, and by the same Spirit. Thus we see which is the true essential part of the Church, for what is really essential to the Church, must belong to it as such at all times, and under all Circumstances (5.) We learn from this History, that the Church Censures, stiled the great and lesser Excommunication, are not founded upon the Divine Law of nature, and consequently not so essential to the Church, but that the Church may well subsist without them at certain times: For this Antient Church, which was a true Church, had no such thing. (6.) Lastly, it shews that the Confederacies of Families to make up Congregations, and these Congregations to make provincial or National Churches, are also not essential to the Church, which may subsist without them, each Family being a separate small Common wealth as well as a Church.

I am not ignorant that the *Independants of England*, and those that follow their footsteps in *Holland*, will be apt to flatter themselves, that these assertions may conduce towards the Support of their odd kind of Government ; it being their Opinion that each Congregation is sepearte, distinguish'd, and independent from the rest, very near in the same manner, as the Families of the Antient Church were before the *Mosaick* Law. But I must put them in mind, that what was good in it self in those times, can't be so now. (1.) Because we are bound to follow the Directions of *Jesus Christ* and his *Apostles*, who have prescribed another form of Government. (2.) Because the Antient Church being not of so vast an extent as ours is now a days, they might the better dispense with those Tyes, which are absolutely necessary for the Support of large Societies. (3.) The Antient Church had not so many Enemies to encounter, every one being at Liberty then to adhere to the Faith, and perform the Acts of Piety without any Opposition; whereas in our time the Devil makes use of a Thousand means to destroy the Church, which therefore could scarce subsist without these external Tyes, which unite her members. (4.) Besides this, in those very Antient times, the External Union, Ministers, the Scripture, Synods Consultations, and such like matters, were not absolutely necessary for the preservation of the Church, because

because God more immediately took care of the Government by his repeated revelations. (5.) It pleased God according to his infinite Wisdom, that his Church should at certain times be brought to a much higher degree of perfection than at another; and therefore it would be ridiculous now a days, since God has put his finishing hand to the Church, to endeavour to put it in a State of deformity, or to reduce it back to the same Condition she was in during her Infancy, and first growth so that such as would confound all good Union in the Church, and put every thing upon an indifferent foot, ought to be considered as Enemies of the Church.

## C H A P. XIX.

*Of the Marriages as of the Patriarchs, of the Institution of Marriages, and the Ceremonies, used when the Parties were contracted.*

What has been said hitherto, since the sixth Chapter may serve instead of a Commentary upon the 2 first Commandments of the *Noachides*: The 3d and 5th Commandments relating to Murther and Theft, may be rank'd rather among the Civil, as Ecclesiastical Laws, wherefore we will pass by these 2 Commandments, our intention being not to say any thing in relation to the Civil Constitutions; besides, that they contain nothing worth any peculiar and remarkable observation; and that it is evident from the History of the Book of *Gen.* that both these Crimes, I mean Murther, and Theft, as they were well known, so they were severely forbidden. The 4th Commandment relating to Marriages, stiled by the *Jews*, *Revelatio Pudendorum*, has a much more strict relation to Ecclesiastical Affairs; Marriage being look'd upon as interwoven'd with Religion in such a manner, that some have made it a Sacrament of the Church; so that we see our selves obliged to treat of it in this Chapter. There is a very remarkable difference betwixt the Marriages of the *Patriarchs* that lived before *Moses* and ours, in respect of many Singularities which deserve our peculiar observation: These were *Polygamy*, *Divorce*, the *Law of Levirate Marriages with Sisters*, and next of kin, *Concubinage*: But before we



we enter upon the Particulars of all these different points, we must first examine the institution of Marriage, and treat of its rights and Duties, according to Gods Institution; as also of the Methods used in Contracting those Marriages, during the first Ages of the World.

*The institu-  
tion of Mar-  
riage.*

Lib. i. ad  
unor l. 1. in  
Joniamum.

ad Hebr.  
c. v. 4.

The Origin and Institution of Marriage is proposed to us in the History of the Creation of the World, and of the Man and Woman, unto whom God said (after they had been created by him) *Encrease and multiply*. These words which have the Air of a Command, have nevertheless much puzzled the Interpreters: For, say they, if it be a Command, every Body is obliged to the performance of it; and thus what will become of the State of Celibacy, which in that sense is directly opposite to Gods Command. On the other hand, to assert that these words are only a simple permission is derogatory to Marriage; as if these words, *Increase and Multiply* were spoken after the same manner, as these in the 4th Commandment, *six days shalt thou work*. Permission is always given for things not good in their own Nature, or sometimes also Participating some what of ill, whence it will follow, that Marriage is not good in it self, that it is tolerated and not forbidden, but not Commanded. This is the Interpretation of the words, *Encrease and Multiply* by Tertullian St. Jerome, and some other Antient Doctors. But this is injurious to the State of Marriage; and to the Character given it by St. Paul, who says, *Marriage is honourable in all, and the bed undefiled*. Besides, that it can't be supposed to be a simple Permission, because it was questionless, Gods intention that Mankind should marry in order to his preservation, and the Multiplication of his own kind; as also for the satisfaction, of the Consciences of those that had not the Gift of Continency. The Jews are of Opinion, that this Command is obligatory to all Males above 20 Years of Age, except such as are unfit for Procreation, or such as mortifie themselves by a continual and excessive application to the Study of the Law. They say further, that the Women are not under these strict obligations of fulfilling this Commandment. This notion is questionless founded upon the Rules of Modesty received among most Nations, according to which, Women are not at their own Liberty to make their addresses to Men, as these may do to them; so that as it does not depend on their Choice, to be obedient to this Command, they ought

ought to be excused from lying under an absolute necessity of performing it. Pursuant to the Tradition of the Jews, all Males are bound to promote the propagation of their own kind, as long as they are capable of making use of a Woman; Let us see what they say upon this head: *Tho' a Man has paid obedience to that Command which enjoyns the Multiplication of Human Race, by begetting Children pursuant to the Doctrine of our Sages; yet ought he not to desist from pursuing the means of Multiplication, as long as he is able to perform it; for he who adds a Soul to Israel, edifies the World. It is also ordained in the Law by the same wise Men, that no Man shall keep a Family without a Woman, lest he should be troubled with Incontinency; and that a Woman shall not live without a Husband, lest her vertue should be suspected and she exposed to the Importunities and Solicitations of Men. 'Tis beyond all dispute, that the Jews made a great account of Marriage, all their Books are fill'd with the Praises of it; for instance, They say: That a Woman is imperfect without a Husband, and that even a Man without a Wife, is no Man; that God calls them Adam, i. e. Man, and that he who neglects the multiplication of human race, is no better than a Manslayer. 'Tis very certain, that this was the general Opinion of Mankind, before the coming of our Saviour Jesus Christ, as is evident from the History of the Old Testament, which shews us, that Barrenness in Women was look'd upon as a great reproach, even when the same did not depend on Choice but Chance. The Prophet Isaiah represents to us the Condition of the Eunuchs, and how they were look'd upon in those days. Neither let the Eunuch say, Behold I am a dry Tree &c. I will give them a Name better then of Sons, and of Daughters. In another place he introduces 7 Women saying to a Man, let us be call'd by thy Name, to take away our reproach. Elizabeth the Wife of Zachary the Father of St. John the Baptist, speaks of her sterility which God had been pleased to take away, as the greatest reproach: Thus hath the Lord dealt with me, says she, in the day wherein he looked on me, to take away my reproach among Men. The History of Elkanah and of his 2 Wives Pennennahs, and Hannah the Mother of Samuel, is a convincing proof how odious Barrenness was among the Women in those days; and it is no less evident from the History of Sarah, and of that of the 2 Wives of Jacob, how highly either Sex thought themselves obliged to endeavour Multiplication,*

Maimon.  
Halakai.  
chor. c. 15.

Extraordi-  
nary Opini-  
on of the  
Jews con-  
cerning  
Marriage

c. 56. v. 3. 5

c. 4. v. 1.

Luc. i. v. 25.  
1 Sam. c. 1

Barrenness  
odious.



on, that Voluntary Sterility was absolutely condemned; and that even an Involuntary Barrenness was approbrious.

Erroneous  
Opinion  
concerning  
the passion  
the Anti-  
ents had  
for having  
Children.

Some People imagine that this extraordinary passion to have issue, which was observable among the Antients ow'd its Origin to those hopes each Family entertain'd of being bless'd with the happy issue of the *Blessed Seed* i. e. the *Messiah* and the King of *Israel*. But this Opinion does not seem probable to me; because this reason would obtain only among the People of God; whereas it is unquestionable that this fervent desire of having Children, was common to all Besides, that after *Jacob* by his last will had declared that the *Shiloh* should come forth from the Tribe of *Judah*, all the rest of the Tribes seeing themselves excluded of the hopes of being bless'd with the Nativity of the *Messiah*, could not upon that score have so high a passion for the procreation of Children; and nevertheless we don't observe that this passion ceased or diminish'd after the death of *Jacob*. So that to speak the whole Truth of the matter, the great desire the Antients had of being bless'd with Children, and to be marry'd must be attributed to their Opinion they had conceived of the words *Encrease* and *Multiply*; which they looked upon as a positive Command, obligatory to all Mankind; they judg'd they could not dispense with it, unless they were incapacitated to perform the work of procreation in a legal way. Among the modern Christians, every one explains these words *Encrease* and *Multiply* according as it suits best with his Interest or the Opinion of that party which they embrace; Those who celebrate Celibacy above Marriage, pretend that this Command was not obligatory but only in the first Ages of the World, when it was absolutely requisite to People the World; but that now since the World is sufficiently stock'd with People; this obligation is ceased also. The Protestants who prefer Marriage before Celibacy, unless it be by accident i. e. as far as it affords more leisure to apply our selves to devotions assert, that this Commandment is obligatory at all times in a double respect. (1.) as a Man requires Marriage as a remedy against incontinency. (2.) as procreation is necessary and useful for the Union and Support of human Society.

Beltram. de  
Clericis. l. 1.  
c. 21.

The rights  
of Mar-  
riage.

If the institution of Marriage is comprehended in these words, *Encrease* and *Multiply*: The Rights and Duties

Duties of it are express'd by *Adam*, after he awakened full of the Spirit of Prophecy in these words: *Therefore a Man shall leave his Father and Mother, and cleave to his Wife, and they shall be one flesh.* 'Tis beyond all dispute, that in these words are forbidden. (1.) All manner of Fornication, or what is call'd *vagi concubitus*: For he that Commands, that every one shall have his own Wife, and that he shall adhere to her, does at the same time forbid his Copulation with another Mans Wife. 'Tis also evident, that *Polygamy* is contrary to this Declaration of *Adam*, for he does not say you shall adhere to 2 Wives, but only to one; and what is further said, that Man and Wife shall be one Flesh plainly evinces, that the plurality of Wives is not according to Gods intention: For it appears monstrous to be one Flesh with 2 different Persons, Furthermore, these words of *Adam* are directly levell'd against a Divorce; for when he says *they shall be one Flesh*, he tells us in express terms, that the Divorcing of Man and Wife, is contrary to the very end of Marriage, and a violence offer'd to nature it self by parting what is one Flesh. This Conclusion ought not to be call'd in question, as being drawn by him who is infallible in his Argumentations, I mean our Lord *Jesus Christ*. *They are no more twain said he, but one* Matth. 19. *Flesh; what therefore God hath joyned together, let not* v. 6. *Man part asunder.* Concerning Marriages in the forbidden degrees, I won't pretend to give you a clear notion of them, according to the intention of the *Legislator* in his institution of Marriage; tho' the *Jewish* Doctors pretend to shew that the forbidden degrees are sufficiently express'd in the words of *Adam*. They say there are six unlawful Copulations: (1<sup>st</sup>) with the Mother, (2<sup>d</sup>) with the Mother in Law, or your Fathers Wife; (3<sup>d</sup>) With another Mans Wife, 4<sup>th</sup> with your Aunt or Mothers Sisters. (5<sup>th</sup>) with a Male (6<sup>th</sup>) with a Beast. The *Holy Ghost*, says *Solomon Jarchi* upon this passage *thought fit to make use of these words, to forbid to the Noachides the turpitudes i. e. to discover the Nudity*: The words *he shall leave his Father*, signify, say they, that a Son shall not approach his Fathers bed to defile it, either with his Father, or his Fathers Wife. They say, that the word *Mother* excludes the Son from, and forbids the Marriage with his Mother. They add, that the words *he shall adhere to his Wife*, forbid not only Adultery, or carnal commerce betwixt Man and Man, but also Brutality or carnal Copulation



Summ.  
Theol. part  
5. Quest.  
27. Art 3.

Copulation with Beasts. There are also some among the *Christians*, who have put the same Interpretation upon this Passage. *Alexander de Hales*, an ancient Scholastick, says : *In the beginning, Carnal Copulation with Father and Mother, was prohibited in these words : A Man shall leave his Father and Mother, and cleave to his Wife.*

Halakai.  
c. 10. cap. 1.  
The Anti-  
ents used  
no Ceremo-  
nies in their  
marriage  
Contracts.

Hereafter we shall have further occasion to treat of these Marriages; we will now proceed to say something concerning the Marriage Contracts of the Ancients. If we may rely upon *Maimonides*, they used no great Ceremony in them, or to speak more properly, none at all. He represents it thus : *Before the Promulgation of the Law ; if a Man happen'd to meet a Women, either in the Street, or upon the Road, and he lik'd her, he had no more to do, than to carry her (with mutual Approbation) to his house, and to go to bed to her, and so she was his Wife.* This is the general Sentiment of the *Jews* ; so that in those days two things were required only to make a Marriage, the Consent of both Parties, and Carnal Copulation. By the mutual Consent, ought not to be understood the simple Consent of going to Bed together ; but of being and living together as Man and Wife, and of fulfilling all the Duties belonging to this Cohabitation, one of these two being alone insufficient ; for the Copulation, without the Consent was no Marriage, and the Consent without the Copulation was insufficient. The *Jews* tells us, that this Custom was alter'd by the *Mosaick Law* ; it being their Opinion, that since that time, the Consent alone makes a Marriage, without the Consummation ; which is agreeable to the Sentiments of our Lawyers, and the Practise of all the *Christians* ; a Woman is reputed to be marry'd, after she has given her Consent, and receiv'd the Nuptial Benediction. tho' the Consummation does not follow ; what *Maimonides* says, that if you did meet a Woman in the Street you might (with her Consent) carry her to your house, without any further Ceremony, and make her your Wife, must not be understood according to the Letter ; there being no question, but that they used to observe a certain decorum then, as the Women do in our time ; without doubt, they consulted her Parents ; especially if the Young Woman liv'd under the Tuition of her Parents, they address'd themselves to the Father and Mother, in order to obtain their Consent ;

Consent, and afterwards the Woman was call'd in, and her Consent obtained; of this also we have a remarkable instance in the Marriage of *Isaac* with *Rebekah*; For *Abrahams* Servant obtained her from *Bethuel* her Father, and from *Laban* the Brother: Then *Laban* and *Bethuel* answered and said: *The thing proceeded from the Lord, we cannot speak unto thee good or bad, Behold Rebekah is before thee, take her and go, and let her be thy Masters Sons Wife.* This done *Rebekah* is call'd in, to give her Consent; And they said, we will call the Damsel, and enquire at her Mouth, and they call'd *Rebekah*, and said unto her, wilt thou go with this Man? And she said I will go. There is one Circumstance in this History, which seems to intimate, that it was a Customary to let the Damsels stay some days after they were Contracted in their Fathers house. And her Brother and her Mother said; *Let the Damsel abide with us a few days at the least ten.* Onkelos the Chaldean Interpreter adds to the word *ten*, that of Months, *let her stay with us ten Months.* But it does not seem probable, that there was either such a custom, of leaving the Daughter ten Months in her Fathers House, after she was Contracted, or that *Rebekahs* Mother should have intended to persuade a Man that had travell'd so great a way, to stay there ten Months, wherefore we had better follow the Interpretation of the LXX, who have translated it ten days. It seems as if it had been a Custom to leave a young Woman about ten days in her Fathers house and that accordingly *Bethuels* Wife intended no more by this request, than to tell *Abrahams* Servant, to let her Daughter stay in her Fathers house as long as other Young Women used to do after they are contracted, viz. ten days; For had this demand of ten days been founded rather upon her own Choice, than Custom, I see no reason why *Rebekahs* Parents might not as well have required 12 or 14 days.

The Marriage Contract was questionless made in the house of the Damsels Father, and the Consummation of the Marriage in that of the Husband. The Bride was Conducted into a Chamber, designed for that purpose; Neither did the Bridegroom come near her before that time; And *Isaac* brought her into his Mother *Sarahs* Tent, and took *Rebekah*, and she became his Wife, and he loved her. 'Tis very likely that this Custom was by de-

grees



Alexand.  
ab' Alexand.  
dier genial.  
1. 2. c. 5.

grees communicated to all other places. When the Bride, says a Learned Author, was to be introduc'd to her Husband, she was not to go over the Threshold of the Door alone, or with her free Consent; but she was to be drag'd and push'd in, to shew that it was not without regret and violence that she quitted her Father's House, and that she did Sacrifice her Virginity. Thus it was practis'd among the Romans, the same Author adds: That a Custom obtain'd among the Greeks, that when the Bride was to be conducted to the Bridegroom's House to sacrifice her Virginity, she was put into a Nuptial Chariot, betwixt the Bridegroom and one of his Relations, or Friends, whom they call'd *δεξις*, and as soon as the Chariot was come to the Door, they set fire to the said Chariot, to intimate that a Wife ought always to stay in the House into which she was entred. He makes this further observation upon the Isle of Rhodes. That they conducted the Bride to the Bridegroom's House by a Herauld; who entring into the Nuptial Chamber, made a certain Proclamation. 'Tis questionless from this Custom that the Latin Phrase, *ducere uxorem*, i. e. to carry or conduct a Woman to be marry'd, has taken its origin, because she was conducted to her Husband, and put into his Bed. Now a-days among the Christians, it is judged more convenient, that the Consummation of the Marriage should be in the house of the Bride, that so it may appear, as if the Man had made all the necessary steps, towards the Consummation of the Match. The Turks still retain the Ancient Custom of leading the Bride before the Consummation to him, who is to be her Husband; it is furthermore to be observ'd, that during the first period of the World, the Bride was always brought to the Husband covered with a Veil. As soon as *Rebekah* saw *Isaac*, she took a Veil and cover'd herself; and it was by this that *Jacob* was impos'd upon, by putting *Leah* instead of *Rachel* by the help of a Veil. *Tertullian* tells us, that this Custom of conducting the Brides veiled to their future Husbands, was communicated to the Pagans.

De vel. Vir-  
gin. c. 11.

Gen. 29.  
v. 22.  
Great re-  
joycing at  
their Wed-  
ding.

'Tis beyond all dispute, that these Weddings were not celebrated without great feasting; *Laban* I suppose did only follow the general Custom of his Age, when he gather'd together all the Men of the place, and made a great Feast, to rejoyce at the Nuptials of his Daughter with *Jacob*. The Christian as well as the Jewish Interpreters,

terpreters, are of Opinion that this Nuptial Feast lasted seven days ; because *Laban* said to *Jacob*, *Fulfil her Week*, *Gen. 29.* *and we will give thee this also, and Jacob did also, and* *v. 27.* *fulfil'd her Week.* Upon which *Solomon Jarki* makes this Observation, *Her Week are the seven days of the Nuptial Feast*, as it is express'd in the *Thalmuth of Jerusalem*, in the *Treatise Mogned*. The Feasts of the *Mosaick Law* continued seven days ; The Feast of the Consecration of the Priests, held also seven days ; and because the *Septenarian Number*, was always regarded as a Number that gave the ultimate Perfection to every thing ; those living before the Law did observe it in their Feasts, especially at their Weddings, to render them the more fortunate. I can't find out any sacred Ceremonies, such as Benediction, or the like, they made use of in their Marriages ; but as it was their Custom not to Feast without Sacrificing : I am apt to believe, that during these seven days they us'd to offer Sacrifices for the Prosperity of the new Marry'd Couple. The Blessing which *Rebeckah's* Brother bestow'd upon her, was no Ecclesiastical Benediction, that had any relation to the Marriage Ceremonies. It was no more than a simple Vow, such as we usually make in favour of our Friends when they are going to alter their Conditions ; or any going about some great Affair of moment : *And they* *Gen. 24.* *blessed Rebekah, and said unto her ; thou art our Sister,* *v. 60.* *be thou the Mother of Thousands of Millions, and let thy Seed possess the Gate of those that hate thee.* 'Tis Natural for People who are to be separate for ever, or at least a long time ; to give one another such Blessings at parting. So that there is not the least occasion for searching after any Mystery here.



## C H A P. XX.

*Of such things as were opposite to the institution of Marriage. Remarks upon the Marriages of the Patriarchs, and first of all of Simple Fornication and Adultery.*

*Whether Simple Fornication was forbid-  
en.*

Maimon  
Halaka  
ishoth. c. 1.

More N<sup>o</sup>. 32.  
kam. part.

Several things are observable in the History of the Marriages of the Patriarchs, for their Singularity, which are the present subject of our Discourse. These Singularities were diametrically contrary to the Laws of Marriage instituted by God; as Fornication, Adultery, Copulation in the forbidden degrees; Poligamy, Divorces, and last of all the Privilege of Espousing the Widow of the Eldest Brother, if he dy'd without Issue, call'd the Law of *Levirate*. The first thing that presents its self, is the Simple Fornication, which is subject to no small Difficulties; it seems as if the same had not been forbidden in the most ancient times: The History of *Thamar* and *Judah* seem to furnish a strong Argument for this Position. For *Judah* being a great Patriarch, a Person pretty well advanced in Years, passing along the Road, espy'd a veil'd Woman, which he taking for a Harlot, he turn'd unto her, and cohabited with her: It seems as if so great a Man would scarce have condescended to so mean a Station, if besides the meanness of it, it had also been a Crime. Thus much is certain, that the *Jews* have founded upon this History their Opinion (so generally receiv'd among them) that before the *Mosaick Law*, Simple Fornication was not forbidden. If you happen'd to meet, says one of their Doctors, a Woman upon the Road, or in any other publick Place, you might lie with her, if you could obtain her Consent; and after you had paid her the Money agreed for, you were free from her; such a Woman was call'd *Kedecha*: But after the Promulgation of the Law, these kind of Women were not allow'd of, as it is said in the Law, there shall be no Harlot in *Israel*. The same Author says in another place: From the History of *Thamar* and *Judah*, it is evident, that before the Promulgation of the Law it was no Crime to lie with a Prostitute as with ones own Wife; there being no Obligation laid upon any body to avoid it: The Money, or Reward, be-  
stow'd

flow'd upon the Harlot, was in the nature of the Dowry, given to a Woman upon a Divorce; it was a kind of a Tax, payable to a Woman by the Person who had enjoy'd her. This Opinion of the Jews favours both of Impurity and falsehood; it being evident, that Simple Fornication is directly opposite to the Laws of the first Institution of Marriage; which says expressly, *A Man shall leave his Father and Mother, and cleave to his Wife.* Besides that, it admits of no dispute, that to offer ones Person to sale to the first Comer, and to prostitute ones body to every body, was look'd upon as an odious thing, as well in those times, as has been since. When *Judith's Friend* was sent to find *Thamar*, he began to enquire where was the Harlot, the People answer'd him, in such terms as sufficiently shew'd that they took it for an affront; *There was, say they, no Harlot in this place.* 'Tis too well known, how extravagant is the Concupiscency of Men, and how irregular their desires are in this point; had Simple Fornication been no Crime, or Reproach, they would not have wanted Prostitutes, and no place would have been found where they could have said, *We have no Harlot here.* *Levi and Simeon the Sons of Jacob*, to palliate the Violences committed upon the *Shechemites*, to revenge the cause of *Dinah* their Sister, said; *Should he deal with our Sister as with a Harlot.* These words plainly evince, that Prostitutes were Infamous, and if Harlots were branded with Infamy, 'tis no question but it was a Crime. Men are too much addicted to their Pleasures, to fix an infamous name upon an agreeable action, if it were innocent. The words of *Judah* himself sufficiently shew, that it was an Infamous Crime both in the Man and Woman; his Friend not being able to find the Woman he had lain withal, brought back the Kid; because he could hear no Tydings of his Signets, Bracelets, and Staff, which he had left with her for a Pledge; upon which *Judah* said, *Let her keep the Pledge, lest we should be ashamed.* Upon these words *Maimonides* makes this Commentary. *These words are a plain Demonstration, that we ought never to speak of Carnal Copulations (tho' of such as were not forbidden) without blushing; and that we are obliged to conceal them, tho' with the loss of our Goods.* The Observation is very good in it self, but very ill apply'd. *Judah* would have no further enquiry after the Pledge, for fear that by making too exact a search after the Per-



son with whom he had committed the Crime, the same might be discover'd. If Simple Fornication had not been forbidden, and that the Reward promised to a Prostitute was not illegal; I don't see any reason, why *Judah* should have made such a Secret of the matter; and if Simple Fornication had not been opprobrious and criminal, *Judah* would not have been so careful to conceal it.

Simple For-  
nication not  
subject to a  
ny Punish-  
ment.

I will own, that Simple Fornication was not subject to any Penalties, either Civil, or Ecclesiastical, no more than it was among the *Romans* and *Greeks*; tho' they were generally more Chast than the Eastern Nations. Among them, this Sin pass'd for a slight Trespass, but nevertheless was look'd upon as opprobrious; 'tis but looking into the Comedies of *Plautus* and *Terence* (who have imitated *Apollodorus* and *Menander*) to be convinc'd, that Prostitutes were regarded no otherwise than Infamous Women or Creatures; and tho' they gave something of allowance in this point to Men, yet by the light of nature they discern'd those irregular Actions to be blameable: Witness *Micio* in *Terence*; his Brother rebuking him very severely, because he conniv'd at his Sons Debaucheries, he said:

In Adelp.

*Venit ad me sapè clamitans; quid agis, Micio?  
Cur perdis adolescentem? cur amat?*

*Demea* himself says to his Brother *Micio*:

*Dico, dico tibi, tu illum corrumpi finis.*

And because *Micio* had told him,

*Non flagitium, mihi crede, adolescentem scortari.*

He answers in a great Passion:

*Proh Jupiter! tu homo adigis me ad insaniam;  
Non est flagitium facere hæc adolescentem?*

Punishment  
of Adultery.

Gen. 38.

As to what relates to Adultery, it is agreed on all hands, that the same was look'd upon as Criminal, even in the first Ages of the World. The History of *Thamar* plainly evinces it to have been capital; *Judah* understanding that *Thamar* was big with Child, and suppo-

sing

fining her guilty of Adultery, he said. *Bring her forth, and let her be burnt.* I am not ignorant, that some Jewish Doctors are of Opinion, that these words signifie no more than, *That she should be branded with a hot Iron in the Forehead; a mark commonly given to distinguish Harlots from other Women.* But it seems most probable, that she was to have been condemn'd to die; Adultery being Capital among most Nations, and according to the *Mosaick Law* Adulterers (both Men and Women) were to expiate this Crime by Death. The Jews in the 8th Chap. of *St. John*, declare Lapidation to be the legal Punishment, to be inflicted upon Adulterers. But *Judah* commanded *Thamar* to be burnt; for which reason it is, that some of the Jews make *Thamar* to be a Priests Daughter; because a Priests Daughter if defil'd by Adultery, or Fornication, was pursuant to the *Mosaick Law*, to be burnt alive. 'Tis certain, that *Thamar* could not be consider'd as a Whore only, tho' she was a Widow, and had no Husband; because she was contracted to *Shelah* the third Son of *Judah*. Besides that, if a Woman became a Widow, by the death of her Husband; who had a Brother, that was in a capacity of raising Seed to his deceased Brother, she was look'd upon as contracted to him. For the Brother being oblig'd to take her, the whole was regarded like one continued Marriage. Otherwise had *Thamar* been consider'd barely as a Widow, she could have been accus'd of no more than Simple Fornication, and could not be liable to the punishment of Adultery.

It will prove a much more difficult Task, to trace the Sentiments they had, concerning a Man who defil'd his own bed, by lying with an unmarried Woman. concerning married Women, it is beyond all doubt, that the Persons who debauch'd them, were look'd upon as Ravishers, and punish'd as Criminals; but the Case to be resolv'd is, that of a Man's lying with a Woman that was under no Engagement; some are of Opinion, that this kind of Adultery, viz. For a Man to have Carnal Copulation with an unmarried Woman, was allowable before the Law. This is the Opinion of *St. Ambrose*, founded upon the History of *Abraham*, *Sarah*, and *Hagar*. Some will perhaps object, how is *Abraham* set us for an Example, who begot a Child upon his Maid? Or could it happen that so great a Man, should fall into so great an Error? 'Tis to be observ'd, that *Abraham*

Thalm. Ba.  
bylon. Tr.  
Avode Zeira  
c. 2.

Levit. 20.  
v. 10.  
Deut. 22.21.

Levit. 19.  
v. 20.

What Punishment  
was inflicted  
on a Married  
Man lying  
with an  
Unmarried  
Woman.

L. i. de A-  
brach. c. 4.



Abraham liv'd before the Law and the Gospel, at a time when Adultery was not forbidden as yet; it could not be consider'd as a Crime, 'till it was forbidden by the Law; no Action being punishable, 'till it is declared such by the Law. Abraham therefore did not transgress the Law, because he liv'd before the Law; for tho' God highly recommended Marriage in Paradise, he did not condemn Adultery. The words of St. Ambrose contain several Errors, both in point of reason, and matter of Fact; the Oracles of the Fathers of the Church, are not always Infalible; Hagar ought not to be consider'd as a Harlot, but as a legal Wife bestow'd by Sarah upon her Husband, whose Children she intended to adopt; so that Abraham did not commit Adultery, but only made use of the Priviledge of his Age, when Polygamy was allowable; so that I judge, we may say the same thing of the Carnal Commerce of a married Man with an unmarried Woman; what we have asserted before of Simple Fornication, that it was opprobrious, and reputed criminal, but not subject to any Civil Punishments; nay even the Children born from these Copulations, were regarded in some respect as Legitimate, bearing the name of the Father's Family, and having some share in the Inheritance.

## C H A P. XXI.

### *Of Marriages in the forbidden degrees.*

*The degrees  
of Marriages  
forbidden  
only before  
Moses.*

*Levit. 18.*

THIS beyond all dispute, that in the first Ages of the World, Brothers married their Sisters, Uncles their Nieces; and Fathers in-law, their Daughters-in-law; nay, Fathers might even marry their own Daughters. To be short, if we may believe the Jews, every thing of that kind was allowable at that time; except lying with ones own Mother, with ones Father's Wife, with another Man's Wife, or Mankind with Beasts. They say further, tho' they were not allow'd to lie with their Sister of the same Womb, i. e. the Sister by the Mother's side, they might espouse a Sister, the Daughter of their Father; so that according to their Sentiments, God added 15 forbidden degrees of Marriage, unto those which were reputed as such in the preceding Ages, these are: (1.) The Copulation of a Man with his Wife's Daughter. (2.) With

With his Mother-in-law. (3.) With the Mother of his Mother-in-law. (4.) With the Mother of his Father-in-law. (5.) With his own Daughter. (6.) With his Grand-daughter, by his Daughters side. (7.) With his Grand-daughter by his Son's side. (8.) With the Grand-daughter of his Wife by the Daughter's side. (9.) With his Wife's Daughter by the Sons's side. (10.) With his Sister by the Father's side. (11.) With his Father's Sister. (12.) With his Mother's Sister. (13.) With his Wifes Sister. (14.) With his Fathers Wife. (15.) With his Uncles Wife. All these degrees allow'd before *Moses*, were forbidden by the *Mosaick Law*.

If you except the Marriage betwixt Father and Daughter, all the Copulations prohibited in the 18<sup>th</sup> Chapter of *Levit.* seem to have been allowable before the Law, because we meet with Instances of that nature. As to the Marriages betwixt Brothers and Sisters, the matter is beyond all Contradiction; because the Children of *Adam*, who were Brothers and Sisters, born from one Father and Mother, were of necessity to marry together, for the Propagation of Mankind. And it seems to me, as if these Marriages were permitted even without an absolute necessity: For *Abraham* living in an Age, when he might have Married what Woman he pleas'd, Married his Sister: He said to the King of *Gerar*, *She is my Sister, the Daughter of my Father, but not the Daughter of my Mother, and she became my Wife.* 'Tis upon this Text the *Jews* have founded their Opinion, that in these first Ages it was allowable to marry ones Sister, the Daughter of the Father, but not the Sister the Daughter of the Mother; because *Abraham* said, *Sarah* was the Daughter of his Father, but not the Daughter of his Mother. But this Argument is not sufficient to support this Opinion; it being very probable, that in the Age where it was permitted (according to their Sentiment) by a Father to marry his own Daughter, it was not abominable also to espouse his Sister, both by the Fathers and Mothers side, for they own that a Son might not marry his Mother, but that a Father might espouse his Daughter. Thus a Man might marry his Neice, for *Nahor* espoused *Milcah*, the Daughter of *Haran* his Brother. A Man might marry his Aunt; *Moses* being born in such a Wedlock: For *Amram* married *Josebed* the Daughter of his Grand-father, by whom he had *Aaron*, *Amram*, and *Miriam* their

Marriages  
betwixt Fa-  
thers and  
Daughters  
and Sisters  
and Bro-  
thers allow-  
able.

Gen 20.  
v. 12.

Gen. 11.  
v 29.



their Sister. And for fear that by the Daughter of *Levi*, should be understood only the race of *Levi*; the Scripture says expressly, *Amram took Jochebed his Father's Sister to Wife, and she bore him Aaron and Moses.* The LXX have Translated it, θυγατρες τῆς ἀδελφῆς τῆς μητρός αὐτοῦ. The Daughter of the Brother of his Father, i. e. his Cousin German. They have corrupted the Text, because they could not digest so near a Copulation, lest it should prove a Blot to the *Mosaick Law*, in respect of the *Greeks*: But the *Hebrew* word will not admit of this Alteration, which is the reason that *Onkelos* the *Chaldean* Interpreter has Translated it, the Sister of his Father. 'Tis no less evident, that they might marry two Sisters, from the History of *Rachel* and *Lea* both *Jacob's* Wives, and it seems as if it had been allowable also to marry ones Daughter-in-law, who had been the Wife of the Son; as may be seen by the History of *Judah*, who married *Thamar*.

'Tis most likely that *Judah* espous'd *Thamar*, divers Christian Authors are of that Opinion; *Selden* cites a certain Passage out of one Father *Paul*, General of the Order of *Camaldules*, who says: *It was necessary in this Mystical Action, that Judah should of his own accord correct and banish that irregular instinct of Concupiscency, by another more honourable motion, viz. By Marriage; That Thamar the Daughter-in-law of Judah, might be honour'd with the legal Title of Mother, to consort her in her Affliction, and soon after he adds: I am fully of Opinion that Judah married Thamar, at the same moment she appear'd before the Tribunal, and that God inspir'd him with these Thoughts, by a forcible check of Conscience, to make reparation for the Fault he had committed.* This is contrary to the general Opinion of the Interpreters, who say, that *Thamar* never became *Judah's* Wife; because it is said in his History, *he knew her again no more.* But this Argument at the most, proves no more than that she was his Wife, but sequestered from his bed; that *Judah* own'd her for his Wife, but would not touch her for certain reasons, we shall shew anon. There are also some among the *Jews*, who interpret these words, *and he knew her again no more*, in a quite opposite sense, viz. *He did not cease to know her.* For it is to be observ'd that the word *Jasaph*, which signifies *to continue*; signifies also sometimes *to cease*. As for instance, in the Book of *Numbers* it is said, that the Spirit of Prophecy

*Selden. l. 1.  
de Jure nat.  
& Gent. c.  
9.  
Judah mar-  
ries Tha-  
mar.*

Prophecy descended upon the 70 Elders of the People, chosen by *Moses*; pursuant to God's Command, and that they Prophecy'd, *and they did not continue*; but the Vulgar Version has Translated it, *and they did not cease*. *Onkelos*, and *Jonathan*, both *Chaldean* Interpreters, have Translated it after the same manner, whereas on the Contrary the LXX, have given it after the first Signification of the word *Jasaph*, *and they did not continue to Prophecy*, and our Interpreters have chosen the same Interpretation, according to the sense attributed by the Vulgar Version, by *Onkelos* and *Jonathan*, to the word *Jasaph* in the 11th Chap. of *Numbers*, this passage of *Gen.* relating to *Thamar* may be translated, *& non cessavit eam agnoscere, and he did not cease to know her*. And consequently it would be evident, that *Judah* married *Tamar*; but those among the *Jews*, who interpret it, *and he did not know her again*, say, that he did indeed marry her, but would not lie with her, because he did not think fit to do it. *He did not continue to know her* (says a certain Jew) *tho' he was sensible of the Command (scil. de Propagatione) and tho' he might have done it as long as he lived*. Even those who interpret this passage, *and he did not cease to know her, intend to signify, that it was lawful for him so to do, she being his lawful Wife, which he had marry'd by God's Peculiar Intervening*. Unto those Authorities may be added; that God would not suffer *Thamar*, from whose race was to come forth the *Messiah*, to continue in an infamous State, and therefore would have her Legitimated by the State of Matrimony, for I can't conceive that it should have been a customary thing even in those days, for a Man to marry his Daughter in Law, the Wife of his Son. Perhaps *Judah* was convinced by way of Revelation, that God had a hand in the matter, there being certainly some Mystery concealed in this Match, and that it should please God, to have the *Messiah* to come first from the Race of such an incestuous Copulation as this. 'Tis very probable that *Judah* had by Revelation some insight into the Mystical Intention, and that therefore he would not know *Thamar* again. He therefore marry'd her to make the Mother of the *Messiah* a Lawful Wife, but *did not know her again*, because he bore a respect to the impenetrable conduct of God, he judging it unreasonable, that what had been brought about once by the mysterious Providence of God, should be continued

Rabbi Bekal  
apud Salom  
Jarki in  
Gen.

What  
to notice  
and  
and  
and  
and  
and  
and

out



Targum  
Hierosol.

out of a motive of Incontinency. 'Tis in reference to this, that the *Jewish* Tradition tells us, that both *Judah* and *Thamar* were advertised by a voice from Heaven, that neither of them had committed any trespass in this matter; *you are both pure in Gods Judgment, this is the work of the Lord.*

Whether the  
forbidden  
degrees of  
Marriages  
were such by  
Law of Na-  
ture, or by  
a positive  
Law.

These instances of Marriages within these degrees, afterwards expressly forbidden by the Law, gives us sufficient reason to imagine that the Tradition of the *Jews* in this respect is founded upon very good reason; it being undeniable from the examples of the Marriages of *Abraham*, *Jacob*, and that of *Annam*, that a Man might marry his Sisters Aunt, and his Aunts Sister; and as to what relates to the true matter of Fact, it admits not of the least dispute. But our Divines are not a little puzzled to determine, by what kind of Law the Marriages in the forbidden degrees were declared illegal. Some pretend, that these Marriages are opposite to the Divine Laws, call'd the Laws of Nature, *i. e.* that they are eternal and immutable, as tracing their Origin from Gods essence and purity, such as are of this Sentiment Labour under great difficultys to explain how the *Patriarchs* could all their life time continue to violate these Laws of Nature, and how God could dispense with these eternal and immutable Laws. Others are of Opinion, that these degrees are prohibited only by a positive Law of God, and not by the Law of Nature. 'Tis no hard task to discover the sentiments of the *Jews* upon this head; it being evident from what has been alledged before, in reference to their Divinity, that according to their Opinion, these degrees are forbidden only by a positive Law. But to put this Question in its true Light, we ought to make the following Observations.

An odd  
opinion of  
the Jews  
Concerning  
the Marria-  
ges of the  
Profelyte  
Slaves.

(1.) That according to their opinion, such of the Pagan slaves among them, as turn'd *Jews* by Circumcision and Baptism, yet consider'd as slaves had no Obligation lying upon them to abstain from the Marriages in the forbidden degrees; nay, they go further, and say, that those slaves might marry their Mothers Daughters, and their Mothers Sisters. They give for a reason, because these incestuous Marriages were forbidden only to 2 sorts of People, *viz.* the *Noachides*, and *Israelites*, to the *Noachides* in the degrees of the Mother, Mother in Law, and the Sister of the same Mother; and to the *Israelites* in those degrees

degrees specify'd in the 18th Ch. of *Leviticus*. These People say they, meaning the Pagan slaves who had submitted to the yoke of the *Mosaick* Law by Circumcision, being slaves, and servants can't partake of the true rights of a free Nation according to its essential Institution, and consequently they being neither *Noachides*, nor *Jews*, are not ty'd to the observation of any Laws, which regulate the degrees of Consanguinity, and the Legitimacy of Marriages. 'Tis also allowable, say they, to a slave to lye with his Mother and Sister: for he is no more a Gentile, neither is he received into the Society of the Israelites, to enjoy the same right. One of the same Doctors does enlarge himself further upon this head: 'Tis allow'd to a slave says he, to enter into Copulation with his own Mother; and consequently much more with his Daughter and Sister, and with all the rest of his kindred in a more remote degree; For he is no more among the Number of the Gentiles, and therefore, these incestuous Copulations forbidden to the *Noachides*, or Gentiles, are allowable in him, he being no more Subject to their Laws; And at the same time he is not so far naturalized among the Israelites, as that the Incestuous Copulations prohibited to the Proselytes of Justice, should be also forbidden to him. But for the rest, I am of Opinion, that a slave who has carnal Commerce with Mankind, or with a Beast ought to be punished, Because these two *Brutish Crimes* affect the whole human race.

For the better understanding of this Position, it is to be observed, that the *Jews* are allow'd four different sorts of slaves: (1.) *Israelites* born of *Israelites*, of the race of *Israel*. (2.) *Gentiles*, and who continued such; having properly not any exterior Religion, because they were not permitted to exercise Idolatry by the *Jews* their masters, at least not in the *Holy Land*. (3.) The *Proselytes* of the *Gentiles*, who renounced Idolatry; but did not receive Circumcision; and (4.) such as turn'd *Jews* by being Circumcised and Baptised. Those of the first kind, viz. the *Israelites* were not properly speaking slaves, their Servitude being only for 7 Years at the most. These being true born *Jews* were also Subject to the *Mosaick Law*, and consequently to that part of it, which forbids incestuous Copulations. The 2d and 3d kind of slaves, were according to the Opinion of the *Jews*, obliged to the observation of the Laws of the *Noachides*, because they were no *Israelites*; and as they were bound to the Law given by *Noah*, they were consequently not allow'd

Talm.  
Babyl. tract.  
Sanhedrim,  
c. 4. in Ge.  
mara.  
Maimoni.  
Halaka Isuri  
Biah. c. 14.

Four sorts  
of Slaves a-  
mong the  
Jews.



Talmud  
Babylon  
Tract. Kid.  
duchim in  
Gemara.  
c. 3.

to marry their Mother, Mother in Law, or their Sister of the same Mother; but besides this, they were at full Liberty in any thing of this kind. But those of the 4<sup>th</sup> kind, being neither *Gentiles*, nor *Noachides*, because they were Circumcised, nor *Jews*, because they were bereaved of their Liberty, they were according to the Sentiment of the *Jews*, not obliged to the observation of any of those Laws, by which Incest and Idolatry is forbidden, so that their carnal Copulations were not different from those of the Beasts. The Master of those slaves did match them as he thought it most proper for the multiplying of his Domestick's, as we do with Horses, to beget Colts. After a Master had join'd 2 of these slaves of both Sexes, he parted them at pleasure, and match'd them with others, so that there was nothing resembling Marriage among these sort of People. *A Master had full Liberty, say they, of Copulating his Females with a Male slave, or to match her with another Man slave, or with 2 slaves; or 2 Females to one Male slave; for they made no distinction betwixt them and the Beasts; neither had these, he and she slaves thus joyned in Carnal Commerce, the least pretence or Tye to one another, no more than if they had not been pair'd; much less, that there should be any thing betwixt them that bears resemblance to Marriage; because no legal Marriage can be contracted, but betwixt the Israelites, and betwixt the Gentiles, but not betwixt slaves.* This is a most monstrous Opinion, which carries but little probability along with it. How is it possible to imagine, that those who were turn'd *Jews* by receiving Circumcision, and consequently engaged to the observation of all their Ceremonies, should for no other reason, but because they were slaves, in respect of their Religion, be reduced to a much worse condition than the *Gentiles*, and *Idolaters*; these being under an obligation of following the Rules of Decency, and reason after Marriages; whereas the slaves, tho' Members of the true Religion, are left at Liberty to intermingle themselves like Beasts, with their Mothers Daughters, &c. at least till they had obtained their Liberty I say at least, till they had got their freedom; For it ought to be observed, that according to the Tradition of the *Jews*, whenever these *Gentiles* turn'd *Jews*, ceased to be slaves, they had the benefit of all the Rights and Prerogative of the *Israelites*, and were obliged to the observation of all their Laws. Many weighty objections might be made against this Opinion

nion, but I think it sufficient, without any further digression, to tell these *Jews*, that they can't give us as much as one single instance, to prove so odd a Custom. But be that as it will, 'tis certain that all these before-mentioned passages give us a true *Idea* of the Opinion of the *Jews* concerning Marriage, and its prohibited degrees. For it is apparent. (1.) That they believe Marriage to be a matter depending purely on its institution, every Man and Woman having a natural right to make use of promiscuous Carnal Copulation with one another; Buggery, or Carnal Commerce betwixt Man and Man, and the Carnal Copulation with Beasts, being the only 2 Crimes opposite to the Law of Nature. (2.) It is further evident, that according to the *Jews*, these Laws which prohibit Marriage within certain degrees of Consanguinity, are in effect of Divine Institution, but in the nature of a positive Law. This is very evident, for they say, that there are or may be a certain sort of People, not subject to those Laws which forbid Adultery and Incest, whereas no Man, in what Condition soever, is excepted from the Law of Nature, and its Dictates.

To put this beyond all doubt, I will give you another of their opinions, relating to this subject. They believe that the *Profelytes* of Justice, i. e. those who turn'd absolute *Jews* by Circumcision, did thereby renounce or lose all Relation they formerly had to their Sons, Fathers, and Mothers, and Sisters; so that all such as belonged to their Families before now, being become quite strangers to them, they might notwithstanding their former Consanguinity (tho' in the nearest degree) intermarry with them. When a Pagan, said they, turn'd Profelyte, or a slave obtain'd his Liberty. either of them became like a new born Child, all former relations and Consanguinity, which related to this Pagan before his Conversion, or the slave made free, before he got his Liberty, and any other Person whatever, was absolutely annihilated; and therefore they might intermarry with their very next kindred, without committing Incest. The same Author says in another place: That such Strangers, as did become Profelytes, and such slaves as had obtained their Liberty, had no relation of Consanguinity, but were Strangers to one another. I will not enter upon a strict examination of the truth or probability of this assertion, my purpose being only to shew, that according to this Hypothesis,

*The Jews marriage founded upon a positive Law.*

Maimon. Halaka Jib. c. 14.

Halaka Jib. bum five de Levitatu.



*pothesis*, the degrees of proximity, which make Marriages Incestuous, are forbidden by a positive Law; the Law of Nature being immutable, and appertaining to all Mankind without exception, and consequently that *Profelytes* that turn'd *Jews*, continuing to be Men, they must also have remain'd Subject to the Law of nature, which prohibits the Marriages betwixt near kinsfolks.

Another  
Jewish Tradition concerning marriage.  
Deut. 21.  
v. 10. 11.  
12. 13. 14.  
2 Sam. 13.  
v. 12.

(3.) The *Jews* have also another Tradition, which as it is a consequence of the former, so it is a strong additional Argument for our opinion. They say, that a Soldier having taken a Female Prisoner, may marry her, tho' she be a stranger and no *Israelite*. Upon this head *Moses* prescribes the following Rule: *When thou goest forth to War against thine Enemies, and the Lord thy God hath delivered them into thine hands, and thou hast taken them Captive, and seest among the Captives a beautiful Woman, and hast a desire unto her, that thou wouldest have her to thy Wife, then thou shalt bring her home to thine House, and she shall shave her head, and pare her nails, and she shall put the raiment of her Captivity from off her, and shall remain in thine House, and bewail her Father and her Mother a full Month, and after that thou shalt go into her; and be her Husband, and she shall be thy wife. And it shall be if thou have no delight in her, then thou shalt let her go whether she will, but thou shalt not sell at all for money, thou shalt not make Merchandise of her, because thou hast humbled her.* This part of the Law deserves our particular observation, as being an exception to the General Law given by God to the *Israelites*, of not intermarrying with Strangers. The *Jews* tell us, that he who took a Prisoner, might lie with her for once (whilst yet a *Pagan*) without being Subject to the legal rules of Marriage. But if after that, he intended to cohabit with her a second time, with an intention to make her his Wife, she must turn *Israelite*, and was bound to the observance of the *Mosaic Law*. If a Child was born from their first Copulation (whilst yet a *Pagan*) and afterwards another (since her being turn'd *Israelite*) both these Children, the one born before, the other since the Conversion of the Mother to the *Jewish Religion*, were not considered as procreated by the same Parents, and might marry together, if they were of a different Sex, notwithstanding they were Sister and Brother by the same Father and Mother. 'Tis according to this Tradition

dition, that they explain the words of *Thamar* spoken <sup>2 Sam. 13.</sup> to *Amnon*, when he was a going to ravish her, *Nay my Brother don't force me: I pray thee speak unto the King, for he will not withhold me from thee.* How is it possible that such a thought could enter her head; 'Tis true, they were born of two several Mothers, *Thamar* being the Daughter of *Maacah*, and *Amnon* the Son of *Ahimam*, <sup>v. 12. 13.</sup> yet they were both Children of *David*, Brother and <sup>2 Sam. 3.</sup> Sister of one Father, in a degree expressly forbidden for Marriage in the 18th Chap. of *Leviticus*. Unto this it is answered by the *Jews*; *Thamar* was the Daughter of *Maacah*, the Daughter of *Talmai*, King of *Geshur*; taken a Captive in the Wars (as they pretend) and *David* lying with her before she turn'd *Profelyte*, he begot upon her this Daughter, call'd *Thamar*, but marrying her afterwards, she turn'd an *Israelite*, and bore *Absalom*. This *Thamar* had no consanguinity with the other Children of *David*, tho' brought up in the *Jewish* Religion, because she was born whilst her Mother was yet a *Pagan*, so that she might have been marry'd to *Amnon*, nay even to *Absalom* himself. Upon this head you may consult *Munsters* Annotations upon the History of *Amnon* and *Thamar*, and those that are for the Originals, *Maimonides* in his Treatise entituled *Melakim* Chap. 8th, and *Solomon Jerki* in his Commentary upon the book of *Samuel*.

*Rabbi Levi Ben. Gerson*, in his Commentary upon *A Child Samuel*, gives it another turn, for he says, that *Maacah* <sup>certain</sup> the Mother of *Thamar* was a Slave, when *David* did lye <sup>respects</sup> with her, and she conceived *Thamar*; And according to <sup>follows the</sup> the *Jewish* Law, the Child follows the Condition of its Mother; a Female Slave, tho' with Child by a *Jew*, brought <sup>of the Mother.</sup> forth a Slave who had no share in, or pretension to the <sup>Tr. de</sup> rights of the *Israelites*. *Maimonides* affirms the same <sup>Lev. rat.</sup> thing; a Child says he born from a Female Slave tho' im- <sup>c. 1 Sect.</sup> pregnated by a *Jew* as a Slave, and a Child born from an *Infidel*, is an *Infidel*. According to this Position, *Thamar* succeeded in the same Condition her Mother *Maacah* was in, when she conceived the first time by *David*; and she being not look'd upon as the Daughter of *David*, might be marry'd to *Amnon*. I must confess I can't approve of either of these explications, which I thought fit to alledge only, as a proof of our assertions, viz. That among the *Jews* these degrees of Marriages were not prohibited pursuant to the Law of Nature, but by a posi-



tive Law. But to give you, by the by, my opinion of the words of *Thamar*; I suppose, that she made use of them upon no other score, than to get rid of *Amnon*; it being certain, that in such like extremities, a Woman may have as well recourse to Supposititious, as to real and Solid Arguments.

*The forbidden degrees of Marriages among Christians a positive Law*

Since therefore we are sufficiently convinc'd, that the *Jews* did look upon the forbidden degrees of Marriage, with a Mother, Daughter, Sister, Aunt, and Niece, as proceeding from a Positive Law, they did consequently not labour under much difficulty, to give us a reason for the Marriages of the Patriarchs with their Sisters, and Aunts; because, say they, they liv'd before the time of the Promulgation of this Positive Law; so that the difficulty remaining is in respect of the *Christians*, who are under no necessity of following the Opinion of the *Jews*; most of the Christian Authors being of Opinion, that these degrees are forbidden by the Law of Nature; tho' I must confess, that this Assertion will entangle them in to no small difficulties. 'Tis undeniable, but that the first Children of *Adam*, did marry their Brothers and Sisters; unto this they answer, it was the consequence of an absolute necessity, which has no Law; but can a case of necessity be put to blaspheme and dishonour God? If Marriages in the forbidden degrees, as betwixt Brothers and Sisters, are contrary to the Law of Nature, as well as Blasphemy, I see no reason why God should not dispense with one as well as with the other, in case of Necessity; was it not in God's Power to have erected two Pairs of Mankind, who producing two different Families, their Children might have intermarry'd without committing Incest? So that this implies no absolute necessity. Besides, that it is very hard to imagin, how the Patriarchs could with a quiet Conscience, live in a State opposite to the Law of Nature, by marrying their Sisters, Sister-in-Law, and Aunts. They further alledge, that God himself has declar'd all incestuous Marriages contrary to the Law of Nature; because after having enumerated all the Illegal Copulations, he adds these words: *Defile not you your selves in any of these things, for in all these the Nations are defil'd; which I cast out before you: And the Land is defil'd, therefore I visit the Iniquity thereof upon it; and the Land it self vomiteth out her Inhabitants. These Pagans knowing of no other Law, but that of Nature; if they did*  
fin

*Levit 18.  
24.*

sin in their incestuous Marriages, they trespass'd against the Law of Nature, and not against any positive Law. Unto this it may be answer'd, that these impurities complained of by God, wherewith the *Canaanites* had defil'd the Land; did not relate to all forbidden degrees of the 18th Chap. of *Levit.* but only to such of them, as were generally (even before the Law) prohibited to Mankind in general, as Carnal Copulations with a Father, Mother, and Daughter; betwixt Man and Man, and with Beasts; these *Abominations* being frequently practis'd among the *Pagans*. 'Tis reply'd to this, that the word *Abomination* made use of by God, to signify these Illegal Copulations in the forbidden degrees, always implies a Sin against the Law of Nature; but this I deny, the word *Abomination*, being frequently used in the Holy Scripture, in reference to these Trespasses only, that are committed against a Positive Law. As for instance, when the Legislator ordains the differences of Meats, he says often: *You shall not eat any thing, that have not Fins, nor Scales, for it shall be an Abomination, &c.* Accordingly there are many Learned Divines, which don't believe the Marriages betwixt Brothers and Sisters, opposite to the Law of Nature; and therefore don't charge the Patriarchs with having lived in an Incestuous State all the Days of their Lives. On the other hand, it is agreed by most, that these Laws which prohibited Marriages in certain degrees, are not purely Humane Love, as some pretend to maintain; this being one of the Errors objected to *Wicliff*, by *Belarmine*. The Laws of Nature, of the second rank, may be call'd *Primordiales*, from the time of their first Institution, and the prohibition of marrying with a Mother, Daughter, Grand-daughter, &c. Seems to me likewise to be the product of Nature.

However, thus much seems unquestionable, that these Marriages of the first Ages of the World, before the Law, which were not confin'd to such narrow Bounds as the *Jews* were in theirs; prov'd the true cause why the Eastern Nations have been less Scrupulous in regard to these Incestuous Copulations than those of the Western parts: Nothing has been more frequent in all Ages in the *East*, than Marriages betwixt Brothers and Sisters; whereas it is a great rarity to meet with any such thing among the Western Nations. 'Tis universally known, that since the reign of *Cambyses*, nothing



Herod. in  
Thalia. lib.  
3.

Sydus Pa-  
tricides  
apud Selde-  
num lib. 5.  
de jure nat.  
& gentium.  
cap. 11.

Recog. L. 9.

Emil. Prob.  
Ratarch in  
Themil.

was more common among the *Persians*, than these Incestuous Marriages. *Herodote* tells us, how that Prince being fal'n in Love with his Sister, consulted the *Wise-men* of that Nation, to be informed whether according to their Laws, he might not marry his Sister: These *Sages* gave for answer that they did not know of any such Law; but added (out of Complaisance to the King,) that there was a Law in *Persia*, which empower'd the King to do what he pleas'd. And this Corruption encreas'd to such a degree, that those sort of People stiled *Magi* among the Eastern Nations, did boast of being born from such Incestuous Marriages. For they Married not only their Sisters, but also their Mothers. A certain Arabian Author cited before, after *Selden*, says: *From the time of Nimrod the Magi began to Worship the Fire, and the name of him that was appointed by Nimrod to attend this Fire, was Andicham. When this Priest sacrificed, the Demon spoke from among the Flames, and told him: Nobody is qualifi'd to attend my Altars, and to perform my Sacrifices, except he who lies with his Mother, his Daughter, and with his Sister. Andicham did according as he had been Commanded by the Devil, and ever since that time, such among the Magi, as officiated as Priests, took a Custom of lying with their Mothers, Daughters, and Sisters.* The Supposititious *Clemens Romanus* tells us positively, that this Custom still obtain'd in his time, and that the *Magi* which were dispersed then thro' out *Chaldea*, *Persia*, and *Egypt*; but especially those of *Galicia* and *Phrygia*, used to marry their next Kinswomen. The *Greeks* observ'd a much greater Decorum in their Marriages, and the *Romans* still more than they. The Tragedy of *Oedipus* and *Sophocles*, is an evident instance, how abominable these appear'd to the *Greeks* that did lie with their Mothers, and that of *Hippolitus* shews us, that they look'd upon a Man married to his Mother-in-law, as a Monster; for when the Poet brings *Phedra* upon the Stage, soliciting her Son-in-law to marry her, he represents her under the shape of a Mad Woman: There are some Instances among the *Greeks*, of Marriages betwixt Brothers and Sisters. *Simon* the Son of *Mliades* married *Epinice* his Sister; *Archetolis* the Son of *Themistocles* married *Mnissipoleme*, his Sister by the Father's side. But there are but very few Examples of this kind, and much fewer among the *Romans*, who kept up to a greater degree of Nicety in their Marriages.

ges. It being observable, the more remote any Country was from the East, the more remote they were from these impure Copulations. When the Emperor *Claudius* had resolv'd to espouse his Niece *Agrippina*, he made a kind of Excuse for so doing to the Senate, by *Vitellius*, and by reason of the Novelty of the thing, did not think fit to bring home his Spoule; and it was for this reason, he gave great Encouragement to others to follow his Footsteps, to authorise his Crime by the Example of others, but could not meet with any body that would imitate his Example; except one Miserable Wretch, named *Titus Alodius Severus* a Roman Knight. *Plutarch* tells us, that the Ancient Romans were so over-nice in that point, that they were not allow'd to marry any Woman, tho' in the most remote degree of Consanguinity. They did not Marry, says he, neither their Aunts, neither their Sisters, and it was very long before they would allow Cousins to marry one another, which happen'd to be introduc'd upon this occasion: A certain Person, of no great Fortune, but very honourable, and highly belov'd among the People, by reason of his Ability in the Management of the Publick Affairs of the Common-wealth, married his Cousin German, who being an Heiress, he acquired a considerable Estate by this Match. However, he was accus'd of this Crime before the People, who highly valuing his Person, he was acquitted by them; and at the same time a Law was enacted, that for the future a Man might marry his Cousin German, and any other of a more remote, but not of a nearer degree.

The Romans very nice in their Marriages.

Tacit. Annal. l. 12. Lib. 6. quest. Rom. quest. 6. & 108.

## C H A P. XXII.

## Of Polygamy.

THE Plurality of Wives, call'd otherwise Polygamy, furnishes us with another piece of Singularity in the Marriages of the Patriarchs. *Lamech* of the Race of *Cain*, was in all probability the first, who had more Wives than one, or at least he was the first who is mention'd as such: And *Lamech* took unto him two Wives, the name of one was *Adah*, and the name of the other was *Zillah*; and after him, this Custom became very common among those living before the Deluge; tho' I am apt to believe, it was more frequently practis'd after the Deluge.

Gen. 4. v. 19.



*The Civil  
and canon-  
ical Law of  
the Jews  
does not  
condemn  
Polygamy.*

C. 13. v. 18.

Talm. Tr.  
Jebamoth.  
c. 6.

Gen. c. 4.  
Job. c. 24.  
21.

Job. c. 24  
21.

*Polygamy  
contrary to  
the first in-  
stitution of  
Marriage.*

Most of the Patriarchs lived in the State of *Polygamy*, *Abraham* had *Hagar* besides *Sarah*, and *Jacob* had no less than four Wives, the two Daughters of *Laban*, and their two Maids. This Custom has puzzl'd a great many among the *Christians*, who can't conceive how these Holy Men should have liv'd in such a State, as appears to them contrary to the Law of Nature; but the *Jews* who are great Patrons of *Polygamy*, are of a quite different Opinion, alledging that the same is allow'd by the Law of Nature; nay, they look upon the *Sadducees* as Heretical, because they assert *Polygamy* to have been forbidden by their Law, in these words of *Leviticus*. *Neither shalt thou take a Wife to her Sister to vex her*: 'Tis one of the Maxims of their Law, *Every one is allow'd to marry as many Women as he is able to maintain*. One of their Doctors asserts it in these words: *A Man is at liberty to have a hundred Wives, either one after another, or at once; the first Wife having no right to oppose it, provided the Husband be in a Capacity to furnish them all with Cloathing and other Conjugal Duties, every one in her turn*. He founded his Opinion upon the Examples of *David* and *Solomon*, especially on the last; who had so great a number of Wives. They add, that before and after the *Deluge*, it was a Custom to have two Wives, one for to beget Children upon, and another for Pleasure only; for which reason they used to give to this last a Draught, which promoted Sterility, or hindred Conception, to preserve her Beauty; she used also to be richly attired, especially on their Feast days, whilst the other was kept close within doors, like a Widow in deep Mourning. These are very near the express words of *Rabbi Solomon Jarki*, taken out of an Ancient Commentary upon the Book of *Genesis*, call'd *Beresehith Rabba*; who says the same thing, in the same words: Thus according to this sense they explain the words of *Job*, when speaking of a Wicked Man, he says: *He evil entreateth the Barren, that beareth not, and doeth not good to the Widow*. The *Jews* being so partial in this Case, they are no proper Judges of it, for which reason setting them aside, we will briefly give you our Opinion of *Polygamy* in general, and of that of the Ancients in particular.

'Tis unquestionable that *Polygamy* is contrary to the Law of God, given at the beginning of the World, when he instituted Marriage: *A Man shall leave his Father and Mother, and cleave to his Wife*; for the Scripture

Scripture says not to his Wives. Marriage being properly speaking, an Engagement from one Single Person to another, and an indissoluble Knot, *Polygamy* and *Divorce* are both contrary to its Institution, and to the intention of the Institutor: 'Tis true, there is no express Law against *Polygamy*; but instead thereof, God did set us an Example, by giving only one Wife to *Adam*, notwithstanding the necessity of Peopling the Earth requir'd, that he might have been provided with more. In most Ancient Times they were sufficiently sensible, that the words of the Institution of Marriage, and the Example set by God, was equivalent to a Law against *Polygamy*; and it is for this reason, that we meet not with any instances, that the Holy Men before the Deluge, had more Wives than one. *Adam* and *Noah* had each but one Wife, and the three Sons of the last, had also no more than one Wife a piece. This is evident, from what *St. Peter* tells us, viz. That no more than eight Persons, were saved in the Deluge, to wit, *Noah* with his three Sons, and their four Wives, completing the number of eight. 'Tis true, after the Deluge *Polygamy* got footing in the Families of the Patriarchs; but at the same time some among them, were much more scrupulous upon that account, than others. *Job* had but one Wife, and *Isaac* none but *Rebekah*; neither do we read, that any one of *Jacob's* Children, had more than one Wife a piece: After the Promulgation of the *Mosaick Law*, *Polygamy* lost ground more and more, for setting aside *David* and *Solomon*, and some few of their Race; there are not many Instances of it, especially among private Persons. 'Tis true, *Heleanah* the Father of *Samuel* had two Wives, and *Joseph* tells us, that *Moses* had also two, one named *Zeporah*, the Daughter of *Jethro*, and the other *Tarbis* the Daughter of the King of *Ethiopia*; he has taken this out of the Book of *Numbers*, where it is said: *And Miriam and Aaron spoke against Moses, because of the Ethiopian Woman whom he had married; for he had married an Ethiopian Woman.* But this Ethiopian Woman, was *Zeporah* her self, the Daughter of *Jethro*, a Prince of the *Midianites*; she was stil'd an Ethiopian Woman, as being a Native of that part of *Arabia*, which according to *Drusius* was call'd *Ethiopia Chusea*. I am of Opinion that *Polygamy* was never well approv'd of among the Faithful; nay I am almost convinc'd, that it was forbidden

*Polygamy*  
not approved of by  
the Saints.

Antiq. 5.  
l. 2. c. 5.

C. 12. 21.

Numb. c. 12.  
v. 11



C. 18. v. 8. bidden in the words of *Leviticus*: *Nor shalt thou take a Wife, to make her her equal, to afflict her*; for so I judge it ought to be Translated. 'Tis true, if you take the *Hebrew Text Verbatim*; it signifies as much as, *thou shalt not take a Wife to her Sister*: But if the Intention of the Legillator had been to forbid only the marrying of the Sister of a Wife, (according to the Opinion of the *Jews* and of many *Christians*;) I am apt to believe, he would not have alter'd his Stile, but express'd his meaning in the same manner, as it is said in the preceeding Verse: *Thou shalt not uncover the Nakedness*, &c. Besides that, all such as have got the least Tincture of the *Hebrew*, are convinc'd that the word *אח* and *אחות*, signify a thing belonging to one another, or that stands in the same rank with another; thus they say of two Columns answering to one another, *one is directly answerable to her Sister*, i. e. *it is answerable to the other Column*. Thus the words, *thou shalt not take a Wife to her Sister*, implies as much: *Thou shalt not take a Wife Parallel, or in an equal degree with the first*. The following words, *to afflict her*, do sufficiently explain the true sense of them; for if God intended to debar a Man only from marrying his Wife's Sister at the same time, what occasion of Affliction can there be for the first Wife? For being sensible that it is in the power of her Husband, to marry another, and to put her in the same rank with her self; why should not she be as well pleas'd with her Sister's being made her equal, than with a Strange Woman? But the sense of these words is easily explain'd, if you apply this whole Passage to *Polygamy*; it being notorious, that nothing can be more vexatious to a Wife, than to see another have a share in the Love of the Person she judges, to appertain only to her self. I will not pretend to determine, that Concubines were absolutely forbidden in this Passage; for the words *אח* and *אחות* *Brother and Sister*, when taken in the same sense we take them, for certain things or Persons plac'd in the same rank, signify properly such things as stand in the same Parallel, just opposite to one another, directly equal and Parallel. Now as the Concubines were no more than Demi-wives, and subject to the Legal-wives, they can't be call'd Wives in an equal degree with the others. But supposing Concubines to be allow'd of, I am certain, it was only by way of Toleration. Our Lord *Jesus Christ* furnishes

furnishes us with an Argument to prove, that *Polygamy* is contrary to the original contract of Marriage, when he condemns Divorce, by the very words of the institution of Marriage; *Whoever, says he, shall put away his Wife, and marry another, committeth Adultery against her.* This could not be, unless *Polygamy* was forbidden; contrary to that Supposition, that a Man is allow'd to marry more Wives than one; and that even the Woman after being Divorc'd, be still regarded as the Wife of him who has sent her away; so that the said Person by marrying another Wife, does not commit Adultery, but lives only in the State of *Polygamy*; i. e. he has one Wife from whom he is divorc'd, and another with whom he co-habits.

Tho' the Law which condemns *Polygamy* be as ancient as the World it self, and be given by God as a perpetual Law; yet I am very doubtful, whether it may be put within the Compass of the Law of Nature; and those that will consider the matter without prejudice, will without much difficulty be convinc'd of it. (1.) Marriage owing its Origin to Institution, it seems as if every thing relating to it depended on the same Institution, and consequently *Monogamy*, or the having but one Wife. (2.) If *Polygamy* was contrary to the Law of Nature. the Patriarchs did live all their Days in a sinful State, tending to their Eternal Damnation; especially since we are not sensible that the Patriarchs ever repented of it as a Crime; and all that had been said by the Divines, in Justification, or by way of excuse of the Ancients, by supposing *Polygamy* to be contrary to Nature, is but little Satisfaction; and such of them as alledge that which appears really rational, and in effect much qualifies the Errors of the Ancients, overturn their own Supposition (tho' contrary to their own intention,) shews that *Polygamy* is forbidden only by a Positive Law.

(3.) Above all things, it ought to be observed, that Marriage is a Type of that Union that is betwixt Jesus Christ and his Church; this is apparent from what St. Paul says in the 5th Chap. of his Epistle to the Ephesians, where after having spoken of the mutual Duties betwixt Man and Wife, he cites the words of Adam: *A Man shall leave his Father and Mother, and shall be join'd unto his Wife; and these two shall be one Flesh.* He concludes that there is a great Mystery in these words, relating to the Union

Mark. 10.

11.

Polygamy  
forbidden  
by a Posi-  
tive Law,  
and why?Marriage, a  
Type of  
Christ's U-  
nion with  
the Church.



Union of Jesus Christ and his Church. This is, says he, a great mystery, but I speak concerning Christ and his Church.

The Jewish  
Cabala  
know some-  
what of  
this Myste-  
rious Union.

I am not well convinced by what chance or providence the Jews got some insight into this mystery. Their *Cabala* or mystical Divinity tells us of ten Superiour Vertues call'd by them *Sephiroth*, as also *Saphirs*; Among these *Sephiroth*, there is one call'd *Malcouth*, i. e. The Kingdom, and another call'd *Tipheret*, i. e. The Beauty. The *Tipheret* is the Male, and *Malcouth* the Female. The first the Bridegroom, and the last the Bride. *Malcouth* or the Female is according to their own Interpretation, the Church or the Assembly of the *Israelites*, and *Tipheret* they stile the Superiour *Adam*, in opposition to *Adam* created in Paradise, whom they call the inferiour *Adam*, and say that this inferiour *Adam* is the Image of the Superiour *Adam*. A certain Cabalistical Treatise entituled *the effusion of the Dew* (for which we are obliged to a certain Learned English Man) unfolds this Mystery. The *Sephiroth* of *Malcouth*, says he, is the same that is call'd the Assembly of *Israel*; and immediately after he adds: These good works of the Just their good Spiritual intentions, and their unspotted and Holy Prayers reach up to the *Sephiroth* call'd *Malcouth*, where-with being adorned like a spouse she presents her self before her Husband intreating him to pour upon her his influences. He says further, *Malcouth* dresses her self up like a spouse with the good works of the Just, and by these works presses her Husband to pour upon her his influences thro' the Mystery of the faces. These last words, thro' the Mystery of the faces, are spoken by way of allusion to a certain Cabalistical Doctrine of the Jews; which ought not to be pass'd by in silence here: This Holy Man, say they, was created with two Bodies and two faces; which by a certain Learned Jew is represented thus: *Adam and Eve were created like one and the same Person, joyn'd together on the back; being afterwards disjoyn'd by God, he took one half of it: viz. Eve, and gave her to Adam: Take Notice therefore how this ought to be understood: They were one in a certain respect, and two in another regard.*

Elias Ger-  
manus in  
Tisbi in vo-  
ce paretson-  
phin, c' est  
à dire les fa-  
ces.  
Maimon.  
More Nevo-  
him Lib. 2.  
c. 30.

in Gen. c.  
1. 26.

This he had taken from an Antient Cabalistical Commentary upon Genesis (before-mentioned) call'd *Bereshit Rabba*, which has these words: Rabbi Jeremiah says, When God did create the first Man, he created him: Androgynor, i. e. an Hermaphrodite having both Sexs; for it is written: He created them Male and Female. But it is

is objected, that it is written, that God framed Eve out of one of the Ribs of Adam. Unto this I reply, that these words imply as much as that God took one half of Adam, the word Rib signifying sometimes as much as in the words of the 25 v. of the 36. Chap. of Exodus; And in the second side of the Tabernacle. Northward i. e. in the middle of the Tabernacle. But that no body may imagine that this Fiction ought to be understood according to the Letter; Maimonides adds, A Man must be very foolish, who can't perceive that some mystery is hidden under these words; and this Mystery is, that according to the Jewish Cabalo, God did actually create the first Man with two Bodies, and two faces, one being a Male, the other a Female; and that this double Body'd Man created in the Terrestrial Paradise was the Image and Type of the Superiour Adam call'd Typhereth, marry'd inseparably and in a spiritual manner to Malcouth, i. e. the Assembly of Israel or the Church. This is the Mystery, pointed at by Maimonides, to be hidden under this Story. This Malcouth adorned with the good works of the Saints entreats her Husband to pour upon her his influences; and this was the Mystical signification of the Man with two Bodies, and two faces, who by that half part belonging to himself, viz. the Male inspired Life, and made up the Beauty of the second other half, the Female.

If we were assured that this Piece of the Jewish Divinity was of a later date than St. Paul there would be no question but that they had taken it from him, because this Apostle speaks of the Union betwixt Jesus Christ and the Church, under the Emblem of a Man and his Spouse; he call'd our Lord the second Adam or the Heavenly Adam, for this is the true signification of what he says of the second Adam is come in the Spirit of Life. He speaks of him in opposition to the first Terrestrial Adam, he styles our Lord the glory of the Church, and it seems as if he made an allusion to the word Typhereth, which signifies Glory, Splendor and Magnificence, when he says: *But we all with open face, beholding as in a Glass, the Glory of the Lord, are changed into the same Image, from Glory to Glory, even as by the Spirit of the Lord.* This is but very little different from what is said by the Cabalists upon this head, it being as much as if he said, let us behold our Typhereth, our Husband, and Glory, and let us request his influence to be made like him, and to be united in the same Spirit as Adam and Eve were in one Body.

St. Paul's doctrine agreeable to the Jewish Cabala.

v. Cor. 3. v. ult.

St.



St John in his Revelations has also not a few expressions that have a great relation to the Opinion of the Jews; when he says that he did see the Bride adorned for the Bridegroom, dress'd in fine Linne, the good works of the Saints. Being altogether agreeable to what the Jewish Cabalists says; That Malcouth is adorned with the good works of the Just to present her self before Tiphereth her Husband. If the Divinity of the Jews was establish'd before St. Paul, and St. John, it would be undeniable (as it appears to me) but that these two Apostles did borrow both the Ideas and Expressions from them, it being impossible that so great a Congruity should happen by Chance; especially if it be considered, that the Apostles, and even our Lord Jesus Christ himself, have frequently follow'd the manner of representing and expressing of things of the Jews; divers instances of which you may meet with in *Lewis Cappel*.

in specile-  
ginge c. 5.  
& 6. Mar. 6.  
In Sympof.  
Eusebe.  
de Præp.  
Evangel.  
L. 12. c. 12.  
Plato a.  
grees, Also  
with the  
Cabalists.

What may further induce us to believe, that St. Paul and St. John did borrow from the Jewish Cabalists, and not the Cabalists from them is, that we meet with the like notions in Plato, who lived several Ages before the coming of our Saviour Jesus Christ. Eusebe has transmitted the same to us, nay has even transcribed them, tho' in words somewhat differing from what we read in the works of Plato, such as we have them in our time, but turning to the same sense. Thus he says: *The Nature of Mankind such as it appears now a days, is not the same it was in the beginning, for then it was both Male and Female, as well in its kind as its Name, both Sexes being mingled together. The exterior form of a Man was rotund, comprehending the back and sides in their Circumference, four Hands, as many Leggs, and two faces well set to a neck: They were of a haughty and imperious Temper, so as to attempt to make War upon the Gods, and to assault them in their Celestial Mansions, as we read of Ephialtes and Otus in Homer. Hereupon in a Council held for that purpose among the Gods, Jupiter resolved to cut them asunder in the middle, which he did accordingly, by cutting them asunder in two Pieces, in the same manner as we do hard Eggs, we intend to salt; whence arises that Love, and mutual Inclination we observe in Mankind; For Love, which owes its Original to that primitive Union of Nature, does continue to this day, to endeavour to re-unite the two divided parts, and to heal the wound given to the Nature of Mankind, so that every one of us is no more than a Piece of a Man, or only half a Man.* So Eusebe relates this passage out of Plato, to prove

prove that this Philosopher had an insight into the Books of *Moses*; it being his Opinion, that this Fictitious story is founded upon the History of the first Man, and the fall of Man. But it is plain, that it has a much nearer Relation to the Fictions of the Cabalists than to *Moses* his History; and it is therefore evident, that *Plato* had some Commerce with the *Jews*, and Learned from their Doctors something of their Mysterious Divinity, call'd *Cabala*.

This may further be proved by another passage of the same *Plato* in the same Book, from whence it is apparent that he follow'd the *Jews* in this custom, of representing truth involv'd in Mystical notions. *Plato* proposing to himself this question; *who are the Father and Mother of Love?* answers himself thus: *Tho' this be a long story to rehearse; I will however tell you, that at the birth of Venus, there was a great Feast, at which were present all the Gods; and among the rest, the God of Counsel, and Porus the God of Plenty. Supper being over, Poverty appears at the door to beg some Remnants of the Feast; whilst Poverty was walking before the door, out comes Porus drunk with Nectar (for Wine was not in use in those days) and going into Jupiters Garden, falls asleep there; Poverty being very desirous to conceive a Son by this Porus the God of Plenty; did lye down gently by him, and conceived Love by him. This is the Original of that Love, so desirous of Venus, as being conceived at the Feast of Venus.* *St. Origin* a great admirer of *Plato*, did long ago acknowledge this Fable, to be no more than a History in disguise of the first sin and fall of Man. The birth of *Venus* signifies the Creation, and the beginning of Nature: because the *Pagans* used to Worship Nature under the Name of *Venus*. The Feasts signify'd the Superfluities God bestow'd upon *Adam* during his State of Innocence: The God of Plenty was *Adam*, endow'd with Riches and Plenty by God; Poverty the Devil, who by his fall had forfeited all he was possess'd of before. The sleep of *Porus* the God of Plenty, implies the carelessness of *Adam* amidst all his Prosperities. The Copulation betwixt *Porus* and Poverty, is the Temptation of the Devil, who seduced Man. The Love which desires *Venus* born from this Copulation, is the Concupiscency of the Flesh which discovered it self immediately after the Fall of Man. This Fable of *Plato*, under which lies conceal'd this whole History, in so Artificial a manner, does engage me into

Another passage of *Plato* agreeable to the Jewish Cabalists.

*Ap. Eusib. i. 12. Præp. Evang. c. 11.*



a belief, that *Plato* entertain'd a considerable Commerce with the *Jews*, and confirms me in my former Opinion, that he had some knowledge of that Piece of Mystical Divinity, which represented the Marriage of *Adam* and *Eve*, as the Type of the Union betwixt the *Messiah* and the Church. The *Jews* had only some glimpses of this truth, but the Gospel has laid this whole matter so clear before our Eyes, as puts it beyond all doubt; *Adams* sleep, and the Woman taken out of his side, are such plain Figures, that even such as have but a very moderate Tincture of Christianity can't but comprehend that it is a most excellent Type of the Death of the second *Adam*, who was the Founder of the Church.

Marriage a  
Type of the  
Love be-  
twixt Jesus  
Christ and  
the Church.

I have enlarged my self on purpose to prove this Position, viz. That Marriage according to its primitive institution in the Terrestrial Paradise, is the Type of the Union betwixt *Jesus Christ* and the Church, because I intend from thence to draw a distinct knowledge of the Nature of Marriage, and a further Light to determine the point in question, viz. of what Nature is the Law that forbids Polygamy, whether the Law of Nature, or a positive Law. I say (1.) That it leads us unto the knowledge of the Nature of Marriages; for if Marriage in its Genuine Institution was a Figure of the Union betwixt *Jesus Christ* and the Church, in order to settle a true respect betwixt the real thing and the Type, it must needs follow, that Marriage is an indissoluble knot betwixt one, and one. This being the Character of the Union betwixt *Jesus Christ* and the Church, the Chief is a single person, viz. *Jesus Christ*, and the Church has not several Husbands, but only him. The Spouse is also a single person, viz. the Church, and *Jesus Christ* has no more than one Church, whence she is call'd *una & Catholica*; one Universal Church spread all over the World, and at all times: The knot which unites *Christ* and the Church is indissoluble, because the Church shall never be destroy'd more till the Lord enter into a perpetual Divorce with her; If he does withdraw himself, it is only for a moment, and he turns back again to her, moved by his everlasting Compassion towards her. Thus if Marriage is to bear a true resemblance to that Spiritual Union, of which it is the Image, a Man can have no more than one Wife, and one Woman no more than one Husband; and their Union ought to be inseparable; whence it is evident, that Polygamy, and Divorce, are directly opposite to the Institution of Marriage; which

which will also bring us to the true understanding of the Nature and qualification of that Law, which forbids Polygamy, and Divorce.

All Types are Figures or signs founded upon institution, and not Natural signs. No Body ever did meet with a Type establish'd upon a Natural thing, as far as it is Natural, and what is call'd *ratio Typica* depends on an Institution, and is annex'd only to what is Natural. *That is ratio Typica in the Types.* 'Tis true; the Rock in the Desert was a Natural thing, and so were the waters Natural that issued thence; nevertheless they were Types of our Lord *Jesus Christ*, and his Grace; but not in that respect, as they were natural things, *i. e.* the Vertue and Prerogative annex'd to them, of being Types of our Lord *Jesus Christ*, did not arise from their own Nature, but they represented our Lord *Jesus Christ* by these Miraculous Circumstances, annex'd to their Nature. Thus it was with the *Manna*, which became a Type of *Jesus Christ* only, thro' the absolute will of God, and by what was annexed to its Natural qualification. I won't deny, but that in the Sacraments as well as in the Types, there may be some reference to the Nature of the thing, which is the matter or Subject of the Type or Sacrament, as in the *Manna*, in the water of the Desert, in the Bread and Wine of the *Eucharist*, there is something that represents the Graces of *Jesus Christ*, even in the Nature and matter of these Types and signs; But on the other hand, it is no less true, that the same has no respect to the thing represented by the Type or sign, but by Vertue of its Institution. From all which I conclude, that that indissoluble knot of one Person with another single Person, call'd Marriage, being the Type of the Union of *Jesus Christ* with the Church owes its Origin to Institution, and not to the Law of Nature; and consequently that Polygamy was no Trespass against the Law of Nature, but against a positive Law.

From what has been alledged, I think it no difficult task to answer the question started, in Relation to the State of Conscience of those Antients that lived in Polygamy, of which there are 4 sorts; (1<sup>st</sup>.) wicked Men, (2<sup>d</sup>.) Kings, (3<sup>d</sup>.) Prophets *i. e.* such as were provided in a Peculiar manner by Gods Spirit. (4<sup>th</sup>.) Private Persons. As to what relates to the wicked descended from the Race of *Cain*, who Trespass'd from the beginning against the Fundamental Law of Marriage, I think I may with sufficient



v. 17.

Kings were  
allowed  
more Wives  
than one.

sufficient reason declare them to have been guilty of an enormous sin and Crime (in the State of Polygamy.) But as to the Kings of Israel, I find that God has dispensed with this Law in their regard; In the 17th Chap. of Deut. the Legislator speaking of the Duty of a King, says: *Neither shall he multiply Wives in himself, that his heart turn not away.* But these words don't imply a Prohibition of Polygamy to a King, as it seems at first sight; they rather evincing the contrary; their true signification amounting to no more than that the King should not Multiply the Number of his Wives, to that excess as Solomon did. This is evident from the Text it self; for God says, *He shall not Multiply his Horses* in the same sense as he says: *He shall not Multiply Wives.* So that as it was not Gods intention to ordain the Kings to have no more then one Horse, so it was not his design to forbid them the plurality of Wives. It seems to be very improbable, That so Pious a Prince as David should have Trespas'd against that Law, had he not been of the same Opinion, with the generality of the Jews, viz. that the prohibition of an excessive Number of Wives, implies a tacit Consent of having more than one at a time. It seems as if God had connived at Polygamy in the Kings of Israel, because they should not be inferiour in Splendor to the other Eastern Kings their Neighbours; whose greatest Magnificence consisted in some measure in the vast Number of their Wives, and which custom continues among them even to this day. The Persian Indian and Mahometan Princes keeping their Seraglio's on purpose for the Conveniency of that vast Number of Women they constantly maintain. But be that as it will, whatever might be the reason of Gods dispensation in these Kings, certain it is, that since he gave this dispensation to them, they did not commit a sin against God; because a positive Law does not oblige beyond what is insisted upon by the Legislator who may dispense with it when he pleases. The 3d sort of People that liv'd in the State of Polygamy, were those Persons, the Chiefs and Heads of Families, celebrated for their frequent Commerce with God. these were Abraham and Jacob. Concerning these; I am also of Opinion that they did not live in the State of Polygamy, so opposite to the Original Law of Marriage without a Mystery, or Gods dispensation; I say without a Mystery, it being certain that the Polygamy

lygamy of *Abraham* was Mysterious. *St. Paul* tells us, that his two Wives, were the Figures of the two Covenants. 'Tis true *Jacob's* Polygamy had not the same pretension to a Mystical sense; nevertheless, I am apt to believe that he did not engage in this State, without Gods permission, neither was it requisite, that God should grant this permission in expresse terms; it being sufficient that the same God, who kept a watchful Eye over all the Transactions of these great *Patriarchs*, did not check them in this action, either by way of inspiration, or revelation, by which he used to entertain so frequent Correspondence with them. The last of this sort, who lived in Polygamy, were private Persons; these I Judge, were dispensed with, and tolerated by God, in regard of the dispensation given to those before-mentioned Persons; viz. The Kings and great Prophets. The Vulgar sort, thinking themselves Authorized by a Tacit dispensation after the example of the Saints, God will not lay to their charge a crime he had dispensed with in his Particular Friends, lest they should be accused of Partiality in respect of Persons, by the Common People.

It having been proved, or supposed that Polygamy is not only opposite to the Fundamental Law of Marriage, but also has been forbidden in the 18th Chap. of *Levit.* in these words: *Nor shalt thou take a Wife to be her equal, to vex her with it.* It will perhaps appear strange to some People, that God after having forbidden Polygamy in the *Mosaic Law*, should at the same time dispense with, and tolerate it by the same Law. But this is not the only Instance of Gods dispensation in such like cases: For in the same 18th Chap. God forbids the Marriage of a Man, with his Brothers Wife: *Thou shalt not uncover the nakedness of thy Brothers Wife*; and notwithstanding this, the same Law is contradicted, or at least much impaired by another, call'd the Law of *Levirate*, according to which a Brother lies under an Obligation to marry the Wife of his deceased Brother, to uphold his Race. But this dispensation or toleration, which was observed under the Law, is quite ceased now a-days. Our Lord *Jesus Christ* having reduced Marriage to its Primitive Origin, there is not the least room for such a dispensation, there being no body upon Earth, who has a Power of dispensing with the Law against Polygamy; what we alledged before, concerning the prohibited degrees of Marriages is, applicable



*Polygamy* applicable also to Polygamy; these disorderly practices, *not frequent among the Greeks and Romans.* so opposite to the purity of the Institution of Marriages, being for the most part confined within the limits of the

*Eastern* part of the World, and very little concerning the *Western* Nations. Polygamy was a rarity in *Greece*, yet there are some few instances of it, witness the Philosopher *Socrates*, who had two Wives, *Xantippe*, so much celebrated for her ill humour, and *Myrto* the Daughter of *Aristides*. The Poet *Enripides* had likewise two Wives. *Dyonisius* the Tyrant of *Sicily*, marry'd at the same time *Deris* of *Locris*, and *Aristomache* of *Syracusa*. Among the *Romans*, Polygamy was still a much greater rarity *Alexander ab Alexandro*, tells us, that *I Cesar* enacted a Law, allowing the Plurality of Wives. But the truth of this is much questioned. 'Tis true, that *Valentinian* a Christian and Orthodox Emperour, promulgated a Law thro' out the whole Empire pursuant to which two Wives were allow'd at a time to every Man; which happened upon this occasion. *Severa* the Emperours Spouse was very fond, of a certain Young Lady, Named *Justina* the Daughter of *Justus*, a Governour of a Province, whom *Valentinian* had caused to be slain, because the said *Justus* dream'd that he saw the Imperial Purple lying by his right side. This *Justina* being exceedingly Beautiful, the Empress *Severa* would frequently extol her Charms before *Valentinian*, who becoming thus enamour'd with her, marry'd her; but without entering into a Divorce with *Severa*, so that he had two Wives at the same time, and *Justina* bore him *Valentinian* the Younger, who in conjunction with *Gratian* his Eldest Son, succeeded him in the Empire; and to cover this irregular Action, he enacted the before-mentioned Law. Thus the Laws frequently owe their Origin to the Passions of Princes. Some are of Opinion, that before the time of *Cecrops*, Polygamy was not only customary among the *Greeks*, but they were also not obliged to the least formalities or rules of Marriage, every Woman being at Liberty to enter into a Commerce with Man, *ad Concubitum*; and so soon as they became weary of one another; they parted the Woman for another Man, and the Man in order to Cohabit with another Woman like Beasts. They say, that *Cecrops* being the first who establish'd *Monogamy* among them, the *Athenians* to express their Satisfaction at so wholesome a Law, gave him the Title of *Poisoamis*, i. e. doubled;

John. Antioch.  
chez mala-  
jam. Syn.  
Biblioth.  
Cnon. ide.  
elde. jure  
Et Gent  
v. s. c. 6.

doubled; because by joining People in Marriage, he had made one out of two; and tho' this Law did not absolutely oblige every Man, to have no more than one Wife; yet it evinces thus much that even the Pagans look'd upon *Monogamy* as the more honourable State of Marriage.

The use of Concubines was a kind of *Superaddition* Of Concu-  
*Polygamy*, among the Ancients, they being regarded as *bines Elius*  
*Demi-wives*. The Hebrew word *Pillegesch*, signifying *German.*  
 as much as *dimidiata Uxor*, and *Pillegesch*, is interpreted *Explic.Red.*  
 in that Sense by the *Rabbies*; whence questionless the *in voce pile-*  
*Greek* word *παλλαξ*, and the Latin *Pellex*, have taken *gesch.*  
 their Derivation. *Hagar* was *Abraham's* Concubine, as  
 the two Maids *Rhachel*, and *Leah*, were Concubines to  
*Jacob*. These Concubines are stiled Wives, as *St. Austin* *De civit dei*  
 has observ'd of *Keturah*, who being only his Concubine, *L. 16. c. 34.*  
 yet is call'd his Wife; *Abraham* again took a Wife, and  
 her name was *Keturah*, but afterwards she is call'd a Con-  
 cubine; when *Moses* says, that *Abraham* gave all that  
 he had to *Isaac*, but unto the Sons of the Concubines  
 (*Hagar* and *Keturah*) he gave Gifts. The Concubine  
 of the *Levite*, which was abus'd in so abominable a  
 manner by the *Benjamites*, is call'd a Concubine, and at *Jud. c. 19.*  
 the same time the *Levite* is stil'd her Husband; *And*  
*her Husband* arose and went after her. *V. 1. 3.*

The difference betwixt the Concubines, and lawful *Laws of*  
 Wives, since the *Mosaick Law*, as represented by the *Concubi-*  
*Jews*, consists in this; that the Marriages with their *nage.*  
 lawful Wives, were preceded by certain Matrimonial  
 Contracts, and certain solemnities of Nuptials; but  
 nothing like this was observ'd in the taking of a Concu-  
 bine. *Wives* say the *Thalmudists*, are taken under a pre- *Gemara*  
*vious Contract* of a Dowry, and attended with the usual *Talmud*  
*Nuptial Ceremonies*, but Concubines without either of them. *Hieros. lym*  
 But as according to the Opinion of the *Jews*, these Ce- *Kidou. chim*  
 remonies of Contracting and Betrothing, were not ob- *c. 5.*  
 serv'd even in the Marriages of legal Wives, before the  
*Mosaick Law*. I don't see how they will apply their  
 former Sentiment, to the difference betwixt legitimate  
 Wives, and Concubines of the Patriarchs, tho' it is cer-  
 tain that there was a difference: Thus we may observe  
 in the Marriages of *Jacob* with the two Daughters of  
*Laban*, something of a Ceremony, viz. Feasts, Nup-  
 tials and Sacrifices, the feasting continuing seven days:  
 They used nothing like this, in the taking of their Con-  
 cubines



cubines, they had no more to do than to take them, carry them to their dwelling-places, and to Cohabit with them, without any further Ceremony. Besides that, if I am not much mistaken, the Concubines, as such remained Slaves as before. *Hagar*, *Sarah's* Maid, continued to be a Slave, tho' she was *Abraham's* Concubine; as is sufficiently apparent, from the Treatment she received afterwards; and I am of Opinion, that the two Maids of *Laban's* Daughters, who were *Jacob's* Concubines, continued to be Servants, and Slaves; nay, if we may credit the *Jews*, a Free-born Woman, became a Slave by Concubinage. *Maimonides* says: *That private Persons among the Jews, were not allow'd to have any Concubines, unless it were an Israelite Servant, purchased from her Father.* If she was sold by her Father, she thereby became a Slave, at least as far as was consistent with the *Jewish Law*, in reference to the Native *Israelites*, who could not be disposed of to perpetual slavery, their servitude being only a loss of Liberty, for a certain time. For the rest, the Laws of Concubinage, were altogether the same with those of Marriage; the Man was obliged to entertain his Concubine in his House, like his Wife, and the Concubine lay under an Obligation of being faithful to him, as much as if she had been his lawful Wife. Instead of these Concubines, the *Greeks* had their Courtesans, with whom they lived with much more freedom, than the Eastern Nations did with their Concubines; there being not the least Contract or mutual Obligation betwixt them.

T. Mela.  
kim. c. 4.

Of successive  
Polygamy.

Lib. de Mo-  
nogam.  
c. 4.

Besides this kind of Polygamy, there has been trump'd up another, call'd *Successive Polygamy*; i. e. When a Man after the decease of his first Wife, marries a Second, and after her death a Third. The Fathers who sometimes are too austere in their Morals, in certain respects, have a very mean Opinion of the Second Nuptials: *Tertullian* produces in opposition to this, *Polygamy*, (very improperly so call'd;) all the Arguments made use of against the real *Polygamy*. *The Discipline of Monogamy*, says he, is neither New, nor Foreign, but was the Ancient Discipline of the Christians; so that the Holy Spirit is rather the Restorer, than the Founder of it. He adds afterwards, that it is as ancient as the World it self; that God created only one Woman for the first Man, he said, *they shall be both one flesh. I will make him a help, not helps.* He observes also, that *Noah* and his

his Sons, had each but one Wife, all which I confess are good Arguments against real *Polygamy*, but have no relation to the successive *Polygamy*. Nay, *Tertullian* proceeds so far, as to declare the second Nuptials Adulteries before God: *Nihil Deo interest marito mortuo vel vivo alteri nubat, id quodcumque fiat est adulterium*. The Author of the *Apostolical Constitutions*, under the borrowed Name of *St. Clement*; being not altogether so vigorous, as *Tertullian* thus represents the matter. The First Nuptials are good and legal, the Second not forbidden, the Third a sign of Incontinency, and the Fourth no better than a real act of Fornication, and a certain effect of Intemperance. Tho' these Paradoxes in Morality are not approv'd by all, yet have they somewhat stigmatiz'd the Second Nuptials among some Nations at least, who by their Laws have set certain marks of Prerogatives upon the First Nuptials, before the Second; by granting certain privileges to the Children of the first Bed. 'Tis notorious, that a certain Modern Author has publish'd a Tract, concerning the rights of the Queen, upon which the King of *France* has founded his Pretensions, to certain Fiefs appertaining (according to the Custom of the *Netherlands*) to the Children of the first Wife, with exclusion of all the rest. There is no reason to suppose, that there was no such thing in the First Church, before *Moses*; it being not in the least surprising, that in those Ages, when they could trespass so freely against the Original Laws of Marriage, they should be overscrupulous to proceed to a second Marriage, after the dissolution of the First. Of this we have an instance in *Abraham*, who took *Keturah* after *Sarah's* death; tho' there are not a few Authors, who believe him to have co-habited with this Concubine, even in *Sarah's* life time; which seems not improbable, considering the numerous issue he had by this Concubine; and that being of an advanced Age, when *Sarah* died, it seems as if he could not have seen them all born, educated, and grown up, and sent them away from *Isaac* as he did; but supposing there was no Instances extant of the Second Nuptial, during the first Period of the Church, this does not in the least prove, that no such thing was in use then.

Constitut.  
L. 3. c. 2.



## C H A P. XXIII.

## Of Divorce.

The true di-  
vorce not  
used in the  
Church be-  
fore Moses.

V.S. Jeromy  
Lib. quæst.  
Hebræor in  
Gen.

Ver. 24.25.

The Age of  
Ishmael  
when put  
out of his  
Fathers  
House.

I Don't meet with any instances of a Divorce, during the first Period of the Church, unless we may look upon the action of *Abraham*, when he turn'd *Hagar* out of doors, as a Divorce: *And Abraham rose early in the Morning, and took Bread, and a bottle of Water, and gave unto Hagar (putting it on her Shoulder) and the Child, and sent her away.* This Passage, where it is said by *Moses*, that *Abraham* put *Ishmael* upon *Hagar's* Shoulders, with a bottle of Water, and some Bread has put the Interpreters under no small difficulties, because, according to the Jewish Computation; this *Ishmael* was then 18 Years old. For *Ishmael* was 14 Years of Age, when *Isaac* was born; as is evident from the 17th Chapter of *Gen.* where it is said, that he was 13 Years old when he bestow'd upon *Abraham* the Seal of Circumcision, and at the same time promised to him the birth of *Isaac*, which was not 'till a Year after; *Ishmael* was not sent forth from his Father's House, 'till after *Isaac* was weaned; and according to the *Jews*, they did not wean their Children, 'till five Years after they were born, and some say 12 Years; because say they, People living much longer in those days, they continu'd also longer in their Child-hood; and tho' I don't make no great account of this Supposition, yet it may deserve to be mention'd here: Accordingly they tell us, that *Isaac* was call'd a little Lad, when *Abraham* receiv'd God's Command of offering him for a Sacrifice, tho' he was then fourteen Years of Age; supposing therefore *Isaac* to have been five Years old, *Ishmael* must be fourteen Years older than him, and consequently eighteen, or nineteen Years old. Thus much is evident, that *Isaac* must be some Years old, for else, how could he be mock'd by *Ishmael*, who was thereupon cast forth. Now supposing him to have been of this Age, how could his Mother carry him? But the whole resolution of this Question, does depend only on the true explication of a very slender Ambiguity in the Hebrew Text; which has been unfolded by *St. Jerome*, and some other Interpreters after him; the whole being not understood, of *Abraham's* putting the bottle of Water, the Bread

Bread, and the Son upon the Shoulders of *Hagar*, but only of the Bread and Water, and that she took *Ishmael* by the hand.

But to return to the point of Divorces; the Jews assert the Divorces to be allow'd by the Law of Nature, as well as *Polygamy*; tho' they don't make it reciprocal, i. e. That a Woman, according to the Law of Nature, can't leave her Husband, as he may his Wife: *When* Divorce allow'd by the Law of Nature according to the Jews. *will that time come*, says Maimonides, *that a Wife among the Noachides. will be in the same condition with ours,* Traff. Me-lakim. c. 9. *unto whom we give a Letter of Divorce? This will be when the Husband turns her away, and breaks the knot, or when she goes away and leaves her Husband, upon her own accord. For among them, there is no giving of a Letter of Divorce, nor does this matter fall with them under the cognisance of the Judges, as it does with us; but they part, according as Husband or Wife think it most convenient. 'Tis a Maxim of the Jews: The Noachides having neither any regular Contracts, or Divorces; but that their Marriages are either made, or dissolv'd, according to the good liking of both Parties. Their meaning is, that, as Men in the Ages of the Ancient Patriarchs, did marry without any Formalities, so they parted in the same manner. As to what relates to their Marriage Ceremonies, we are convinc'd, that what the Rabbies say upon that Head, is not altogether consonant to Truth; but as to what concerns our Divorce, as we have nothing of certainty to disprove their Opinion, we must take their assertion for Authentick.*

Furthermore, Divorce is no less contrary to the Fundamental Laws of Marriage, than *Polygamy*; we need not look very far for a Proof of this Position, since we have our Saviour's Testimony on our side; when he tells the Jews, *Moses, because of the hardness of your heart,* Divorce allow'd by the Mosaic Law. *suffer'd you to put away your Wives; but from the beginning it was not so.* Matth. 19. v. 8. I can't but be surpriz'd at some, who set up for Men of Judgment and understanding, and notwithstanding these words of our Saviour *Jesus Christ*, pretend to assert that Divorce was not allow'd of by the *Mosaic Law*, to the Jews; when besides this, nothing can be express'd in more plain terms, than what is said by *Moses*: *When a Man had taken a Wife, and marry'd her; and it came to pass, that she found no favour in his eyes; because he hath found some uncleanness in her, then let him write her a Bill of Divorcement, and give it in* Deut. 24. v. 1. *her*



her hand, and send her out of his house ; which implies as much, as that the Husband was to give the Wife a Deed, annulling the Marriage Contract ; whereby all their Union, and further Correspondence, was declar'd to be dissolv'd, and discontinued. The Husband had this advantage, before the Woman, that he might Divorce from his Wife, without her consent ; whereas the Wife could not give a Letter of Divorce, nor leave her Husband, without his Consent.

Divorces us-  
jed among  
the Greeks  
and Romans  
Aulmad.  
verf. Euse-  
bianæ num.  
2015.

Metam.  
lib. 5.

It seems as if that Custom of Divorcing, which was spread also among the Pagans, was reciprocal among them, and consequently entituled the Wife also to the rights of a Divorce : This is the Opinion of *Joseph Scaliger*, *Among the Romans and Greeks*, says he, *the Wife as well as the Husband, might tell one another, res tuas tibi habeto ; this being the formular of the Divorce, i. e. Take to thy self what is thine, or manage thy own Affairs by thy self.* In *Apulejus*, *Cupid* being incensed against *Psyche*, tells her : *Tu quidem ob istud dirum facinus confestim thoro meo divorte, tibi que res tuas habeto.* He further observes, *That at Athens they had their peculiar words, or terms, signifying the Divorce made by either of both Sexes ; if a Wife quitted her Husband, they call'd call'd it ἀπλεις, to abandon, or desertion ; but if the Husband was the cause of the Divorce ; it was call'd ἀππομι, a Dimission, or leaving.* If we may credit *Juvenal*, there were frequent instances of the Wives quitting their Husbands, among the Romans.

Juven sat 6

..... Sed mox hac regna relinquit,  
Permutatque domos .....

Sic crescit numerus, sic fiunt octo mariti  
Quinque per autumnos. Titulo res digna sepulchri.

De benefi-  
ciis lib. 3.

For the Confirmation hereof, we have the Testimony of *Seneca*, when he says : *Numquid jam ulla repudio erubescit, postquam illustres quadam & nobiles fœmina, non Consulum numero, sed maritorum annos suos computant ; & exeunt matrimonii causâ, nubunt repudii ?* They compute their Years not by the Consuls, but by their Husbands whom they have been marry'd successively : They shew themselves to be marry'd, and marry to have the satisfaction of being Divorc'd again. *Martial* says, that since *Domitian* had receiv'd the *Julian Law* against

against Adultery, the *Roman Ladies* divorc'd themselves, in order to marry their Lovers, and as soon as they became weary of one, they quitted him, to be marry'd to another; by which reason they indulg'd their Pleasures, committing Adulteries without incurring the Penalties of the Law. The Poet tells us of one who had thus chang'd Husbands ten times in one Month.

*Aut minus, aut certè, non plus tricesima lux est  
Et nubit decimo jam Thelesina viro.*

L. 6. Epigram. 7.

If this Woman had 20 Husbands in a Month, 'tis certain that the Wives had the same liberty of Divorcing themselves, as the Men.

But it was quite otherwise, according to the Tenets of the *Jewish Law*; the Men having a right only to Divorce from their Wives, but these could not quit their Husbands; tho' after the *Jewish Law* began to decay, some *Jewish Women* thought fit also to give themselves that liberty. *Josephus* gives us two Instances of *Jewish Women*, who deserted their Husbands. The First was *Solome*, Sister to *Herod the Great*, who gave a Letter of Divorce to *Castabernus*; the Second *Herodias*, who first of all was marry'd to *Herod*, the Son of *Herod the Great*, and of the famous *Mariamme*; and afterwards quitted him in order to marry another *Herod*, the Son likewise of *Herod the Great*, but by another Wife: But *Josephus* tells us, that these actions were done in defiance of the Law, which shews that they acted contrary both to Law and Custom; as in effect the Family of *Herod*, and his whole Court were generally a Licentious Generation, and made open Profession of trespassing against the Laws.

That Custom of sending away of Wives, did not confine it self only to the *East*, but did spread it self also among the *Western Nations*; nevertheless thus much is certain, that this irregular Proceeding, did no more than *Polygamy*, rise to that pitch among the *Greeks* and *Romans*, as it did among the *Eastern Nations*, who were always addicted to the Sins of the Flesh; which perhaps in some measure may be attributed to the heat of the Climate, and their Natural Constitution. Divorces were not known among the *Romans*, 'till a considerable time after their first Establishment, That this Conjugal Knot,

The Jewish Woman could give no better Audience.

Antiq. Judaic. c. 11.

L. 18. c. 7.



Alexand. ab  
Alex. dier.  
Gen. L. 4.  
c. 9.

*Knot*, says a learned Author, should be perpetual, and indissoluble: No Woman was allow'd to quit her Husband, upon any account whatever; nor could a Husband turn away his Wife (according to the Laws of Romulus) except in case of Adultery, in case of an attempt of Poisoning him; for having counterfeited his Keys, and for drinking of his Wine; if a Husband did Divorce from his Wife, unless for these reasons, all his Estate did devolve

Divorces in-  
troduced ve-  
ry late among  
the Romans.  
In quest  
Rom.

God has dis-  
pens'd with  
the Law for-  
bidding di-  
vorce in re-  
gard of the  
Patriarch's.

to the Wife. Plutarch tells us, that J Carvillius Ruga was the first, who introduc'd Divorce by his Example, above 530 Years after the building of the City of Rome, and the Promulgation of the Law of Romulus.

After having demonstrated that Divorce was opposite to the Laws of the institution of Marriage; we now ought to enter upon an Apology of the Patriarchs, and to shew, that they might with a safe Conscience quit their Wives, contrary to God's first Institution; but this I judge has been done already, by what has been said on the account of Polygamy; where it has been shewn sufficiently: That the Laws of Marriage, according to which, one Man is joyn'd by an indissoluble Knot to one Woman being Positive Laws God might dispense with them. For the rest, as History is my present Object, and not an Epitome of Divinity: I will forbear to enter upon these several questions started by the Divines, concerning the Divorces; as for Instance, whether it is allowable in our time, to be divorced from a Wife, in certain Cases; whether Adultery actually dissolves the Matrimonial Knot, and whether, besides Adultery, there may be some other legal Causes of Separation; all these points being treated of in a most ample manner, by many other Authors: Wherefore we will conclude, this Treatise of the Marriage of the Patriarchs, with an enquiry into the Law of the *Levirate*.

Erasim. in  
c. 5. Epist.  
ad Cor. Hist.  
du. Concil.  
de Trident.  
l. 7. Epiph.  
hæres. 59.  
Petav. not.  
Decret.  
part. 2. cau.  
32. quest. 7.  
Bellarm. de  
Matrim. l. 1.  
c. 16.

C H A P.

## C H A P. XXIV.

*Of the Law of the Levirate.*

THE Law of the *Levirate* was: If a Man happen'd to die without Issue, leaving a Widow behind him, the Brother of the deceas'd was oblig'd to marry this Widow of his Brother, that to the eldest Son, born from this Marriage, might retain his Fathers Name, pass for his Son, and inherit all his Estate; this it is, what is call'd in the Law, *to raise up Seed to a Brother*. 'Tis in this Sense, that must be understood, what we read in *Deuteronomy*: *If Brethren dwell together, and one of them die, and have no Child, the Wife of the deceas'd shall not marry, without unto a Stranger: Her Husbands Brother shall go in unto her, and take her to him to Wife, and perform the Duty of a Husbands Brother unto her. And it shall be that the First-born which she beareth, shall succeed in the name of his Brother which is dead; that his name be not put out of Israel.* Chap. 25. The Law of the Levirate and its true meaning. Calvin, who could not well digest this kind of Marriage, betwixt a Brother and Sister-in-law, would fain interpret the word *Brothers*, for near *Kinsmen*; but besides that, those near degrees of Consanguinity, are forbidden in the 18th Chap. of *Leviticus*, this Interpretation can't in the least take place. The Law speaks in plain terms, and calls them *Brothers-in-Law*, and *Sisters-in-law*. The Captious Question made to *Jesus Christ*, by the *Sadduces*, concerning the seven Brothers, that marry'd one Woman successively, puts it beyond all doubt, that the word of *Brother*, can't be interpreted otherwise then of real Brothers; and the Tradition of the *Jews*, agrees with it in the same Sentiment: But above all the Example of *Onan* (the only relating to the *Law of Levirate*) we meet with in the first Period of the Church, clears the matter beyond all Contradiction. *Judah* had three Sons, *Er*, *Onan*, and *Shelah*. He married *Er* his eldest Son, to *Thamar*; but he being a Wicked Person, God slew him; leaving no Issue behind him. Then *Judah* engag'd *Onan* his Second Son, to marry the Widow of *Er*, to raise up Seed to his Brother; but *Onan* being not satisfy'd, that the Child he should beget upon *Thamar*, should not be his, he spilleth his Seed upon the Ground, least that he should give Seed to his Brother. This being highly displeasing to God, *Onan* also died, like his Brother before him,



him, without leaving any Issue behind him. *Judah* not a little nettled at the death of two of his Sons, was not very forward to marry *Thamar* to *Shelah* his third Son, and therefore excused the matter, with his being too young, desiring *Thamar* to remain a Widow 'till a more convenient time.

The Origin  
of the Law  
of the Levi-  
rate very  
obscure and  
unknown to  
the Pagans.  
Lib. xxi  
ἐν γένεσι,  
five de  
Nobili-  
tate.

Mist. lib. 12.

As we have nothing more Ancient, in reference to this Law; so it is impossible, to trace exactly its true Origin: But there being not the least footsteps of this Custom to be met with among the Pagans; it seems very probable, that God did give this Law to *Abraham* and his Posterity only; immediately after the coming of this Patriarch out of *Chaldea*. I say, this Law was unknown to the other Nations. 'Tis true, *Philo* the Jew seems to insinuate, that this Custom was founded upon an Ancient Law of the *Canaanites*; because he says, That *Thamar* was ordain'd to marry *Shelah*, pursuant to a Sentence given by the Judges of that Country; and *Serarius* flatters himself to have met with something like it in the Law of *Solon*. *Diodore* of *Sicily* tells us, that by the Law of *Solon* it was ordain'd, That a Young Woman who was an Heiress to a considerable Estate and Ancient Family, might by a certain prerogative be demanded and obtain'd in Marriage by her next Kinswoman; and that reciprocally the Young Woman had a right to oblige her next Kinsman to marry her. What *Philo* the Jew says upon this Head, is not founded upon any solid proof, but rather opposite to the Text of *Moses*; where 'tis said, that *Judah* engaged *Onan* to marry *Thamar*, but is silent as to *Shelah's* having been forc'd by Sentence of the Judges, to marry *Thamar* after *Onan's* Death. What is related by *Serarius* of *Solon's* Law, has no respect to the Law of the *Levirate*; for this speaks of the Widow which her Husbands Brother is oblig'd to marry, whereas *Solon's* Law relates to a Young Maiden Heiress, of a good Family, who had the Privilege of choosing her self a Husband among the next Kinmen. The true reason upon which this unaccountable Law is founded, is as hard to be traced as its Origin it self; what may be said upon this Head, is. (1.) God declares in *Deuteronomy*, that he did give this Law, because the name of the dead should not be put out of *Israel*; it being one of the greatest Curses that could befall those living during the two first Periods of the Church, to die without issue. In the 109th Psalm, which is a Collection of all the

the most dreadful Curses, it is said, *In the Generation following, let their Name be blotted out.* (2.) God declares his intention to be, to give a Successour to the dead Brother, i. e. One who might inherit his Estate. This Reason did take place, chiefly after the division of the Land of Canaan, God had allotted every one his share, which he thought fit should remain appropriated to each Family, without being ab-alienated; so that in case a Family was reduc'd by Poverty to sell their Estate, it must return to them at the next Year of the Jubilee; and God being thus careful to preserve the number of the Families, made this provision for every Head of a Family, not to be destitute of an Heir. These are the two Reasons which relate to the Civil State, besides these, there were questionless other Moral and Mystical Inducements, to discover which, will prove a difficult task; some are of Opinion, that God ordain'd this Law, with an intention to render the Genealogies clear and perfect, and thereby to remove all Obstacles that might arise in reference to the true race of the *Messiah*. But I can't see any peculiar reason why this Law should be requisite to render the Genealogies distinct and perfect; since the same end might be attain'd, by representing the true Genealogical Stem with its Branches, by a natural descent. Others are of Opinion, that our Lord *Jesus Christ* would derive his Descent from such a kind of Copulation, as was altogether irregular, according to the course of Nature, and the institution of Marriage, to let the World know that he was not asham'd to deduce his Origin from Sinners. *Tertullian* gives another reason, which I must confess is beyond my Apprehension; *quia peccata patrum de filiis exigebantur*. Because God would often punish the Children for the Sins of the Parents, as if God had ordain'd to have the Seed rais'd up of a dead Man, that he might not want an Object whereupon to revenge the Trepasses of the deceas'd Person. Others there are, who will have this Widow to be the Figure of the *Jewish Church*; the Law is the Husband dying without issue, its effect being only Damnation. The Gospel which succeeded the Law, is the Brother, being descended from the same Race, and acknowledging the same Origin, viz. God. This Brother has rais'd up the Seed of his Brother, i. e. The Gospel has accomplish'd what the Law was not able to perform, it has saved Mankind to Eternal Life.

But



The Com-  
mand a-  
gainst a  
Mans mar-  
rying his  
Brothers  
Wife a posi-  
tive Law

But what ever may be the reason that induced God to enact this Law; I can't comprehend that this reason should be weighty enough to engage God to the Establishing of a Law, directly opposite to the Law of Nature; And it is upon this score, that I can't but be surprized at the assertion of some of our Divines who will needs have the Command given in the 18th Chap, of *Leviticus* against a Mans marrying his Brothers Wife, to be no positive Law, but the Law of Nature; The Law of Nature is essential to God, and founded upon his sanctity, which can't be dispensed with without impairing Gods Holiness; which makes me believe that the Command against a Man's marrying his Brothers Wife, is no more than a positive Law, as are also those against Polygamy and Divorce. What has misguided many of our Divines into this Sentiment, of their being Natural and not positive Laws is their eagerness of opposing with the more force of Argument the pretended Liberty assur'd by the Court of *Rome*, to give dispensations of forni- lden Marriage in the forbidden degrees: But I see no necessity, why we should entangle our selves in such difficulties, in opposition to such an abuse; since it is certain, that it is not in the Power of Men to dispense with the Laws, as they are God's Laws without having recourse to their being Natural Laws, t being neither in the Power of the Church, nor any Men upon Earth to dispense with God's Commandments.

The same  
proved by  
Law of the  
Levirate.

And since we are now treating of the Law of *Levirate*, it will not be amiss to make some further observations upon it, taken partly from the Holy Scripture, partly from the *Jewish* Tradition. (1.) In case the Person that dy'd without issue, had several Brothers, the Eldest lay under an obligation of marrying his deceased Brothers Widow, she being not at Liberty to choose whom she liked best among the Brothers, (2.) If the Second Brother happened to die likewise without issue, the Third Brother did succeed in the same manner, the fourth to the third, and so with all the rest. But the Child born from the Woman was considered as the Seed or Off-spring of the Eldest Brother, and not of any of the others, tho' they all dy'd without issue. (3.) In case the deceased Person had no Brothers, his next Kinsman and Heir was obliged to raise up the Seed of his deceased Kinsman, and to retrieve the ab-alienated Estate of the deceased. This is manifest from the History of *Ruth* and *Boaz*; The two Sons of *Naomi* dying without issue, and having no more

more Sons left to raise up Seed to their deceased Brothers; she advised *Ruth*, to apply her self to *Boaz*, to perform to her the Duty of the next Kinsman; *Boaz* accepts the offer, but knowing that there was another Kinsman in a nearer degree of Consanguinity than himself, he demanded of him, whether he would retrieve the inheritance of *Ruth's* Husband, and at the same time marry the Widow to raise up Seed to their deceased Kinsman, the nearest of Kin, not approving of the proposal, *Boaz* accepts of it, and marries *Ruth*; of which Marriage came forth *Obed*, the Father of *Jesse*, the Father of *David*. (4.) I don't find that the Brother or next of kin, was to act in this case, if he himself was marry'd before: Because it seems to me, that he lay under no necessity of raising up Seed to another, when at the same time he was marry'd in order to raise his own Family. (5.) The Jews make this further observation, that the Law of the *Levirate* did take place only with the Brothers of the same Father; It is, say they, commanded by the Law, that a Man shall marry his deceased Brothers Widow, to raise up Seed for him; but this must be understood only of Brothers of the same Father; whether the deceased was actually marry'd, or only Contracted, so he dy'd without issue, it was the same case; those that were Brothers only by the Mothers side, being not considered as Brothers, as well in respect to succession, as in reference of Marrying the Brothers Widow; because there can be no right Fraternity, but what comes from the Fathers side.

Maimoni.  
Tr. libbun  
c. 6. Sect. 1.  
7, 8.

This being an undeniable truth, I don't see with what hopes of success, these Authors can flatter themselves, who have attempted to reconcile by this Law of the *Levirate*, the two different Genealogy's of *Jesus Christ*, of *St. Luke*, and *St. Matthew*. They say, that *Estab* the Wife of *Matthan*, *Joseph's* Grand-father had two Children, one by *Matthew*. the other by *Melki*; The Son she had by *Matthew*, was Named *Jacob*, and the other by *Melki*, was call'd *Heli*; These two were only Brothers by the Mothers side, *Heli* say they, dying without issue, his Brother *Jacob* marry'd his Widow who bore him *Joseph*, the Husband of the Virgin *Mary*. This *Joseph* is said by *St. Matthew* to be begotten by *Jacob*, because he was his true Natural Father, and by this Natural Generation, *Joseph* was descended from *Solomon*. But in the Genealogy of *St. Luke*, *Joseph* is call'd the Son *Heli*, and his Line-

The two different Genealogies of *Jesus Christ* not to be reconciled by the Law of the *Levirate*



Euseb.  
Hist. Eccl.  
l. 1. c. 6.

See Slde de  
success. fec.  
leg.  
Hebraeor.  
c. 3.

Maimoni.  
Tr. libbum  
c. 1. Sect. 3.  
4. 5.

Exod. 21.  
v. 4.

Ch. 7. v. 4.

age deduced from *Nathan*, another of *David's* Sons. They pretend to reconcile this difference, by saying, that *Luke* calls him the Son of *Heli*, because he was such according to the Law; *Jacob* having raised up the Seed to his Brother *Heli*, according to the Law of *Levirate*. This is the Argument made use of by all the Antients, founded upon the Authority of *Africans*: This appears pretty passable at first sight, but had the Antients had a somewhat better insight into the Jewish Antiquities, they would have been convinced, that it was not allow'd to Brothers of the Mothers side, to marry the Widows of their Brothers, to raise up their Seed.

(6.) In case the deceased Person left behind him a Daughter, or any Grand Children: The Widow was under no obligation of marrying her Husband's Brother but might dispose of her self as she thought best; nay, if her Husband left only a Bastard, provided he were born from a Jewish Woman, there was no occasion for the raising up of his Seed, because Bastards in the point of inheritance were considered as Legitimate Children. Let us hear what the Jews say upon this head. When it is said, in the Law, that he dies without Sons; it is to be understood, that he dies without having any Son or Daughter, or any Children of his Son or Daughter. &c. If he has any Children, either by this, or a preceding Wife, his Widow is free, and discharged from the obligation, to marry his Brother in Law, or to take of his shoe, tho' even the Son or Daughter were no Legitimate Children, &c. But in case the Child he leaves behind him, is born by a Slave, or a stranger, the Widow is not discharged from that Law, because the Child born from a Slave is a Slave likewise, and those begotten upon a Pagan Woman, are considered as Pagans also. This is the sense of the Law in Deuteronomy; This will turn away thy Son from following me; implying as much, that the Seed of a Jew conceived by a Foreign Woman, is not considered as a Member of the Assembly of Israel; and tho' the Son of a Slave obtains his Liberty, and that a stranger or Infidel turn Proselyte, he is still considered as a stranger, and remains in the same Condition, with the other unfranchised Slaves; and consequently the Widow continues under the same necessity of marrying her Husband's Brother. This is the Jewish Tradition for the absolute verity of which I will not be answerable; it seeming not probable, that what is said of the Son of a Jew, born him by a Pagan Woman, should be reputed a Pagan.

In-

In case the deceased left behind him either a Son or Daughter, and that the said Child dy'd immediately after the Father, the Brother was not obliged to marry his Sister in Law, to raise up Seed to his Brother; nay, the Jews go further: They say, that if a Man did leave his Wife behind big with Child, and she miscarries after her Husbands Death of a dead Child, the Brother in Law of the Widow is obliged to raise up Seed to his Brother; But if the Child be born alive, tho' it dies the next Moment after, the Mother is discharged of the obligation of marrying her Brother in Law, or of untying his shoe. (8.) If the Eldest Brother refused to raise up Seed to his deceased Brother, application was to be made to the Second, and in case of refusal by him also, the Eldest was obliged either to marry his Sister in Law, or suffer his shoe to be unty'd according to the Law; If the Eldest Brother was Travelling abroad in Foreign Countries, the Second Brother could not oblige the Widow to stay for his Elder Brothers return; but must either marry his Sister in Law, or suffer the untying of his shoe. These are Maimonides his words. (9.) They could not proceed to the Consummation of this Second Marriage, 'till after the expiration of three Months at least, since the Husbands Death; for fear of her being with Child by him, which might be discovered within that time. (10.) He who thus marry'd his Sister in Law, was put into the possession of the whole Estate of his deceased Brother, but in the quality only of Guardian to the next Child. If divers Children were procreated by this Marriage, the Eldest Son only of this Woman, was only considered as the Son, and absolute Heir of the deceased; if the Eldest dy'd, the Second succeeded in all his rights being reputed the true Seed and Child of the first Husband of his Mother. If they had no more than one Son betwixt them, that Son was considered as the Son both of his deceased as of the living Father, and the same Custom obtained among the Daughters. (11.) 'Tis to be observed, that (at least since the Establishment of the Mosaick Law) no necessity was imposed upon either party, of entring into these Marriages, tho' it seems to be intimated by the History of Thamar, and of Judah, and his three Sons, as if the Widow might have forced her deceased Husbands Eldest Brother to raise up Seed to him. But since the Mosaick Law, the Surviving Brother, as well as the Widow of the deceased, might decline the Marriages,

R under

*In what cases the Law of the Levirate did not take place.*  
Maiman. *ibid.*

Maimoni. *ibid.* c. 2. Sect. 6.

*The Law of the Levirate not binding.*



Deut. 25.  
v. 7, 8, 9, 10.

under certain penalties. If the Woman rejected the Marriage, she was treated as an undutiful Woman to her Husband, and as such was turned out of doors without a Dowry; *Maimonides* adds; That if she did not approve of the Eldest Brother (among divers others of her deceased Husband) but would pitch upon one of the Younger, this was not allowed of, because it being declared in the Law, that the Eldest Brother should marry his deceased Brothers Widow. If the Brother rejected the offered Marriage, God had ordained the following Procedure; And if the Man like not to take his Brothers Wife, then let his Brothers Wife go up to the Gate, unto the Elders, &c. Then the Elders of his City shall call him, and speak unto him; and if he stand to it, and say, I like not to take her, his Brothers Wife shall come unto him, in the presence of the Elders, and loose his shoe from off his foot, and spit in his Face; and shall answer and say, so shall it be done unto that Man that will not build up his Brothers House, and his Name shall be call'd in Israel, the House of him that hath his shoe loosed. The Jews tell us, that the Brother of the deceased Husband appearing before the Judges (with his Sister in Law) having a Leather shoe with a heel to it on his foot, resting upon the floor the Widow used to throw herself upon the ground, to unty or loosen his shoestring, snatch away the shoe and throw it against the floor: Then raising her self up again she did spit into the dust in her Brothers in Laws presence, and in the sight of the Judges, who were to see the spittle coming from her Mouth, and this done, she pronounced the words mentioned in the Law: Instead of that, according to what is ordained by the Law, the Woman was to spit in her Brother in Laws face, the Jewish Tradition says she did spit only on the floor.

Maimoni.  
Tr. libbum  
c. 4. Sect. 6.  
7, 8.

In Ruths  
time the  
loosening of  
the shoe was  
not infam-  
ous.

'Tis beyond all dispute, that according to the *Mosaic* Law, a Man and all his Posterity was branded with a certain mark of Infamy, for having suffered his shoe to be loosed, rather than raise up Seed to his Brother; But it is also evident from the Book of *Ruth*, that this mark of Infamy was ceased, or quite removed, the said Custom being then no more then a bare sign or Token of the Renunciation of the Brother in Law, and the Surrender of his Right, made to another, the next of Kin. The right of resignation belonging to the next in Consanguinity, (and which continues to this day among us Christians, (being in those times interwoven with an absolute obligation

obligation of Marrying the Widow of the deceased, to raise up his Seed. This is evident from the History of the Book of *Ruth*; Boaz Summoned her next Kinsman, who had the first pretension, by right of descent, before the Elders of the City; and having ask'd him, whether he would redeem the said Estate of the deceased (sold by him) the other accepted of his offer; but being told further by Boaz, *that the same day he redeemed the Inheritance of Elimelech, he must take also his Widow, to raise up the Name of the deceased; the other Kinsman not relishing this proposition, told him, he could not* Ruth 4. 7 *redeem it for himself, lest he should marry his own Inheritance*: The Author adds these words: *Now this was the manner in former time in Israel, concerning redeeming, and concerning changing to confirm all things. A Man plucked off his shoe, and gave it to his Neighbour; and this was a Testimony in Israel.* Either this Custom was not the same, or the Ceremony of it was much altered. Here the Woman does not pluck off the shoe, but the Person who has the right of administration by descent, and of Marrying the Widdow of the deceased, pulls off his shoe himself, and gives that shoe to the Person unto whom he resigns his right. In this place the pulling off of the shoe, is no more than a Token given by way of Confirmation; whereas according to the Law in *Deuteronomy*, this Action was attended with a mark of Infamy: But be this as it will, the Ceremony of plucking off the shoe being over, the Judge gave a Testimonial thereof to the Parties concerned, and the Widow turn'd her face to the next of Kin to him who had refused the Marriage before; and in case they all declined the matter, she pluck'd off a shoe from each of them, and by so doing, was at her own disposal to marry whom she pleased.

Furthermore, it is worth observation, that there were however certain Circumstances under which a Brother in Law might decline the marrying of his Brothers Widow, without having his shoe pull'd off, as for instance, if the Widow was Old and past Child-bearing, or known to be Naturally barren, if she was unchast, or convicted before of any enormous Crime, in such like Cases, the Brother in Law having represented the matter to the Judges, they discharged him from the obligation of marrying his Brothers Widow, without having his shoes unt'y'd, or taken off. It seems also very probable,

*The Law of Levirate of force, under uncertain circumstances.*



probable, that at the time of *Judah*, *Er* and *Onan*, this Custom of having the shoe pluckt off, was not as yet introduced among them; for otherwise *Onan*, who was against lying with his Brothers Widow, to raise up Seed to his Brother, might have got off by suffering his shoe to be pluckt off by *Thamar*. It will be perhaps objected, that *Judah* by his Authority prevented *Onan* from making use of that privilege, but it seems more probable, that God had not as yet given them that dispensation: The Families of the *Patriarchs* being not very numerous in those days, God thought fit in order to their more speedy Multiplication, to engage them under an absolute necessity, of raising up Seed to the dead. But after the People began to encrease to a great Number, God abated something of the rigour of this Law, leaving the matter in a manner to the choice of the Parties concerned; Let this suffice of the Law of *Levirate*, and in general of the singularities, that attended the Marriages of the *Patriarchs*.

## CHAP. XXV.

*Of the Commandment of abstaining from the eating of Blood. The Question examined, whether they used to feed upon the Flesh of Beasts, before the Deluge?*

Gen. 9. 4.

Erroneous  
Opinion of  
the Jews  
concerning  
the not eat-  
ing of Blood  
More Ne-  
volim,  
parte 3. c. 48.

THE only thing remaining in relation to the Religion of the first period of the World, is the Commandment of abstaining from the eating of Blood, given to *Noah* in those words *Flesh with the Life thereof, which is the Blood thereof, shall you not eat*. Most of the *Jews* interpret this Commandment, after a very odd way; for they say, that God did forbid *Noah* only, not to eat of any Limb of a Beast torn from its Body whilst yet alive; For which reason it is, that they stile this Commandment, *Super Membrum e vivo*, i. e. Concerning a Limb torn or cut off of a Living Animal. They alledge that the *Noachides* might eat Blood, without committing the least Crime, they being forbidden only the eating of the Flesh, or a Limb cut off of an Animal whilst yet alive. Among divers other reasons given by *Maimonides*, he alledges this for one; *Because the Pagan Kings used to follow this Custom in the Sacrifices of their Idols; when*

when they cut off a Limb of the Beast, and feasted upon it. I can't tell whence *Maimonides* had this notion, but certain it is, that no such thing was transmitted to our time. Tho' this opinion is most generally received among the *Jews*; nevertheless the same has very little resemblance to truth, and it is upon that score, that it is rejected even by many among the *Jews*, who believe that this Commandment had a regard to the abstaining from the whole use of Blood, at their Tables. This is easily proved by the Decree of the Council of the Apostles, who enjoyn the *Noachides*, i. e. the *Gentiles* not to eat things stified, and to abstain from Blood; And in case this abstaining from Blood should be interpreted of avoiding Murther (which is not altogether Foreign to the purpose) the Commandment to abstain from things stified; shews sufficiently that the use of Blood was absolutely forbidden to the *Noachides*; The Apostles intention being to Subject the new converted *Pagans*, to the observance of their Laws.

I see but one objection to be made against it, which is, that if the Commandment given to *Noah* to abstain from Blood, is to be explained according to our position, all those descended from *Noah's Race*, are ty'd to the observation of that Law, and consequently the *Pagans*; who notwithstanding this, having not abstained from the use of Blood, they must have committed a gross sin, which seems not very probable; uay, this seems to be contradicted by God himself, in the Law, when he says: *You shall not eat of any thing that dieth of it self, thou shalt give unto the stranger, that is in thy Gates, or thou mayst sell it to an Alien.* By these Beasts that dieth of themselves, must not be understood such as died of distempers; the Flesh of which is not fit for food, but only to be thrown away: The Legislator speaks in this place of such Animals as might be stified by some accident or other, and consequently still contained the Blood within them; so that we see that God allows the eating of the Flesh with the Blood in it, to the *Pagans*, and even to the *Profelytes*; And it is upon this passage, the *Jews* have founded their Interpretation of the Commandment given to *Noah*, which they restrain to a Limb torn from a living Animal, but I think this difficulty may be removed by a much easier way; by saying that the Commandments given by God to that Church, were partly *Moral*, partly *Ceremonial*; the

Deut. 14:21  
Whether  
the whole  
race of  
Noah were  
obliged to  
abstain from  
Blood.



Moral Commandments, were given to *Noah* and his whole Posterity, who were obliged to follow them, and to be accountable for their Transgressions against them, but the Ceremonial Commandments, such as the difference betwixt clean and unclean Beasts, the Circumcision ordain'd to *Abraham*, and the Commandment of not eating of Blood were not given to the Patriarchs, with an intention to render their whole Posterity liable to the observance of them; but only such of their Race, as were chosen by God to be Members of his Church. These were the Introductions to the ensuing distinction, and the fore-runners of the Ceremonial Law, afterwards given by God, to his People, to distinguish them from all other Nations upon Earth; which distinction he thought fit should take its first rise among the Patriarchs. Thus when God ordain'd Circumcision to *Abraham*, this was not done with an intention to oblige the Posterity of *Ishmael*, and of the Children of *Keturah* to the observance of this institution, under certain Penalties, if they should trespass against it. The same being intended as a Seal or Symbol of that People, with whom God entred into a Covenant: And tho' the *Arabians* who deduce their Race from *Abraham* by his Concubines, have always retained Circumcision among them; this proceeded more from a Custom, than any Obligation, they reaping not the least advantage by this use of this Ceremony. The same is applicable to the Prohibition of eating of the Blood; which was made to *Noah*, not to affect his whole Posterity; but only to such in particular, as apply'd themselves to the strict Observation of the Laws of God, and lived in his fear.

This Prohibition was renew'd several times in the *Mosaic Law*, and the *Jews* make a particular remark upon the manner of this Prohibition, in the 17th Chap. of *Levit.* where God threatens to set his Face against those that trespass against his Law: *Whatsoever Man there be of the House of Israel, or the Strangers that sojourn among you; that eateth any manner of Blood, I will even set my Face against that Soul that eateth Blood.* The *Jews* say, that this threatening of God's setting his Face against any Person, is found but in one passage more, where God forbids the Sacrificing their Children to *Moloch*. God says, *I will set my Face against that Man that eats Blood, as he says, of those that did im-*  
molate

*Ex. 10.  
Deut. 12.*

*Maimoni-  
des More  
Nevokim.  
l. 3. c. 46.*

molate their Children to Moloch, that he would set his Face against them: And this Expression is to be met with nowhere else, but only in these two Commandments, against eating of Blood, and Idolatry. The reason is, because the eating of Blood, had a relation to certain sorts of Idolatry, and gave occasion to the worshipping of the Devil. This is what Maimonides observes upon this Head, who also in the same place informs us, concerning that sort of Idolatrous Worship of the Sabeans or Chaldeans, whereof we have had occasion to say something before, in the Chapter of the Sacrifices. Tho says he, among the Sabeans Blood was look'd upon as a very unclean and defiling thing, nevertheless they did eat it, because they regarded it as Meats proper for the Gods; and believed that such Persons as did eat it, entred thereby into a Correspondence with the Gods, who would reveal to them future things. There being some among them, who look'd upon it as a great hardship to eat Blood, against the use of which, Nature it self seem'd to have rais'd an abhorrenee in Man; they pitch'd upon the following expedient. They sat down in a Circle to eat the Blood, not that they did actually eat it; but flatter'd themselves with a Notion, that whilst they were feeding upon the Flesh, the Gods did eat the Blood; and that by so doing they contracted a certain Commerce, and Correspondence, and Familiarity with the Gods; since they did eat at the same Table, and of the same Meats. This is the true reason, say the Jews, why God did forbid the eating of Blood to the Noachides. I will leave every one to his own Opinion, concerning this Tradition; for the Truth of which, I will not pretend to engage my Credit; for I should rather incline to believe, that the chief reason why God prohibited the eating of Blood, was the same that has been alledg'd before in the Chapter of the Sacrifices; viz. That the Blood is the Soul, i. e. The Seat of Life; and that God did reserve the Blood for himself, by way of Attonement: Perhaps this reason has some respect to what Maimonides says of the Chaldeans, that they consider'd the Blood as the Meat of the Gods; viz. To allay their Anger, and to appease their Wrath. And it is for the same reason, that God has annex'd the same threats to the prohibiting of the eating of Blood, as he has done to the Law against Idolatry; because by depriving God of the effusion of Blood, they must needs rob him of what he had appropriated to his own use, in his Worship.

Why the eating of Blood is not by God in the same degree with Idolatry.

Blood the Meat of the Gods.



Observations of the Jews upon the Shechita.

The Jews have made a vast number of Observations upon this prohibition of eating of Blood, too long to be inserted here. They were extremely careful in the manner of the killing of their Beasts, so that no Blood might remain within the Musculous, or fleshy parts; of these you may see a whole Catalogue in *Maimonides's* Treatise, call'd *Schechita*, i. e. *Mactatio vel modus mactandi*; being part of that Great Work, which contains the Abridgement of the *Thalmuth*, and the Canon and Civil Laws of the Jews. He pretends to investigate a Singular Mystery from the words of the Law: *For the Life of the Animal is in the Blood*; and represents to us two different sorts of Blood. One, which as it issues forth, carries the Life along with it, being the same that is poured upon the Altar, and which springs forth with a considerable force, or impetuosity when the Beast is kill'd. He that eats of this sort of Blood, is guilty; (according to their Position) of the *Kereth*, or to be cut off from his People. But he who eats of the Blood, which comes out by drops after the Beast is dead, or of that which issues immediately after the wound is given to the Beast, before it begin to die, deserves to be scourged only. They asserted further, that the Blood forbidden to be eaten, must be separated from the body of the Beasts; because they did not think fit a Person should be made a Criminal, for having eaten some of the Blood distilling from the wounds, which ought not to be taken as separated from the body. Those that have the Curiosity of seeing more of these Observations, may meet with them in the affirmative and negative Commandments, in a Treatise of a certain Rabbi, named *Moses Nicotfi*; for the Translation of which, we are oblig'd to *Genebrand* at the end of his Chronology.

Acts. 15. Why the Council of the Apostles forbid the eating of Blood.

This Commandment against the eating of Blood, gain'd a high reputation among the *Christians*, by the authority of the Council of the Apostles; who declar'd it to be of the number of those Ceremonies, unto which they would have the *Pagans* to submit themselves, the reason whereof must not be look'd for in the intrinsic value of the thing it self; this Ceremony being of no more consequence than a great many others, the Apostles thought fit to have abolish'd. Neither must we attribute the reason thereof to its antiquity, since Sacrifices are of a more ancient date, than the Prohibition of the eating of Blood; and pursuant to the same reason, the

the converted *Gentile* must have been allow'd the continuance of Sacrifices. Neither must this decree be attributed to certain Complaisance of the Apostles, to the *Jews* who abominated the use of Blood; for they had no less aversion to Hogs Flesh, yet the eating thereof, was not forbidden to the *Primitive Christians*. But as the Apostles had a respect in this Decree, only to the Tradition of the *Jews*, according to which, this Prohibition of eating of Blood, made up a part of the Religion of the *Noachides*; they judged they could do no less (for fear of giving offence to the *Jews*) than oblige these new Converts, to the observance (at least for some time) of those Commandments which belong'd to the Religion of the Patriarchs.

But be the reason what it will, it was owing to this Decree of the Apostles, that the *Christians* in general, abstain'd for a considerable time after, from eating of Blood, and from things stified. The *Western Church* did in after times exclude this Error, but the *Greeks* retain it to this day; and abstain from the use of Blood, from whom this Custom is transfer'd to the *Mahometans*, that Religion being a medley of *Judaism* and *Christianism*. The Greeks and Mahometans abstain from Blood.

According to the Tradition of the *Jews*, this Commandment, (which is the Seventh among those they stile the Commandment of the *Noachides*) was the only, given to *Noah*, whereas the Six preceding were given to *Adam*. This leads us into another Question, viz. Whether before the Deluge, they were allow'd to eat of the Flesh of Beasts. The *Jews*, are for the negative; because God said to *Adam* in the Terrestrial Paradise: Behold! I have given you every Herb, bearing Seed; and every Tree, in the which is the Fruit of a Tree; to you it shall be for Meat. Whether they used to eat Flesh before the Deluge. Because he makes no mention of Beasts, they suppose that God did not allow them the eating of the Flesh; whereas God says to *Noah*: Every living thing that liveth, shall be Meat for you; even as the green Herb, have I given you every thing; which implies as much, I now allot for your use and sustenance, all the Animals, as in the beginning I gave to your Ancestors, all the Herbs and Fruits. Gen. 2. v. 29. Notwithstanding this, there are not a few of the best, and most celebrated Authors, who are of Opinion, that the eating of the Flesh of Beasts was allow'd from the beginning of the World. The Ancients as well as the Modern Interpreters, being



ing divided in their Opinions upon this point. As there is not a Common Author upon *Genesis*, or any System of Divinity where this matter has not been treated of; I will not much enlarge upon this Subject, but will only in a few words disclose my Sentiment, upon the point in question. (1.) In the State of Innocence, questionless, Man was to live only upon the Fruits of the Earth, the killing of Beasts, and effusion of Blood, having in it something very consistent with that State; for as Man was not to die, he would not have been the occasion of the Death of other Creatures. Man was placed in the Garden of *Eden* to cultivate the Ground, and feed upon its products of Plants and Fruits. A thing I judge to be so evident, that it admits of no dispute; and in my Opinion, the Opinion of St. *Basil*, which is follow'd by *Testatius*, is not without some appearance of Truth; viz. That in the State of Innocence, the ravenous Beasts would not have prey'd upon others, or torn them to pieces, in order to feed upon the Flesh of those that were not able to resist them; as we see now a-Days do the Wolves, the Lions, and other Beasts of Prey; but that their Food would have been Herbs and Fruits, as it was in the Ark of *Noah*.

In the State  
of Innocence  
no Flesh to  
be eaten.

Homil. 11.  
In Hexahe-  
meron.  
Tofta. in  
cap. 13.  
Gen. quæst  
172.

After the  
Fall of Man  
God gave  
no permissi-  
on to eat  
Flesh.

God gave  
no implicit  
consent for  
it.

(2.) Neither see I any reason to believe, that after the Fall of Man, God should have permitted those living before the Deluge, the use of the Flesh of the Beasts; since the same was not allow'd of in the State of Innocence. For according to this Supposition, Mankind instead of being the worse, and losing part of his Command, and Power over all the living Creatures, by his Fall, would have been a gainer by it, and his Power and Privileges encreas'd, which seems not probable to me. (3.) But at the same time it appears to me as impossible, that the World should have been 1600 Years (from *Adam* to the Deluge) without the use of the Flesh of Beasts. The most prevailing Vice of the first Ages being Luxury, Impiety and Debaucheries; what wonder is it, if this voluptuous Generation, should go in search after such Delicacies as might gratifie their Appetites, and consequently to try their relish of the Beasts, who having once tasted it, there is but little likelihood they should have abstain'd from it; nay, I am apt to imagin, that even the Sons of God did not all that time abstain from the use of Flesh. *Abel* was a Shepherd, whose livelihood depended in all probability on his Herd, or Flock; and

and considering the Sacrifices offer'd in those times, it is very probable, that they did eat of the Flesh of these Beasts. 'Tis unquestionable, that they cloathed themselves with their Skins, God himself having shew'd the Model thereof to *Adam* and *Eve*, when he made them Clothes out of the skins of Beasts; and it is not very likely, that after they had made use of the skins of Beasts, they would cast away all the rest as useless. (4.) 'Tis therefore my Opinion, that God did not give a peculiar permission, after the Fall of *Adam*, for the eating of the Flesh of Beasts; since that might have been interpreted by Mankind, and done by God to grant them a more ample power over the Beasts, than they had before, and consequently served them for an Argument to extenuate their Faults; but God who according to his Providence, had not created all the other Animals and Delicacies in vain, thought fit to connive by a Tacite Consent, at this undertaking of Mankind; especially since in this Point, they did not trespass against any of his Commandments; God having not forbidden them the killing of Beasts for their Table, but only forbore to give them a particular permission. But when after the Deluge he entred into a new Covenant with *Noah*, he gave them an express permission of doing that which he had allow'd, only in their Ancestors before the Deluge, by way of Toleration. Those who deny that the Ancient Saints did not eat the Flesh of Animals, alledge in their behalf several Passages out of the Poets and other Pagan Authors; who speak much to the same purpose, with these Verses of *Ovid*.

*At vetus illa atas, cui fecimus aurea nomen,  
Fœtibus arboreis, & quas humus educat herbis,  
Fortunata fuit, nec polluit ora cruore,  
Hæu! quantum scelus est in viscere viscera condi!*

*Ovid. Met.  
tam. l. 13.*

But this is a very weak Argument, for supposing this Tradition of the *Pagans*, to have something of Truth in it; the same must be refer'd to the State of Innocence, which is the *Golden Age* of the Poets; it being certain, that in that State, Mankind did not kill Beasts for the use of their Tables.



## C H A P. XXVI.

*Of the Duration of the first Period of the Church, whereof we have given the History. An Abridgement of the System of the Pre-Adamites.*

There are so many peculiar occurrences appertaining to the first Period of the Church, whereof we have given you the Ecclesiastical History, *i. e.* The History of its Worship and Doctrines, and of such consequence as might well require each of them a whole Chapter. As for instance, the History of *Cain and Abel*, the long lives of the Patriarchs, who lived 1000 Years. The Gyants born from the Carnal Copulation betwixt the Sons of God, and the Daughters of Men; of *Noah*, of the *Ark*, of the *Deluge*, the *Tower of Babel*, the confusion of Languages, the dispersing of the Families into all parts of the Earth, and several other such-like things. But these are too many to be treated of, considering our present purpose, not to deviate from the History of the first Church, in relation to its Doctrines and Worship, does not allow us to transgress those limits, and to enter upon a subject, which properly relates to the Civil History of the first Ages of the World; besides that, scarce any thing can be said upon those points, but what is known to all the World before, these matters having been frequently search'd into by the Commentators upon *Genesis*, and the Authors of the several Systems of Divinity; besides those that have entred upon the Criticism of the Bible, who have been not forgetful of these matters. There is however one point, which ought not to be pass'd by in silence.

*Chronology of the duration of the first period of the Church.*

*Chronology* being the Soul both of the Ecclesiastical and Prophane History; we are under an Obligation, (in order to give the more light to our Ecclesiastical History of the first Period the Church) of saying something of that so much celebrated Question in *Chronology*, which has rais'd so remarkable a difference betwixt the *East* and the *West*, or the *Latin* and *Greek* Churches; *i. e.* Of the duration of the first Period of the Church, from *Adam* to *Moses*; which those that follow the *Hebrew* Text, make 2454 Years; whereas those that adhere

to the *Greek Translation* of the *LXX*, would have this Period to be 1440 Years longer, and consequently compute no less than 3840 Years betwixt the Deluge, and the going out of the Children of *Israel* out of *Egypt*. This being a prodigious difference, deserves our peculiar observation.

The *Greeks* extend the age of the World 1500 Years, beyond what the *Latins* do. But within these 25 or 30 Years, a certain Anonimous Author, has advanc'd a new broach'd Paradox, viz. That the World is by far older than so, that *Adam* was not the first Man, and that vast numbers of People liv'd before his time. Some give this Author the Title of the Head or Founder of a new Sect, whom they call *Pre-Adamites*; as he has not neglected any thing in this System of Divinity, that might tend towards the immortalizing his Name, and transmitting his Memory to Posterity; so I suppose it will not be unacceptable to the Reader, to insert here an Abridgement of his History, and of his System of Divinity.

This Treatise was first publish'd without the Name of any certain Author; but afterwards this Gentleman thought fit to discover himself to the World, as well as his Name, by a certain small Piece, Printed at *Frankford* in 1658. containing an account of many of his Adventures; his Name was *Isaac de Pereyra*, a Native of *Burdeaux*, who served the Prince of *Conde*, during his retirement into *Flanders*, in the quality of one of his Secretaries. This Gentleman having publish'd this before mention'd Piece, it made so much noise in the World; but especially in the *Low Countries*, that the Author being narrowly search'd after, and discover'd, was taken up at *Brussels* in *Febr.* 1656. By order from the Vicar General of the Archbishoprick of *Malines*, and detained in Prison for a considerable time. As the Prince of *Conde* did not in the least meddle in the matter (for fear of disobliging the Pope) and *Pereyra* (who hitherto had profess'd himself a Protestant) found himself destitute of Relief, he turn'd *Roman Catholic*; and engaged the Prince to write in his behalf to the Pope, he being willing to submit both his Person and Work to the absolute disposal of his Highness, whose pardon he implor'd by his intercession. Having obtain'd the Pope's pardon at the request of his Master, and been set at liberty, he publish'd a *Manifesto*, wherein having

*The Author of the Sect of the Pre-Adamites.*

*An Abridgement of the History of Isaac Pereyra.*

justify'd



justify'd his Conduct, as to the changing of his Religion, he at the same time shew'd the Reasons that had induc'd him to renounce his former *Hypothesis* concerning the *Pre-Adamites*, and in a Letter written to Pope *Alexander* the VII. he gives him a succinct account of the said Treatise, and at the same time asks his Pardon, for its Publication.

'Tis not improbable, he only engaged in the defence of this Paradox, for his diversion; and to furnish such as are forward in writing, with sufficient matter to exercise their Wits upon; if he did, he had his aim; for he has had the satisfaction to see a great many Authors oppose his Chimerical Notions, with the most solid and serious Arguments that could be invented; it being certain, that if his intention was to amule the World, and to perswade them that what he advanc'd, was agreeable to his true Sentiment; he has in this point also not miss'd his mark; because he treats of the matter in hand with all possible Solidity, Seriousness and Application; he proves, he refutes, he disputes and backs his Opinion, with the Opinions of sacred as well as prophane Authors, and upon this new Hypothesis, has fram'd a new System of Divinity. As I don't think it worth my while to refute him, so I will content my self with a short *Idea* of this *Hypothesis*, for those that never had the Opportunity, and perhaps may never have it, of perusing this Piece.

An Abridg-  
ment of the  
System of  
Divinity of  
the Pre-  
Adamites.

(1.) He supposes the World to have been created in Six days, according to the Tenure of the History of *Genesis*; that *Man* i. e. *Mankind*, was created as well as all the other Animals, over which God gave the Dominion to *Mankind*, made after his own Image and Likeness; but this *Species* of *Mankind*, was not limited to one Single, or two Persons, as it is generally believed; but God created Men in all habitable parts of the World, so that he is so far from deducing the Descent of Men from one single Stem, or Race, that he derives their Off-spring from innumerable and very different Sources.

(2.) According to his Opinion, the Creation of Man, mention'd in the 2d Chap. of *Genesis*, is not the same spoken of in the 1st Chap. of the same Book: For in the 1st Chap. says he, *Moses* speaks of the *General Creation* of *Mankind*, in all parts of the World, whereas in the 2d Chap. he gives us an account of the Creation of *Adam* and *Eve*, who were two particular Persons, and quite different from the others.

(3.) He

(3.) He further supposes, that betwixt those two Creations, *viz.* That of Mankind in general all over the Earth, and that of *Adam* and *Eve* in the *East*, not far from *Chaldea*; there has perhaps interceded a vast interval of many Ages; so that at the time of the Creation of *Adam*, the World was stock'd already with prodigious Numbers of People, and provided with wholesome Laws, in the several States, Kingdoms and Empires, in the same manner as they have been since.

(4.) That in the first Creation, God made Mankind not only a rational Creature, but also free from Sin; yet so as to contain within themselves a certain irregular and disorderly Principle, *viz.* The material Parts, and the Flesh; Mankind having been created in such a State, God left them afterwards to their own Judgment; so that abandoning themselves to the inclinations of the Flesh, and the material part; they did enter upon those Criminal Notions, which have continued in the World for so many Ages since.

(5.) God at the Creation of Mankind in general, did not deliver to them any Positive Law; and as where there is no Law, there can (properly speaking) be no Trespass: So that tho' those People during all that vast interval of time, committed the same actions, that are accounted Criminal in our days, these were no actual Crimes in their own nature; these Nations carrying along with them, only what is call'd in the Schools *materiale peccati*, but not what they call the *formale peccati*.

(6.) Notwithstanding Mankind was then without Sin, they were not immortal, but death was not the Penalty of Sin; but only a Natural Evil, owing its Origin to the imperfection of the material part of Mankind; so that tho' Death appear'd in the World, it did not reign there. The reign of Death being according to his Sentiment, the effect and wages of Sin; which was not extant then.

(7.) That these People having no other guide, but the light of Nature; nor any other Law, but that of Reason, they were led by the help of it to the knowledge of God; yet not in the quality of a Legislator. For God keeping no correspondence with them, he did not manifest himself to them, any otherwise than under the Veil of his Creatures, who at that time being in a Condition to distinguish Good from Evil; Mankind therefore was not insensible of its being degenerated from its primitive



primitive Perfection in which they were created, to their no small regret and Confusion; it being certain that Conscience did represent to them their Crimes, and reproach them of their Sinful Actions; tho' at the same time this Conscience was not to be considered as Gods Deputy, but the product only of the light of right reason; because it did not make them sensible that God had the least share in Human Transactions, or that he took any Cognizance of their good or ill Conduct.

(8.) Besides these Laws of Nature imprinted in their Hearts, they were also not destitute of others, constituted by their Legislators in their respective Societies, and State in order to restrain the irregular Concupiscency of Mankind, for the publick Good, by wholesome Laws enacted for that purpose, which however had not the least respect to God and his Law, which was unknown to them: The Transgressors of those Laws, tho' subject to the Punishments inflicted by them, yet had not the least Relation in this regard to God, who as he had not thought fit to deliver to them any Laws, he had no right of challenging any Punishment.

(9.) In process of time, God Judging it not convenient to suffer the world (which grew worse and worse every day) to continue thus without being accountable for their evil Actions, he resolved on a Second Creation, and created a single Man, Named *Adam*, unto whom he gave a Woman call'd *Eve*; This he did not by way of Procreation, as he might have done, by suffering them to be born from some of those then Living upon Earth, but by way of a new Creation, he formed *Adam* out of the Clay, and *Eve* out of his Rib. With this Man God dealt in a quite different manner, from what he had done with the rest; For he entred into a Commerce with him, spoke to him, and gave him a Law, viz. not to eat the fruit of the Tree of knowledge, of good and Evil.

(10.) God entred into a Covenant with this new Man immediately after his Creation, not in the Quality of a single private Person, but as the Deputy or Representative of the whole humane Race, that lived so many Ages before him, so that *Adam* by Trespassing the Law given by God, in the Quality of such a Representative, his Transgression, or Fall, was imputed to them all, and consequently all sorts of Mankind living upon Earth, (tho' they had not the least Relation to *Adam*) which hitherto

*Adam the  
Chief of Hu-  
man Race,  
and his Sin  
imputed e-  
vento those  
before him.*

hitherto had lived in a State of Innocency, in reference to God, did thereby become Transgressors, *Adams* Fall being imputed to them, as well as to the rest of Mankind, that lived in the succeeding Ages, not excepting even those that were not descended from his Loyns, so that this Trespas of *Adam*, was in all respects resembling God's Justice; and that of *Jesus Christ*, which, tho' not made manifest to the World, till in the latter ages, yet is imputed to all Mankind, as well to those that preceded, as those that succeeded our Saviours time; and thus these two Men, *Adam*, and *Jesus Christ*, have subjected the whole Universe to their Imputation, *Adam* having engaged them under the imputation of the Sin, as *Jesus Christ* imputed to them, the imputation of his Justice. (1.) Neither was it necessary, that either one or the other of these imputations should be limited to a Natural Procreation; for as those unto whom the Justice of *Jesus Christ* is imputed, are not progenerated by him, so it is not requisite, that the Sin of *Adam* should be imputed only to those of his own generation; perhaps there is not above one Person in a Million, who is descended from the Race of *Adam*, notwithstanding which the imputation of his Fall is communicated to all, this being the essential part of *Original Sin*: For the general Corruption of Mankind, and their Evil Inclinations don't derive their Origin from Propagation, or *extraduce*; but owe their off-spring to the Natural Constitution of Man, in his actions, which inclines him to follow the instinct of the Flesh, and the material part given him by the Creator.

(12.) This imputation of the Sin of *Adam*, which God thought fit, should extend it self to all Mankind without exception, even to those that preceded *Adams* Creation, and dy'd many Ages before his coming into the World, was ordained by Providence, because without it all Mankind could not have been partakers of the Salvation, and of the Justice of *Jesus Christ*: For tho' these *Pre-Adamites* were Sinners, *quoad materiale peccati*; yet were they not punishable, as having received no Law from God; And as God would not save thro' *Jesus Christ*, but such as were guilty; it was requisite that *Adams* guilt should be communicated to them: It being God's pleasure to involve all Men in Sin, that he might communicate his mercy to all. Our Saviours Justice, and its imputation, could not be of a more ample



extent than *Adams* imputation ; because *Adam* was the Type of *Christ*, and consequently it was necessary, that *Adams* Tresspafs should be inputed to all, that all might be partakers of the Justice of *Christ*.

Distinction  
betwixt A-  
dam and  
the Pre-A-  
demites.

(13.) This *Adam* created so many Ages after the general Creation of Men, was the *Patriarch* of the *Jews*, and the Original Stemm of that Nation ; but not of the Gentiles ; all the other Nations deriving their off-spring from the first Creation, as the *Jews* descending from the Second. In this sense it is properly, that this Nation is God's People, the Holy People, whose Father, Spouse, and King, is God himself ; in a peculiar manner, quite different from all other Nations. *Moses* does give us the true Course of the Genealogy of the *Jews*, and of no other Nation: The Race of *Adam* multiplying very fast, was become very Numerous in *Noah's* time: But tending to a general Corruption, because the Sons of God, marry'd the Daughters of Men, *i. e.* Those of *Adams* Race intermarry'd with the *Pre-Adamites*, and were corrupted by them ; wherefore God sent the Deluge, not to destroy the whole Earth, but only *Palestine*, or the Land where the *Jews* or *Adamites* lived ; they being one and the same generation. By this Deluge, they were all swallow'd up, except *Noah's* Family ; but the *Pre-Adamites* or Gentiles did bare no share in this Punishment, all the rest of the World (except *Palestine*) remaining untouched, and as well Peopled as before. *Noah* and his Family being the only that escaped with Life, he was after the Deluge the Restorer, not of human Race, but of that of the Nation of the *Adamites* ; for which Reason it is, that *Josephus* speaking of *Noah*, styles him, *generis nostri Princeps*, not *generis humani Princeps*.

Lib. 2. cont.

The Imputa-  
tion of  
the Faith  
of Abraham  
a medium  
betwixt  
Adam and  
Jesus Christ.

(14.) Betwixt these two Men, *viz.* *Adam* and *Jesus Christ*, there intercedes a third Person, to wit, *Abraham*, who being set as it were in the mid-way betwixt them, does also impart his imputation to those as well before him, as to those that succeeded him ; I mean the imputation of his Faith. The Tresspafs of *Adam*, was inputed to all Men ; the Justice of *Jesus Christ*, was likewise inputed to all Mankind, but because there should be no Room for passing from one of such vast extremity to another, *viz.* From the imputation of *Adams* Sin, to the Salutiferous Justice of *Jesus Christ* ; God thought fit to open the way by another medium, *i. e.* by the imputation of the Faith of *Abraham*, which might lead the way

way to the imputation of the Justice of *Jesus Christ* i.e. That those unto whom God did impute the Faith of *Abraham*, are saved thro' *Jesus Christ*; and cleared of the guilt of *Adams* Sin.

(15.) The *Gentiles* or *Pre-Adamites* were naturally strangers to, and excluded from the Benefit of Salvation, till *Abrahams* time; but after *Abraham* had changed his Name from *Abram* into that of *Abraham*; they began to be partakers of that mercy by Vertue of Gods word to *Abraham*: Thou shalt be the Father of many Nations. Under those many Nations, are comprehended all the *Pre-Adamites*, as well those that lived before as since *Adam*; for as *Adams* sin was communicated to all, so *Abrahams* Faith was imputed to all, not excepting those that dy'd many Thousand Years before him. And this Faith of *Abraham* was imputed to them, that they might partake of the imputation of the Justice, and mercy of *Jesus Christ*, because, we told you before as there could be no passing from one extream to another, but thro' a *Medium*, i.e. there was no proceeding immediately from the Death of *Adam*, to the Life of *Jesus Christ*; but thro' the Faith of *Abraham*: The *Gentiles* therefore being adopted in *Abraham*, and reputed his Children, were by this Adoption made capable of obtaining Eternal Salvation.

(16.) Thus the Salvation thro' *Jesus Christ* is communicated to all Men, as well those that lived before, as those since *Adam*, both to the *Pre-Adamites*, or born *Gentiles*, and to the *Adamites*, or born *Jews*. Not that all Men are to be saved, but only those chosen by God, and favoured with his Grace: But this Grace being communicated to the *Gentiles* as well as the *Jews*, so *Socrates*, and *Aristides*, and such like Persons (both before and since *Adam*) are included in the Number of these *Elected*: For all such as (without exception to times or places) having lived according to the dictates of right Reason, and being Gods *Elected*, shall be cleared from the imputation of the Sin of *Adam*, thro' the imputation of the Faith of *Abraham* and of the Justice of *Jesus Christ*, tho' in their Life time they never knew, nor ever heard any thing either of *Jesus Christ*, or *Abraham*; for the rest, it is to be observed, that this imputation of *Adams* Sin, did not extend beyond the coming of our Saviour *Jesus Christ*, ever since which time, that Sin being annihilated, together with its imputation; every one



now carries his own Burthen, and lives according to his Faith, and consequently the imputation of *Abrahams* Faith, takes no more place since.

Ver. 12,

13, 14.

The Foundation of  
Perera's Divinity.

This whole and so much admired System is founded (as the Author himself tells us) upon 3 verses of the 1st Chap. of the Epistle to the *Romans*: *As by one Man Sin entred into the World, and Death by Sin, and so Death passed upon all Men, for that all have Sinned: For until the Law Sin was in the World, but Sin is not imputed when there is no Law. Nevertheless Death Reign'd from Adam to Moses; even over them that had not Sinned after the Similitude of Adams Transgression: According to our Authors Interpretation, by Adam Sin and Guilt entred the World; for tho' the Sin of Adam was actually in the World, it was not imputed because there was no Law, in the same manner Death was introduced by Adam; for tho' Death was in the World before Adam, yet Death did not Reign in the World, because it was not then a punishment of Sin: But after that time it Reign'd not only over those that lived since Adam, but by a certain retractive Vertue, Adams Sin made Death to Reign even in times past, so that Death which in their Life time they had Considered, no otherwise than a Natural effect, was in respect to God look'd upon even in those living a great while before, as a Punishment of Sin. For until the Law, Death was in the World, i. e. Until the Law given to Adam, not to eat of the fruit of the Tree of Knowledge, but not until the *Mosaick Law*. Until the said Law given to Adam, Sin was in the World; *quoad Materiale*, because Mankind belonging to the first Generation, preceding Adams Creation, had committed all the Criminal Actions since perpetrated by the Pagans, but sin was not imputed, when there was no Law; so that Death Reign'd from Adam to Moses, and to the time of the Law given on Mount Sinai; and this Reign of Death did extend even over them that had not Sinned after the Similitude of Adams Transgression, i. e. over those living before him, who had not Trespas'd against a positive Law delivered to them by God, because God never spoke to them, nor to their Ancestors.*

This is the System of the new broach'd Divinity, containing scarce any thing else but Phantoms, and Resembling a Romance of Divinity: His manner of explaining the sense of the Apostle *St. Paul*, being altogether freed and Ridiculous. Notwithstanding which, he alledges

ledges it (if you will take his word) as the chief motive of his changing his Religion; for, says he, I could not have renounced so clear and evident an Interpretation as this, but only by submitting my Judgment to that Church which claims an absolute Right of explaining the sense of the Holy Scripture. But if I mistake not, his Apostasie ought to be look'd for chiefly in his ambitious mind, and daring Spirit, which at all times appear'd to have but slender regard to the Authority of the Holy Writers, and the most Sacred Mysteries of Religion; what wonder is it, if a Person of such a Character as this, confined to a cruel Nauseous Prison, and disturbed with the constant danger of loosing his Life, did embrace the *Roman Religion*, as the only means he had to procure his Deliverance.

## CH A P. XXVII.

*Of the difference betwixt the Hebrew Text, and the Greck Text of the LXX, Concerning the duration of the first Period of the Church.*

**B**Efore we enter upon the examination of this Point in question, concerning the Duration of the World from the time of its Creation, to the Promulgation of the Law; this must be laid down as an unquestionable Maxim: That the decision thereof can't be drawn from any where else, but from the Books of *Moses*, Prophane History being so far from furnishing us with any true light in this case, that it does not as much as afford us any glimpses of it, because all these Historians, tho' never so Ancient, ought to be considered as modern Authors when compared with *Moses*. Among the *Greeks* *Herodote* challenges the first Place in point of Antiquity, who flourished under the Reign of *Xerxes* King of *Persia*, and consequently not above 400 Years before our Saviours Birth; and as to those of the Eastern Nations, we have nothing left of them, but some fragments, and those of very doubtful Authority.

*Varon*, one of the most Learned among the *Roman* Varons *dis-*  
Authors has divided time into three periods: the first *vision of*  
call'd *ἄσματος*, the Second *μυθικῆς* and the third *ιστορικῆς*. *time, into*  
Which three periods, one explained thus, by *Censorinus*: *3 periods*  
*dedicatio*



*Nunc verò intervaltum temporis tractabo, quod Historicon Varro appellat; hic enim tria discrimina temporum esse tradit: primum ab hominum principio usque ad Cataclysmum; quod propter ignorantiam vocatur ἀνολον: Secundum a Cataclysmo priore ad Olympiadem primam, quod, quia in eo multa fabulosa reſeruntur, μυθικόν, nominatur. Tertium a prima Olympiade ad nos, quod dicitur Historicon, quia in eo res gestæ veris Historiis continentur; implying as much, as that the first of these three periods, lies concealed under an impenetrable Veil; the Second is Fabulous, and has nothing of certainty in it; and the Third is the only that has some true light of History: The whole Interval of time from the Creation of the World to the Deluge, is comprehended in the first period; as being quite unknown in respect of the Pagans. The Fabulous Interval of time, is that which interceded from the Deluge to the first Olympiad, this being that wherein they have placed their Ancient Heros of Greece, their Hercules, Jason, Theseus, Minos, Achilles. Those who make these Fabulous Heros the most Ancient of all, make them Coequal with the times of the Judges, tho' perhaps (if there were ever any such extant) they might be of a much newer date; for I am well convinced, that no certain account is to be made of what is alledged upon that head, out of the Chronicle of Eusebe, and some other such like Authors; who did write their Commentaries upon dubious Annals, and sometimes Fictitious Relations. History lay neglected in the World for a long time, but Chronology much longer: Nothing is more irregular in the World, then the Antient History, in reference to the time; there being not the least certainty in it of that kind, 'till after the time of Cyrus the Founder of the Persian Empire, and even in our modern times, Chronology remains still involved in many doubts and difficulties.*

*The Years  
of Moses  
containing  
12 Months.*

*L. 15. de  
Civit. Dei  
c. 48.*

It ought also to be suppos'd (according to St. Austin) that the Years mention'd by Moses, in reference to the Ages of the Patriarchs, were the same with ours, consisting of twelve Months each; except that, perhaps the same fell somewhat shorter than ours, by some days; because they computed their Years by Lunar Months. These deserve no credit, (says St. Austin) who believe that in those most ancient times, they computed their Years quite otherwise than we do, and that they were so short, that one of our Years now, is equivalent to two of theirs. Wherefore

fore they say, when you read a Man to have liv'd 200 Years, you may suppose he liv'd 90. Soon after he adds these words: For a further argument to prove, that formerly they computed their Years otherwise than we do, they alledge out of divers Authors, that the Egyptians accounted their Years by four Months, the Acarnenians had six, and the Lavinians thirteen. 'Tis true, that Pliny tells us of the Arcadians, that they had no more than three Months in every Year, and this he alledges by way of expedient, to justify what has been written concerning the Longævity of the Ancients. Some, says he, made the Summer one Year, and the Winter another, and consequently had no more than six Months in every Year, some allow'd for a Year every Season as the Arcadians did, who had no more than three Months in the Year. We need not have recourse to this secret, to shorten the time of this first Period, it being not sufficiently short before, considering the great multitude of things that must be comprehended within its compass.

It being therefore taken for granted, that it is from Moses only we ought to be instructed, concerning the duration of this interval of time, that preceded the Law, and that the Years mention'd in the Computation of Moses, are our common Years; the thing now to be enquired into, is, how many Years he allows for this Period. The so much celebrated Greek Translation, us'd constantly even to this day, ever since Christ's time in the Eastern Churches; as it is sufficiently known, so it certainly is venerable for its Antiquity; but those who have undertaken to extol this Translation, not only above all others, but even beyond the Original it self, have ventur'd to say many things in its praise, which they will find a very difficult Task to make out. It is known by the Title of the *Version* of the LXX; because if we may rely upon the account of its Fabulous Origin, the same was perform'd by LXXII Doctors, or Sages, sent for out of Judea, by Ptolomy Philadelph, King of Egypt, to Translate the Sacred Writings of the Jews, which he intended should be deposited in that famous Library of Alexandria, whereof he was then laying the Foundation; as there is a most prodigious difference in the computation of the time, from the Creation, to the Deluge, and from the Deluge to the Birth of Abraham, betwixt the Original Hebrew Text, and this Translation; so it will be absolutely requisite to insert both their

Of the Version of the LXX, and its Authority.

M. Voss. Verf. LXX.



Computations, in order to discover ; whence is risen this great difference, and which of these two Books deserves the most Credit. The next following is the computation of Years, according to the *Hebrew Text*.

*Adam* liv'd 930 Years. And when he begat *Seth* he was 130 Years old.

*Seth* lived 912 Years. When he begat *Enos* he was 105 Years old.

*Enos* lived 905 Years. When he begat *Cainan* he was 90 Years old.

*Cainan* lived 910 Years. When he begat *Mahalaleel* he was 70 Years old.

*Mahalaleel* lived 895 Years, When he begat *Jared* he was 65 Years old.

*Jared* lived 960 Years. When he begat *Enoch* he was 162 Years old.

*Enoch* was upon Earth 365 Years. When he begat *Methuselah* he was 65 Years old.

*Methuselah* lived 969 Years. When he begat *Lamech* he was 187 Years old.

*Lamech* lived 777 Years. When he begat *Noah* he was 182 Years old.

At the time of the Deluge, *Noah* was 600 Years old.

In order to find out the true number of Years, from *Adam* to the Deluge ; it is evident, that you ought to compute the exact number of Years, from one Generation to the other ; as it has been done in the preceding Table: And by adding together all these Years, the whole Product of Years from the Creation to the Deluge, amounts to 1656 Years.

The following Table gives you the number of Years of the Patriarchs, according to the Computation of the LXX.

When *Adam* begat *Seth* he was 230 Years old.

When *Seth* begat *Enos* he was 205 Years old.

When *Enos* begat *Cainan* he was 190 Years old.

When *Cainan* begat *Mahalaleel* he was 170 Years old.

When *Mahalaleel* begat *Jared* he was 165 Years old.

When *Jared* begat *Enoch* he was 162 Years old.

When *Enoch* begat *Methuselah* he was 165 Years old.

When *Methuselah* begat *Lamech* he was 187 Years old.

When

When *Lamech* begat *Noah* he was 188 Years old.  
At the time of the Deluge *Noah* was 600 Years old.

If by way of addition you join all these Years together, from one Generation to another, you will find the whole Product to amount to 2262 Years; so that the Calculation of the *Greeks* exceeds that of the *Jews* by 606 Years. It is to be observ'd, that the *Greeks* in their Computation, don't make the Lives of the Patriarchs any longer than the *Hebrew* Text does; but they make every one of them 100 Years older, at the time of their begetting their Children, by subtracting 100 Years from the time after their begetting the first born, and adding it to the time preceding the Birth of the First-born: As for instance, *Adam* liv'd in all 930 Years; according to the *Hebrew* Text, he was 130 Years old when he begat *Seth*, and lived 800 Years after having begotten *Seth*. But the *Greek* Translation, makes *Adam* 230 Years old when he begat *Seth*, and the remaining part of his Life; after the Birth of *Seth*, of 700 Years, *Lamech* is the only among the Patriarchs, concerning whose Life, there is a difference betwixt the *Greeks* and the *Jews*: For according to the last, his whole Life was of 777 Years, whereas the *Greeks* make it no more than 753; and consequently 24 Years shorter. 'Tis further observable, that the *Greek* Interpreters have added exactly 100 Years to each Generation; except in those of *Jared* and of *Methuselah*, which exactly agree with the *Hebrew*, and of *Lamech*, unto which they have added only 6 Years; because they, says he, lived 188 Years before he begot *Noah*; whereas the *Hebrew* says 182. Thus much concerning the Generations preceding the Deluge, let us now see also those that succeeded it; according to the *Hebrew*,

*Shem* begat *Arphaxad* 2 Years after the Deluge.

When *Arphaxad* begat *Salah* he was 35 Years old.

When *Salah* begat *Eber* he was 30 Years old.

When *Eber* begat *Peleg* he was 34 Years old.

When *Peleg* begat *Ren* he was 30 Years old.

When *Ren* begat *Serug* he was 32 Years old.

When *Serug* begat *Nahor* he was 30 Years old.

When *Nahor* begat *Terah* he was 29 Years old.

When *Terah* begat *Abraham* he was 70 Years old.



All these Years added together, from the Deluge to the birth of *Abraham*, the Product amounts to 292 Years, which if added to 1656, viz. The number of Years before the Deluge; the whole interval of time, from the Creation of the World, to the birth of *Abraham*, contains 1944 Years.

The following Table, gives you the Computation of the Years of the Patriarchs, from the Deluge, to the Birth of *Abraham*, according to the Calculation of the *Greeks*.

*Shem* begat *Arphaxad* 2 Years after the Deluge.  
 When *Arphaxad* begat *Cainan* he was 135 Years old.  
 When *Cainan* begat *Salah* he was 130 Years old.  
 When *Salah* begat *Eber* he was 130 Years old.  
 When *Eber* begat *Peleg* he was 134 Years old.  
 When *Pheleg* begat *Ragan* he was 130 Years old.  
 When *Ragan* begat *Serug* he was 132 Years old.  
 When *Serug* begat *Nahor* he was 130 Years old.  
 When *Nahor* begat *Terah* he was 179 Years old.  
 When *Terah* begat *Abraham* he was 70 Years old.

All these Years added together, produce 1172 Years; whereas according to the *Hebrew* Calculation, it amounts to no more than 292, and consequently the Computation of the *Greeks*, exceeds that of the *Hebrew* 880 Years. The 1172, added to 2262, the numbers of Years, which (according to the *Greeks*) preceded the Deluge; you will find their Calculation, from *Adam* to the birth of *Abraham*, amount to 3434 Years; so that according to the *Greeks*, the interval betwixt *Adam* and *Abraham*, is 1490 Years longer, than according to the *Hebrew*, and consequently the *Greeks* make the age of the World 1490 Years longer than the *Jews*. The learned *Isaac Vossius*, Son to the famous *Gerard Vossius*, makes this difference of no more than 1440 Years; because he takes off no less than 100 Years in the Generation of *Nahor*, for he allows no more than 79 Years, instead that the *LXX* have computed 179. But then there remains a great part of it in the Generation of *Abraham*, who he says was begotten in the 130th Year of the Life of *Terah*, whereas both the *Greek* and *Hebrew* Text say it was in the 70th Year.

Calcul Isaac  
Vossi.

In dissert de  
ætat. mun-  
di.

In

In this last Computation of the Generations, from the Deluge to the birth of *Abraham*, the *Greek* follow the same method they had made use of in the Generations before the Deluge, by adding 100 Years to the time that preceded the birth of the First-born, and substracting them from the remaining part of the Father's Life, after the birth of the First-born, and in the Generation of *Nahor*, they add no less than 150 Years. For the *Hebrew Text* says *Nahor* begat *Terah*, when he was 29 Years old, but the *Greeks* make it 179 Years; besides that, they have inserted a whole Generation of 135 Years, viz. That of *Cainan*; for according to the *Hebrew Text*, *Salah* was the immediate Son of *Arphaxad*, and *Arphaxad* begat *Salah*; whereas the *Greeks* make him the Grand-son of *Arphaxad*, and the Son of *Cainan*, not mention'd at all in the *Hebrew*; but declar'd by the *Greeks* the immediate Son of *Arphaxad*.

From these two different Computations of Years, arise two Grand Questions. (1.) Which of them deserves the most Credit, whether the *Greek* or *Hebrew*? The (2.) What occasion'd this prodigious difference? In answer to the first Question, I say, that it is not very surprizing, that the *Greek Church* should maintain the *Greek Translation*, and consequently make the World 1500 Years older than the *Jews* do, and the *Western Christians*, because the *Eastern Church* labours under a great deal of Ignorance, especially in regard to the *Jewish Antiquities*; besides that, they ought to stand up for a Translation which they have receiv'd, and kept in their Churches for so many Ages: But it seems somewhat strange, that among the *Western Christians*, there should be some learned and understanding Persons, who assert the Calculation of the *Greeks*. Even this might appear pardonable in those who have espous'd this Quarrel, and defend the *Greek Calculation*, for no other reason, than to undervalue the *Hebrew Text*, and in order to introduce instead of this *Version*, the *Vulgar Latin Translation*, declared the only Authentick one, by the Council of *Trent*. Not but that the *Vulgar Latin Translation*, is in this point altogether consonant to the *Hebrew Text*; but Father *Morin*, who has a certain Antipathy against the Original Text, and who leaves no Stone unturn'd, to prove it to have been adulterated, had rather in this Passage Sacrifice the *Vulgar Translation*, than to speak favourably of the *Hebrew Text*.

Exercit.  
Biblic.



*Text.* For after a pretended Indifferency, and seeming Reluctancy of determining the Question, he does as much as in him lies, to engage the Reader to abandon the *Hebrew* Computation, and to embrace the Calculation of the *Greeks*.

It seems  
strange that  
Protestants  
should pre-  
fer the  
Greek  
Translation  
before the  
Hebrew  
Text.

It would be no great matter of wonder, if those that are engag'd with Father *Morin* in the same Interest, should also follow the same Opinion: But it seems something strange, that among those, whose Interest it is to assert the purity of the *Hebrew* Text, there should be some who have embrac'd the contrary side, I mean to assert the validity of the *Greek Calculation*, before the *Hebrew*, i. e. before *Moses* himself. I must confess it a difficult Task, to keep the middle Path, without deviating to one extream or other; and this is the case of those who dispute concerning the Purity of the *Hebrew* Text, and the Excellency of the Translations. To assert, that there should not be slipt in some Errors into the *Hebrew* Text, especially in relation to the *Numbers*, is a thing I judge not to be made good; and I will allow that the *Hebrew* Text may be corrected in some Passages by the Translations, especially that of the *LXX*: But on the other hand, a Man must be prepossess'd at a very unaccountable rate, in his Judgment, to prefer the *Greek* Translation, in all respects to the *Hebrew*, and to imagin that in the Calculation, the Error is altogether in the *Hebrew* Original.

St. Austin's  
Opinion.

L. 15. c. 13.  
de Civit  
Dei.

Certainly *St. Austin* had not so much reason as we have, to favour the *Hebrew* Text, because he did not understand that Language, and at the same time was strongly prepossess'd with an Opinion in favour of the *LXX*. That Translation being in those days look'd upon as an Original, and in a manner Canoniz'd by the Apostles, notwithstanding which, *St. Austin* does not shew so much partiality for it; 'Tis true, he is of Opinion, that the *LXX* Interpreters were guided by the Spirit of God in this Translation, and as consequently he could not well charge this great Mistake, in the Calculation upon them; so he chooses a *Medium* betwixt both. It ought never, says he, to enter into the thoughts of a Wise Man, that the Jews (tho' else a very pernicious Generation) should have been able to introduce so Signal an Adulteration in all the Copies dispers'd in so many different places; no more than the *LXX* should have confederated together, to impose Untruths upon the World. 'Tis therefore

therefore much more probable, that these *Adulterations*, or *Alterations* were made in the first Copy, taken from the Original, that was preserved in the *Ptolomaick Library*, and that from the first Copy were transcribed all the other Copies that have been dispersed thro' out the World. It seems highly probable to me, that (as *St. Austin* rightly judges) the same alterations were inserted in the first Copy; but on the other hand, I can't agree with him in the justification of those Persons, that made these *Adulterations*. But be that as it will, this Father, notwithstanding his Great Zeal for the *Greek Translation*, notwithstanding his Ignorance of the *Hebrew Language*, and consequently of the Original Text; yet turns the Ballance in favour of the *Hebrew*.

For after having examin'd the reasons, which might contribute towards the rise of this difference, in Chronology he concludes thus: *But let the thing have happen'd as it will, 'tis no question with me, but that most credit ought to be given to the Original Language, from whence the Interpreters did make the Translation, when the Original, and the Translation are found to be contradictory, and not to be reconciled at one and the same time.* In the following Chapter he says further: *Whereas the difference is so great, that both can't be true at once; in order to investigate the real truth of the matter, you ought to have recourse to that Language from which it was Translated.* It must be confess'd, that when the *Hebrew* and *Greek Text* may be reconcil'd, i. e. when there appears some difference in the sense; yet without a positive contradiction to one another, he says they ought both to be consulted; it being rational to suppose that the *Greek Interpreters* might introduce some alteration in the sense, by the inspiration of the Holy Ghost.

*St. Jerome* is altogether for the *Hebrew Text*, as may be seen in his Book of the Questions upon *Genesis*, in the 5th Chapter. It will perhaps be objected, that *St. Jerome* being versed in the *Hebrew*, and consequently understanding the Original Text, it is no wonder he should prefer it before the other, which could not be apply'd to those who lived in an Age when the *Hebrew Language* was absolutely unknown in the Church; and as it is natural for Mankind to idolize their own Knowledge, and to raise its value as high as they can, it was that Motive which induc'd *St. Jerome* to extol the *Hebrew Text* above the Version of the *LXX*; in order to

*St. Jerome's  
Opinion for  
the Hebrew  
Text.*

render



render his Knowledge of that Language the more conspicuous to the World; but I am rather inclin'd to believe that it was rather the true reason of the thing, and the weight and clearness of the matter, that induced him to declare for the Original Text; and it seems further unquestionable to me, that in case the Point in question were to be decided by Authorities, the Testimonies of these two before mention'd Great Men, I mean of *St. Jerome* and *St. Austin*, are more than sufficient to Counter-balance those almost numberless petty Authors, cited by *Father Morin* to back his Opinion in favour of the Computation of the *Greeks*. I call them petty Authors, tho' they were both Great Men, and of great Reputation in the World; as *Ensebe*, *Theophilus of Alexandria*, *St. Cyprian*, *St. Clement of Alexandria*, and many more; but they may be stiled petty Authors in Chronology, without any Injustice to their Memory, and that in our times, one *Patavinus*, or a *Scaliger*, notwithstanding they are Modern Authors, do without comparison over ballance all those Great Men, whose names were so highly celebrated among the Ancients. All these Fathers quoted by *Father Morin*, for his assertion were *Greeks*, ignorant both in the *Hebrew*, and in *Chronology*, except what they had learn'd from the *Greeks*, and the *Version* of the *LXX*. When was it, that ever they undertook that Task, of tracing the true Duration of the World? Those that have written since *Ensebe*, have not they follow'd blindly his footsteps? In a matter so nice and difficult as this, they were willing to go on in the beaten Road, without giving themselves the trouble of finding out a new way, except what has been done within this last Age; so that no account ought to be made of those Doctors of the Church, who have follow'd the Translation of the *LXX*; they being to be consider'd only as one Single Person, since they all traced the Footsteps of one and the same Author.

And after all, a Man must be strangely possess'd in his Judgment, who can prefer before the *Hebrew Text*, a Translation, such as that of the *LXX*, the true Origin of which, is as obscure as the source of the *Nile*; and to find out which, they have been forc'd to raise as many Fabulous Relations, as the *Greeks* formerly did concerning the Genealogy, and Origin of their *Heroes*.

They

They say that *Protolomy* firnamed *Philadelph*, or some other King, for they are as uncertain in respect to the true Name of the King that had this Translation perform'd, as to several other Circumstances: But *Protolomy*, as they say, sent into *Judea*, to desire certain Persons might be dispatch'd to him, fitly qualify'd for the Translating of the sacred Writs of the *Jews*: The matter being refer'd to their *Grand Council*, they chose 6 out of each of the 12 Tribes; who making up the Number of LXXII, went into *Egypt*. Here being confin'd to their particular Chambers, (whereof there were as many as there were Translators) without being permitted to entertain the least Correspondence together, every one (without having the least Communication with one another) Translated the *Hebrew Text* so absolutely the same in all respects, as that, when compared to one another, there was not so much as one word differing from the others. *Justin Martyr* assures us to have seen the ruins of the Cells near the Sea shore. 'Tis true, *Aristaus*, and *Josephus*, tho' they don't mention this Fable, yet what they relate of it has as little resemblance to truth. A certain learned *English-man* did publish'd about 15 or 20 Years since, a certain Tract, to prove that this Piece of *Aristaus* was only a Work of some *Greek Jew*, who composed this *Romantick Fiction*, with an intention to receive the *Greek Translation*. The History of this Translation, requiring a Volume by it self, I will not enter upon the particulars thereof, but remit my Reader, to the learned *Usher*, Archbishop of *Armaugh*, who has treated that part with the most Judgment, and to *Humphery Hody's* Dissertation, who has examin'd it more at large.

But to return to the main point in question, I can't see the least reason to suspect the *Hebrew Original*, of being adulterated; because I can't find what motive could induce the *Jews* to so signal an Adulteration. What is it that could move them, thus to castrate their *Chronology*, and to cut off so many Ages from the *Genealogy* of their Ancestors, whom they so much Gloried in, and of that Antiquity of which they so much boasted above the *Pagans*? It seems much more probable, that they might have imposed 5000 or 6000 Years upon the *Pagans* and their Annals, than to have taken 1500 Years at once from their own? Certain it is, that this Alteration could not happen by chance, (let the fault lay where it will) but the Text must be adulterated on purpose, as is apparent

An Account  
of the Ori-  
gin of the  
Version of  
the LXX.

Epiphane.  
Ponderib. &  
mensuris.  
Tertull.  
Apolog.  
cap. 18.

Justin Mar-  
tyr. Para-  
nesiad Gen.  
Joseph. Antiquit.  
lib. 12.  
cap. 2. lib.  
2. Adv. Ap-  
pion.

Uferius lib.  
De versione  
70.

There is no  
reason for  
the adalte-  
rating of  
the Hebrew  
Text.



apparent from thence, that exactly 100 Years have been added to the Age of every Patriarch. Besides that, not so much as one truly solid Argument is produc'd in behalf of the *Greek Chronology*, by its most strenuous assertors; which that it may appear to the Ages of all the World: I will take a full view of all the Arguments alleg'd by a certain learned Person of our Age, in the defence of the *Chronology* of the LXX.

## C H A P. XXVIII.

*An Answer to the Objections of Isaac Vossius, and Father Morin, against the Hebrew Text, in behalf of the Translation of the LXX.*

*The first  
Objection.  
Vossi. diff.  
fert. de  
Mundi.  
etate.*

THE first thing he insists upon, is, that according to the *Hebrew Text*, there appears not the least Proportion betwixt the Years commonly call'd of Puberty, and the usage of the Patriarchs, Men in our times being not arriv'd to the Years fit for Procreation, (call'd the Age of Puberty) 'till they come to the 4<sup>th</sup> or 5<sup>th</sup> part of a Man's Life, according to the common course of Nature. For the life of Man being now a Days limited most generally to 60 or 70 Years, Young Men arrive not to the Age of Puberty 'till they are betwixt 15 and 20 Years old. According to this proportion Mankind living in the first Ages, ought not to have arriv'd to the Age of Procreation, 'till they were 200 or 300 Years old, because their lives extended to 900 or 1000 Years; the 5<sup>th</sup> part whereof is 200. I must frankly confess, that when I find Men of great Repute argue at that rate, I am at a stand to know whether they are in jest, or earnest; since nothing can appear more ridiculous to me. For according to this way of arguing, Mankind during the first Age of the World, ought to have suck'd their Mothers Milk 'till they were 20 Years of Age; and they must certainly have been very strong Nurles that could bear such lusty Babes in their Laps or Arms. All this is so far from having the least resemblance of Truth, that on the contrary, it is most probable, that at those times, Nature being as yet in its Youth and full Vigour; did act with more Strength and Application in the work of Procreation; besides, that the

the Aliments in those times, being more juicy than now, and consequently more proper for the generation of Spirits, and Vigour, Men did by vertue thereof acquire more strength, and that in a little time; Nature does not limit it self to this Rule, that things of the longest duration, or life, are the longest in coming to perfection. The Ravens that live to 900 Years, don't they procreate their own kind before they come to 200 Years? Have our Park-keepers ever observ'd a Stag not to proceed to the Multiplication of his own kind, 'till he is 50 or 60 Years old; because a Stag lives 200 or 300 Years? A Horse seldom goes beyond the age of 25 or 30 Years, whereas a Stag lives several Ages; and yet the Stag and the Horse begin to progenerate much about the same age: All which, makes me imagin, that this Opinion of the backwardness of the Years of the Patriarchs, in reference to their age of Puberty, beyond what is observ'd in our days, is founded upon a gross mistake.

It will perhaps be objected, why did some of the Patriarchs not begin to procreate Children, 'till they were well advanc'd in Years? When *Seth* begat *Enos* he was 105 Years old, and when *Methuselah* begat *Lamech* he was no less than 187 Years old. It appears very likely that these were not the First-born Children of these Patriarchs, but that they had others before these before named; *Moses* did deliver the History of the Church, and the Genealogies of the *Messiah*; 'twas therefore his business to nominate such Persons, from whom the *Messiah* descended in a direct line, without any respect to the rest, to be born before them. *St. Austin* was of this Opinion: *Aut enim tanto senior fuit proportionē pubertas, quanto vita totius major annositas: Aut, quod magis video esse credibile, non hīc primogeniti filii commemorati sunt, sed quos successionis ordo poscebat, ut perveniretur ad Noē, i. e.* Either their Years of Puberty were more backward in proportion to the length of their lives, or what seems more probable, the First-born are not mention'd, but those only which must needs be named, in order to come to a coherent succession to *Noah*.

*The Patriarchs had other Children before these named in the Scripture.*

*De Civit. Dei. lib. 5. c. 15.*

*The Second Objection.*

(2.) They alledge the Authority of *Josephus* the Historian, in behalf of the LXX; but his Testimony is of no weight in this Point. (1.) A thousand Proofs might be alleg'd that *Josephus* was less knowing in the *Hebrew*, than in the *Greek*; and that in all likelihood he was not sufficiently



sufficiently versed in the *Hebrew* Dialect, to be able to read the Holy Scripture in the Original, which is the reason he always made use of the Version of the LXX; even in those Passages where this Translation prov'd quite different from the Original, of this we have seen an instance before; where *Moses* says, *thou shalt not revile the strange Gods*; because the LXX have Translated it θεοις & κακολογησις. If *Josephus* had had any true insight into the *Hebrew*, he must needs have understood, that the word *Eloim*, extant in the Original, does not always signifie *Gods*, and that in this place it ought to be interpreted *Judges*: Furthermore, *Josephus* is no competent Judge in this Point, because he contradicts the *Hebrew* Text, and sometimes the LXX; nay sometimes is contradictory to himself. He contradicts the *Hebrew* Text, because in his Genealogy of the Patriarchs that liv'd betwixt the Creation and the Deluge, he follows very near the Computation of the LXX; he contradicts the LXX, because in the same Genealogy of the Patriarchs, from the Creation, to the Flood, he makes the whole Product amount to 2656 Years, which according to the Calculation of the LXX, make up about 2262 Years; and as to the Interval betwixt the Deluge, and *Abraham's* time, he makes it in express terms, no more than 292 Years; which as it is conformable to the *Hebrew* Text, so it is absolutely contradictory to the LXX. After all, when he comes to the particular Computation, he Calculates the Ages of the Patriarchs, successively, from one Generation to another, after the same manner as the LXX have done; and consequently makes up the whole Product of Years, from the Flood to *Abraham*, about 1100 Years, when before in the whole he had made it no more than 292. Furthermore, in his account of the time from the Creation to the Deluge, he makes the whole amount to 4656 Years, and in his particular Enumeration and Computation of the Years of every Generation, the whole Sum amounts to a great deal less; is not that contradicting ones self? Father *Morin* has given us a very remarkable Observation upon that Head, viz. That *Josephus* in his account of the Generations of the Patriarchs living betwixt the time of the Deluge, and *Abraham's* time, did exactly follow the *Hebrew* Text; but that some half witted Author or other had adulterated *Josephus*, by adding 100 Years to each Generation, in order to render

der *Josephus* conformable to the LXX. I will add to this Observation of Father *Morin*, if this Historian did follow the *Hebrew* Text, in the Interval betwixt the Deluge and *Abraham*, why should he not have done the same in that from the Creation to the Deluge? And if this Half-witted Fellow (mention'd by Father *Morin*) did not want Confidence to adulterate the Calculation of *Josephus*, relating to that Interval betwixt the Deluge and *Abraham*, to render him conformable to the LXX; why might not he for the same reason, have confidence enough to do the same thing in the Computation of the Years, interceding betwixt the Creation and the Deluge? For I cannot see what advantage he could propose to himself, in making *Josephus* conformable to the LXX in one place, and not to do it in another. Thus much however is evident from thence, that the Calculation of *Josephus* is absolutely adulterated, and that consequently no right use is to be made of it; what may confirm us in this Opinion, is, that this History of *Josephus* was in no esteem among the *Jews*, whereas the *Christians* valued it at a high rate, and managed it just at their own Pleasure: Sometimes inserting one Passage, and taking away another at the same time; thus they have inserted a very favourable Testimony in relation to our Saviour *Jesus Christ*, and another for St. *John the Baptist*; so that taking it for granted, that *Josephus* had follow'd the Calculation of the *Hebrew* Text, there is not the least doubt to be made, but that the *Christians* did take out that Calculation, and instead thereof inserted the Computation of the LXX; with an intention to remove by this Alteration, the scandal that might else be cast upon it by the *Pagans*, in relation to this difference. Those that are acquainted with the Pious Frauds of the primitive *Christians*, will easily agree with me in this Point; it being notorious that during the first Centuries, there were a sort of People among the *Christians*, who made not the least scruple of such like Adulterations, or supposititious insertions, provided they judg'd them favourable to their Religion, and such was the simplicity of the primitive *Christians*, as to receive these supposititious pieces for authentick ones, without any previous Examination. Add unto this, that *Josephus* does not agree with himself in this Point: For in his Preface to the History of the *Antiquities* of the *Jews*, and in his Book against *Appion*, he says, he has written an History



L. 20. c. 9.

of 5000 Years; whereas it is evident, that according to the Computation of the LXX, he ought to have said, he had written an History of 5500 Years. Our Saviour being born about the Year of the World 5500, according to the LXX; and *Josephus* having continued his History (in his Antiquities) to the time of *Florus*, who by his severity made the *Jews* revolt; *i. e.* As he himself explains it, in the last Chapter, to the 12th Year of the Reign of *Nero*.

The Third  
Objection.Peleg. l. 2.  
c. 13.L. 3. ad A.  
tologic.  
De Hæref.  
l. 3. c. 13.

(3.) Father *Morin* furnishes the World with another Argument, upon which he lays a more than ordinary stress, to back the Calculation of the LXX, *viz.* That *St. Luke* in his Genealogy of *Christ*, has mention'd *Cainan* the Son of *Arphaxad*, Grand-son to *Shem*, his Name being extant only in the *Greek*, and not in the *Hebrew* Text, whence they pretend to infer that *St. Luke* did thereby justify the whole Genealogy; but this is in my Opinion, a very weak Argument; as if a Person, by taking some part out of a Book, must therefore of necessity approve all the Contents of that Book. (1.) Those that will take the trouble to examin what has been noted upon this Head by *Samuel Bochart*, will soon be convinc'd that this Generation of *Cainan* is surreptitiously inserted both in the LXX, and in the Text of *St. Luke*, and what is more, that the same is of a late date; because nothing of this Generation of *Cainan* was extant, neither in *St. Luke*, nor in the LXX, at the time of *Theophilus* of *Antiochia*, nor of *Philo* the *Jew*, nor of *Irenæus*, who compute 72 Generations after *St. Luke*, from *Adam* to *Moses*; whereas there must have been 73, if *Cainan's* Generation had been comprehended among them; besides, I see no reason why it should be supposed, that the Apostles should have Canonized all the Errors of the LXX; there being many left uncorrected, as Mistakes of little moment, which they did not judge of consequence enough to be taken notice of, least they should impair the Credit of that Translation, which was the only, the *Greek* Church could make use of in those times.

The Fourth  
Objection.

(4.) The learned *Isaac Vossius*, seems to labour under great difficulties, if no more than 292 Years be allotted for the interval betwixt the Deluge, and the birth of *Abraham*; and for that reason, embraces the *Greek* Calculation. As for instance, according to the Computation of the *Jews*, *Noah* did live 58 Years after the birth of

of *Abraham*; *Shem* survived *Abraham* 34 Years, from whence he draws this inference, if *Noah* was still living at the time of *Abraham* and *Isaac*, how comes it to pass, that *Moses* should not as much as to have mention'd him in all the History of these two Great Patriarchs? This objection, I must confess, is of some weight. But it ought to be remember'd, that *Moses* only pursu'd his aim, which was to give the History of the Ancestors of the *Messiah*, i. e. his Genealogy. After *Moses* had fix'd the Stem, from whence were propagated those he was to speak of afterwards, he leaves that and goes forward to those descended thence; unless some peculiar occasion offer'd it self to do otherwise. 'Tis for this reason, he says no more of *Noah* after the Deluge, but insists circumstantially upon the Histories of *Abraham*, *Isaac*, and *Jacob*, as the three Great Head-springs, whence the *Jewish* Nation derived its Origin, his aim being to write the History of that Nation. For, as these were the three Persons in which God began to set that remarkable distinction, of that Family he had chosen for his own, above all others upon Earth; it was that reasonable, that *Moses* should distinguish them also, in a remarkable manner from others, in his History.

(5.) There is also another Objection, which they *The Fifth* look upon as no less valuable than the preceding; the *Objection*. Confusion of Languages happen'd according to the Calculation of the *Jews*, exactly 100 Years after the Flood, at the same time when *Peleg* came into the World; who had got his Name from this Confusion, from the word *Phalag*, which signifies *to divide*. But tho' according to the Computation of the *LXX*, there are no less than 500 Years interceding betwixt the Deluge and the birth of *Peleg*, they have adhered to their Opinion, because say they, no less time could be required to People the Earth to such a degree as it was, when the Tower of *Babel* was begun to be built, where happen'd the Confusion of Languages; according to the Opinion of the *Jews*, the same being divided into 72 Languages; and considering that to People the whole Earth, it would require no less than 72 different Nations; How is it possible, say they, that in the space of 100 Years, so vast a number of men, could be suppos'd to be come forth from three Branches only, viz. Of *Shem*, *Ham* and *Japhet*; especially at a time when the Race of Men did not begin to procreate, 'till in an advanc'd age; because they were not qualify'd for



till a considerable time after their Birth, *viz.* in proportion of their long lives. According to the Calculation of the *Jews*, from the Deluge to the Birth of *Peleg* interceded no more than 100 Years; and three Generations, so that *Noah*, save only the 3<sup>d</sup> Posterity of his Children, when the Tower of *Babel* was begun to be built; let any body judge whether in that Interval of time, there could be born a sufficient Number of People, to make up 72 Nations. (1.) I answer that the division into 72 Languages, and of the 72 Nations of the Posterity of *Noah*, is only a Fiction of the *Jews*, without any real Foundation: Besides, taking it for granted, what is said of the division into 72 Languages, to make good this assertion, there need no more than 72 Families: It being not impossible, that God might have given to each Family its Peculiar Language, and that these Families were afterwards dispersed, tho' inhabiting the several parts of the World.

But besides all this, it is to be observed, that this Argument which supposes the Number of Men to have been very inconsiderable 100 Years after the Deluge; is chiefly founded upon this, that these Gentlemen have imagined the Age fit for procreation, to have come much latter then we observe it now a days; *viz.* In proportion of their Longuævity, which I look upon as one of the most unaccountable Chimerical Notions in the World; being fully perswaded that in all probability Men in the first Ages of the World were fit for procreation, perhaps sooner then we are now; partly because Gods aim was to see the World Encrease and Multiply as speedily as might be, partly because Nature was then in its full strength, and entire vigour; so that they were fit for procreation at 14 or 15 Years of Age, and continued so to be for a very long time; I must put you in mind once more That those Children mentioned as the first born of the *Patriarchs*, must not be supposed to have been such in reality, it being very probable they had other Children before them, tho' not mentioned in the Scripture; because they had no Relation to this History, and to the Genealogy of the *Messiah*.

2 Millions  
of souls  
might be  
born in 100  
Years, be-  
twixt the  
Deluge and  
the Confusi-  
on of Lan-  
guages.

Let us suppose that *Shem*, *Ham* and *Japhet* did use all their endeavours to Multiply their Posterity immediately after the Deluge; and that God let a much greater Number of Daughters than Sons to be brought into the World: That none of those People dy'd in their Infan-

cy.

cy, that they were all capable of Marriage at 14 or 15 Years of Age; and that each Husband had several Wives, since Polygamy was allow'd in those days: All these suppositions being granted (which are no wise miraculous, but altogether consonant to the Course of Nature) there might in the space of 100 Years have been born no less than two millions of Souls, only from the three Races of *Shem*, *Ham* and *Japhet*; tho' we are not absolutely confined to this supposition: For *Noah* having lived in all 950 Years, and the Deluge happening when he was 600 Years Old: 'Tis evident that he lived 350 Years after the Deluge, and it is not likely that he should have lived all this time without begetting of Children; no more than that his Wife was past Child-bearing, tho' she might not be much younger than himself: For being made of the same mould, with those People living before the Deluge, she had retained questionless the same vigour also of the Women of those times, who bore Children for several Ages successively; so that we might suppose four several Races, viz. of *Noah* and his three Sons, which furnish'd a sufficient Number of People, to repeople the World after the Deluge.

But we don't stand in need of all these suppositions, since there was no occasion for several Millions of People at that time, when the Tower of *Babel* began to be built; there being but little probability, that so prodigious a Number should resort together for the building of one Tower, and one City, for their habitations: For they being all met in one Plain, and that at a time when they were at Liberty to separate and bestow on themselves as they pleased, it seems not probable that so vast a Number, should have agreed to confine themselves to so narrow a Compass: I may freely abate you a Million of those People, I told you might be born within 100 Years after the Deluge, since 15 or 20000 will suffice for our purpose: And that you may not look upon this as a Chimerical Notion, the Possibility of it is demonstrable by the same Rules as Geometry it self; I say, 15000, or 200000 People were sufficient to People the Earth, pursuant to God's intention, by the Confusion of the Languages; and dispersing 500 to one, and as many to another part. For it is not to be imagined, that after the Confusion of the Languages, these People were at once dispersed, and settled in all parts of the World: These Families did separate, and were dispersed first of all in

20000  
Where enough to  
People the  
World.



the Neighbouring, Provinces, *i. e.* They fixt their Habitations first in the *Eastern* Countries in *Chaldea*, *Syria*, *Palestine* and *Arabia*; and some by Reason of its Vicinity, Transplanted themselves into *Egypt*.

The 6th objection.

This leads us to the Solution of another Objection: They say, that in *Abrahams* time, there were already Kings in all parts; and that it is evident from the History of *Genesis*, that *Chaldea*, the Land of *Canaan*, *Mesopotamia*, *Egypt* and *Arabia* were then well stock'd with People; which say they, could not possibly have been, if the Interval of time from *Noah* to *Abraham*, had not exceeded 300 Years. But they have not well weigh'd the matter, and I am ready to make it out; that in 300 Years time the Posterity only of *Shem*, *Ham* and *Japhet*, might be encreased to four times the Number of People, that is now living in the whole World. This we may lay down as an undoubted Maxim; that there are at this time not above four Hundred Millions of Souls living all over the World; the general Opinion is, that *France* contains about seven Millions of Souls, or something more: *France* being the most Populous Country of *Europe*, it may with certainty enough be supposed, that it is the tenth part of *Europe*, in respect to the Number of its Inhabitants; so that according to this Computation, there would be about 70 Millions of Souls in *Europe*. The three other parts of the World, *viz.* *Asia*, *Africa* and *America*, are doubtless of a much larger extent than *Europe*, but it is as certain, that they are not so well stock'd with Inhabitants; *Africa* and *America* being full of vast Deserts. Thus it is plain, that there are not above three or four hundred Millions of People in the whole World; if even we allow the same Number of People to the other parts of the World, as we do to *Europe*.

Now since it is my business to prove that there could be a greater Number of People upon Earth in *Abrahams* time, let us reassume our former supposition, *viz.* That at the time of the building of the Tower of *Babel*; there were 20000 Persons living; now let us turn those into 10000 marry'd Couples, and suppose each of these Women, to bring forth one Child every Year; and that these Children arrive to the Age of maturity, these 10000 Marriages, producing 10000 Children every Year, for the space of 40 Years, will afford at the expiration of these 40 Years 400000 Persons; of these 400000, there must

must be at least 200000 come to a Marriageable Age, <sup>in Abrahams time</sup> which will make up 100000 Marriages, which 100000 <sup>there might</sup> Marriages in 40 Years time more, will produce four <sup>be a prodigious Number of People.</sup> Millions of Souls, which might be living 80 Years after the building of the Tower of *Babel*. Now let us look back unto those 200000 Persons, we left unmarried at the expiration of the first 40 Years; they being then not at Age to marry: These brought into 100000 Marriages for 40 Years, *viz.* From the 50th Year to the 90th after the building of the Tower of *Babel*, these I say, during the space of these 40 Years, will bring forth four Millions of Souls more, and consequently 90 Years after the Tower of *Babel*, there would be 8 Millions of Souls in the World, without reckoning their Fathers, and Grand-Fathers; that might still be living. Now let us reduce these 8 Millions into 4 Millions of marry'd People; and let these bring forth 4 Millions of Children every Year, at the end of the 40 Years; the whole Product of Children will amount 160 Millions of Souls. If you find then in your Computation, by reducing these 160 Millions of Persons into 80 Millions of marry'd Couples, and allow them 80 Millions of Children every Year, you will be convinced that before the expiration of the Term of 200 Years after the building of the Tower of *Babel*, and the Confusion of Languages; there might be upon Earth an infinite greater Number of People, than there is now in the World. Whence it is evident, that the Argument of the great Number of People living at the time of *Abraham*, alledged in opposition to the *Hebrew* Text, is a meer Chimera: Instead of three or four Thousand Millions of People, which in pursuance to our preceding Computation might have been upon Earth in *Abrahams* time, I will lower that prodigious Number to 40 Millions of Persons only; nay, I may even bring it to 10; and I may boldly assert that these 10 Millions were sufficient to People all those Countries mentioned in the History of *Abraham* and of *Jacob*.

(7.) Those who have declared openly against the *Hebrew* Text, in behalf of the *Greek* Calculation, have <sup>The 7th ob.</sup> taken also several Arguments in reference to the Antiquity <sup>jection, out</sup> of the World, from the Chronicle of *Eusebe*, who <sup>of the An-</sup> says that the Reign of *Ninus* and *Semiramis* was Coequal <sup>nals of the</sup> to the time of *Abraham*; and say they, it is sufficiently <sup>Chaldeans,</sup> known, that at the time of *Ninus* and *Semiramis*, and <sup>Egyptians</sup> consequently in *Abrahams* time the whole World was <sup>and Chinese.</sup> stored



stored with People ; and to back this, they alledge divers others of that kind out of the Annals of the Kings of *Babylon*, of the *Egyptians* and *Chineses* ; but these are so frivolous and vain, that I am surprized to see Persons of Learning and Judgment, to debase themselves so far as to make use of them. As to what relates to the Chronicle of *Eusebe*, what is related there of *Ninus* and *Semiramis* to have been *Abrahams* Contemporaries, is very doubtful, but supposing *Ninus* and *Semiramis* to have lived at the same time with *Abraham*, that Arguments is of no validity against us, since according to our Computation, there might be an over sufficient Number of People, for several great Empires without abandoning the *Hebrew* Text. As to what concerns the *Pagan* Annals, nothing can certainly be more vain or ridiculous, than the Arguments taken from thence. The *Chaldeans* boasted of their observations, of four Hundred and Seventy Thousand Years: The *Egyptians* were not altogether so extravagant, yet they asserted their State to have continued under several Forms of Government above 20000 Years, before the time of the *Ptolmeyes*, and the *Chinese* Annals run much upon the same extravagancies. I can't but declare once more, that I am surprized to the highest degree, to see Persons of understanding make use of such sort of ridiculous Arguments to support the *Greek* Calculation against the *Hebrew* Text. For supposing the World to have been actually 1400, or 1500 Years Older, beyond what is recorded in the *Hebrew* Text ; to what purpose do we alledge these Monstrous Computations of the *Chaldeans*, which extend the Age of the World beyond 400000 or 500000 Years? Wherefore it must be granted, that there is no true Guide or Light in Chronology, but what is derived from the Text of *Moses*. *Eusebe* and *Julius Africanus* are no Authors of Credit ; because both have taken their Accounts from *Berosus* the *Chaldean*, from *Maneton* the *Egyptian* Priest, from one *Abydenus* : These are the People upon which they founded the certainty of their Testimonies ; which how far they ought to be regarded, appears sufficiently from thence ; that they have transmitted to us those things that happened a great many Ages before their times, whereas now adays, we are scarce able to dive into the truth of these things that lye before our eyes. Thus without entring into any further Particulars ; it may be said without deviating from

from truth, that all such as endeavour to draw any real Light from the *Chaldean, Egyptian or Chinese Annals*, whether to support the *Hebrew Text*, or the *Greek Translation* do miserably squander away their time, and impose upon the Reader, and the World chiefly to make an ostentation of their Reading. To know which of these two, *viz.* The *LXX* or the *Hebrew Text* is in the right, it ought to be considered only, which of them deserves the most Credit, which as it seems to me admits of no great question, after what has been said upon this head.

But before we draw to a Conclusion, we must add <sup>The Reason for the</sup> also a word or two concerning the rise of this great difference <sup>great difference be-</sup> betwixt the *Greek* and *Hebrew Text*, in respect to <sup>twixt the</sup> the supputation of time, *St. Austins* opinion upon this <sup>LXX on the</sup> head, is very ingenious indeed, but neither well ground- <sup>Hebrew.</sup> ed nor consonant to truth. He says, that those who <sup>Delivit.</sup> made these Adulterations in the *Greek Text*, could not <sup>Dei. 1. 15.</sup> comprehend how Men could live to the Age of 900 or <sup>c. 12. 13.</sup> 1000 Years according to the *Mosaick History*: 'Twas this that induced them to compute these Years, according to what they had understood, that they used to compute their Years in former times, *viz.* To allow no more than 36 days for a Year; so that ten of the Years of these Antients, did not compleat above one of ours; so that they supposed, those that had lived 900 or 1000 Years during the first Period of the World did not actually live above 90 or 100 of our Years. But by this Calculation they were involved in another great difficulty; because *Moses* says, that the *Patriarchs* did beget Children. when they were 100, or 90 and 67 Years Old; and thus allowing no more than 36 days for a Year, it must have followed, that they begot Children, some at 10 and 9, others at 8 and 6 Years of Age: To remove this improbability they added 100 Years to each generation, which 100 Years making no more than 10 of ours, extended the Age of the *Patriarchs*, exactly to the right time fit for procreation, *i. e.* to 20, 19, 18 and 16 Years. And for this reason it is also (according to *St. Austins* opinion) that they made no additions to those generations, where they found a sufficient Number of Years assign'd, which at the rate of 36 days to a Year, did bring them to the proper Age for procreation; as for instance, in the generation of *Jared*, of *Mathuselah* and



and *Lamech*, where the *Hebrew* Text allots 162, and 182 Years before their begetting of Children, they have made no addition because these common Years reduced to theirs of 36 days made up the Number from 15 to 10, which is the proper Age for procreation.

The Author's Opinion.

To tell you my Opinion, I believe it to have been done for a reason quite contrary to this. Those that induced this Adulteration, did not do it with an intention to shorten neither the duration of the World, nor the Lives of the Patriarchs; on the contrary, their aim was, to make the World appear much older than it was; for which I give this reason: This *Greek* Translation, owes its Origin to the *Jews* of *Alexandria*, who liv'd there perhaps at the same time, when *Onias* went into *Egypt*, and there built a Temple, in the place call'd *Bubastis agrestis*, where he set up a sort of Worship resembling that of *Jerusalem*. And that this *Schismatical* Temple, and Church, might enjoy the benefit of the Law, and of the Prophets, as well as the Church of *Judea*, they Translated them out of the *Hebrew*, into *Greek*, this being the only Language understood by the *Jews* of *Egypt*. This Translation therefore was accomplish'd in *Egypt*, with an intention, to convert as many of the *Egyptians* and *Greeks* as they could to the *Jewish* Religion. Those who had a hand in this Translation, being sensible that the *Greeks* and *Egyptians*, had a great Opinion of the Antiquity of the World, and that the greatest part of them did believe it Eternal, they were afraid, lest this short Period since the beginning of the World, contained in their Writings, might prove a Scandal, or Stone of Offence to the *Pagans*, to call in question all the rest. This Scandal they endeavour'd to remove, or at least to diminish, by representing the World as ancient as possibly they could; to effect which, they made an addition of 100 Years, to each Generation before *Adam*, before the birth of the first Child. But at the same time, they durst not venture at another addition of these 100 Years, to the Lives of the Patriarchs after the Generations; because, by so doing, they would in removing one Scandal, have rais'd another; the Longevity of the Patriarchs, being another thing very hard to be relish'd among the *Pagans*. Therefore, to avoid the augmenting of the number of Years of the Lives of the Patriarchs, they

Vid. Sam. Petit. Variæ lect. c. 27.

they shorten'd the time, succeeding the time of Generation 100 Years, which 100 Years, they inserted before the birth of the First-born. But in those Generations, where they found the *Hebrew* Text, to have allow'd a considerable number of Years, before the birth of the First-born, they durst not venture at this addition; as for instance, in the Generation of *Jared*, who did not beget *Enoch*, 'till in the 162 Year; in that of *Methuselah*, who did not beget *Lamech*, 'till in the 187<sup>th</sup> Year; and in that of *Lamech*, who did not beget *Noah*, 'till at 182 Years of Age; in those Generations, I say, they durst not venture at the addition of the 100 Years, as they had done in the others; because this would have serv'd only to raise a new difficulty, which would not have been relish'd among the *Pagans*; viz. How Men should arrive to 200 Years of age, without begetting of Children. As to what relates to the Addulations, inserted in the Generations after the Deluge, these were not involv'd in the same difficulties: For the *Hebrew* Text, representing these Patriarchs to have begotten Children at the age of 30. The *Greeks* thought they might without much difficulty add 100 Years, without distinction. But as to the Generation of *Cainan*, consisting of 135 Years, the same is not to be attributed to the *Greek* Interpreters; for, from whence should they have taken it; because there is not the least footstep of it to be met with among the Genealogies in their *Chronicles*, or in any other History? This Forgery must therefore be laid at the door of some ignorant daring Fellow, who without thinking any further of the matter, has thrust in this Generation, for no other reason, but because in the first Genealogy, from *Adam* to *Noah*, there is mention'd one *Cainan*, the Fourth Person after *Adam*. 'Tis very probable, that this same Name may be by some neglect or other slip into the second Genealogy, from the Deluge to the time of *Abraham*. But these honest *Jews*, who took so much pains, to remove from those Genealogies, all what might appear incredible to the *Pagans*, had nevertheless not taken their measures so exactly, but that they committed a gross Over-sight in the Calculation of the age of *Methuselah*, whose Life they extended 14 Years beyond the time of the Deluge, which has given sufficient employment to the Ancients, in order to reconcile



cile this Contradiction (as may be seen in the 15<sup>th</sup> Book of St. *Austin's* City of God) it being a hard Task, to conceive how *Methuselah*, who did not enter into the Ark, could be preserved in the Deluge, so as to live some Years after it: It seems to me as if this Error alone (which is none of the least) should open the Eyes of those Zealots, who with so much eagerness patronize the *Greek* Calculation, in opposition to the *Hebrew* Text. This is all I had to alledge upon this Question, and in general upon the Ecclesiastical History of the first Period of the World.

## THE

# THE HISTORY OF THE

*Doctrines and Worships (both Good and Evil) of the Church from Adam, to the time of Jesus Christ.*

## Part II.

### *Of the Levitical Worship.*

IT seems as if the Nature of our design, the Method we have chosen to prosecute it, and the Title of the Book it self, did challenge, or require at the beginning of this Second part, an Essay towards the Doctrines and Divinity of the *Jewish Church*; as in the beginning of the First Part, we entred upon an Essay towards the Divinity of the Patriarchs before *Moses*.

But, after a frequent and serious Consideration, we could meet with nothing that was new and deserving the Curiosity of the Publick.

For in this case it would have been necessary to adhere, to the ancient *Jews*, or else to those *Jews* that liv'd since the time of *Jesus Christ*; As to the ancient *Israelite Church*, nothing could be said of its Divinity; but what is to be found in the *Old Testament*, as well in *Moses* as the Prophets. 'Tis among those you must look for the Opinions of the ancient *Jews*, concerning God, his Attributes, his Unity, Eternity, Omnipotency, &c. And whatever might be superadded, would amount to no more, than to some kind of Commentaries, which could contain nothing that is uncommon. If you go beyond the time of *Jesus Christ*, and to those *Jews* that liv'd in the succeeding Ages, you will meet with nothing there



there but Thalmudistical Fictions, scarce worth taking notice of : Those who relish this kind of Literature, may have recourse to a great number of Treatises, written by the Learned, vers'd in the *Jewish* Literature, to be met with any where. 'Tis not to be deny'd, but that you may meet among them with many Questions, which seem to be of no small consequence. As for instance, to know the Opinion and Knowledg of the ancient *Jews*, concerning the Christian Mysteries, the Redemption of *Jesus Christ*, his Resurrection, the Trinity, and some others of that Nature ; but it is my Opinion, that you will scarce meet with any thing to be truly rely'd on, except what is extant in the Gospel, and in the Epistles ; which make frequent mention of the Opinion of the *Jews*, concerning the Resurrection, the Reign of the *Messiah*, the Justification, &c. *Ritangelius* has given us a Collection of the Passages in the ancient *Jews*, and especially in the Authors of the *Chaldaick Paraphrases*, which prove the *Jews* to have had at all times, a certain knowledg of the Plurality of Persons in God, and of the Divinity of the *Word*. And a certain learned Author of this Age, has publish'd a whole Treatise, to shew that the *Jews* were not ignorant of the Mystery of the plurality of Persons in God ; those being sufficiently useful to the publick, in this regard, and having nothing that is new to add to them, we thought it unnecessary to enlarge further upon that Subject, and therefore will proceed without delay to the History of the Worship of the *Mosaick Church*.

After having taken a view of the State of the Church, *i. e.* Of her Worship, Service, and Religion, during her first Period ; or that Interval of time, which interceded betwixt *Adam* and *Moses*, we will now come to the second Period, which begins with *Moses* and continues to the time of *Jesus Christ* ; which second Period, will be subdivided into four others. In the First will be represented the Place, where the Service of the Law was perform'd, *viz.* The *Tabernacle*, unto which succeeded the Temple. In the Second, we shall treat of the Vessels belonging to the Temple. In the Third, of the Ministers of this Service, and in the Fourth, of the Service it self, or of the Ceremonies of the *Mosaick Law*.

## C H A P. I.

## Of the Antiquity of Temples.

I. **T**Here are not the least footsteps or any appearance of Temples to be met with before the Deluge.

(2.) Even after the Deluge, it was a long time before Temples were erected, and the *Persians* never accommodated themselves to the Custom of building of Temples. *Herodote* relates the same of the *Scythians*, and that they look'd upon it as foolish and impious: The *Antient Germans*, and several other Nations, were of the same Sentiments.

(3.) The Origin of Religion, and Divine Worship must be search'd for in the *East*; whence Mankind had its rise; and as Antiquity is silent in this Point, so it is the Holy Scripture alone, which must be our Guide. Thence we learn that Men in the first Ages used to build their Altars in the open Air, having no other Cover but the Sky; Thus did *Noah*, thus *Abraham*, *Isaac* and *Jacob*; I don't see any probability that Temples were in use in any part of World, during the whole time from the Deluge to *Moses*, instead whereof <sup>Groves</sup> they used Groves, whereof frequent mention is made <sup>there are</sup> in the Law. *Moses* commands the Statues, Altars and <sup>ent. than</sup> Groves of the Idolaters to be laid desolate, but says not <sup>Temples.</sup> a word of their Temples; had there been any such <sup>Deut. 7. 4.</sup> thing at that time, he would not have neglected to mention them among the rest. Neither can I trace any <sup>5. & c. 12.</sup> footstep of an Idolatrous Temple, in the History of *Joshua*; but the Book of the Judges, furnishes us with the first *Pagan Temple*, viz. That of *Dagon*, which *Sampson* over-threw, and buried himself with a great Num- <sup>No Pagan</sup> ber of the *Philistines* in its Ruins. This was the same <sup>Temples be-</sup> Temple mentioned by *Samuel*: The *Philistines* took the <sup>fore the</sup> *Ark of God*, and brought it into the House of *Dagon*; The <sup>time of the</sup> *Origin of the Temples* must therefore be referr'd to <sup>Judges 1</sup> this Age; but the Groves were of much more Antient <sup>Sam. c. 5.</sup> Date, an account of which we meet with in all Histories, and among all Nations; and thence questionless arose that Custom of building the Temples afterwards, in, or near the Groves; and it was also upon that score, that the Oak was consecrated to *Jupiter*.



Georg Vir.

*Sic ubi magna Jovis antiquo Robore quercus,  
Ingentes tendat Ramos;*

*The Viscus  
of the Oak  
Sacred and  
why.*

Because the Oak was the largest in, and afforded the greatest Shade to, the Groves; and that spongy Excrecency, call'd *Viscus*, was also esteem'd sacred among the Antients, they looking upon it as a sign that the Tree was cherish'd and bless'd by God, according to the quantity it produced of this *Viscus*.

(4.) It is therefore my opinion, that before the going out of the *Israelites*, out of *Egypt*, they made no use of Temples. The *Egyptians* had certainly no Temples in those times; because we don't find the least mention made of them, in the whole History of *Exodus*; tho' the Gods of the *Egyptians* are mentioned there at the same time. 'Tis probable, that they Worshiped the beasts, because the *Israelites* would not Sacrifice to the abomination, or the *Egyptian* Gods; but they had not as yet erected them any Temples, they fed them either in the Groves, or some private Houses. It seems very likely that the first Model of the Temples was taken after the Tabernacle of *Moses*, about the time of *Simpson* and *Samuel*, about 1200 or 1300 Years after the Deluge, about the time of the Destruction of *Troy*, *Cappel* fixes the Origin of Temples, to the Year of the World, 2816, under *Jephthah*, and is of opinion, that the History of the Sacrifice of *Iphigenia* has been taken from the Sacrifice of *Jephthah*, a very ingenious conjecture, which carries along with it a great deal of probability, *Jephthah* was the Chief of the *Israelites*, at the same time that *Agamemnon* was General of the *Greeks*, at the Siege of *Troy*. *Iphigenia* is the same with *Jephigenia*, which in the *Greek* signifies the Daughter of *Jephthah*, as the *Greeks* are great Admirers of Tragedies and Tragical Events, so they would not let slip this History, to serve for an Embellishment to theirs. *Petavius* places the Siege of *Troy* under *Jair*, some Years before *Jephthah*. All what is related either by the *Greek* or *Latin* Authors, concerning the first Founders of Temples, is either false, or uncertain, or of a later date, than those times we now are speaking of; some will have *Janus* to have been the first that built Temples in *Italy*, others are for *Fannus*, and thence deduce the word *Fanus*, *Diogenes Laertius* makes *Epimenides* the first Founder of Temples;

*The fable of  
Iphigenia  
borrow'd  
from the  
History of  
Jephthah.*

Lib. I.  
Lib. I.

*Strabo*

*Strabo* attributes the building of the first Altars and Temples to the *Egyptians*. *Clement of Alexandria* deduces the first Origin of Temples, from the Sepulchres and Monuments erected to the Memory of the Antient *Heros*, which, he says, were converted into Temples; in which he follows the Sentiments of *Eusebe*, *Arnobius* and *Lactance*. But it is to be observed, that the Worship of the *Heros* was not the first step of Idolatry; The first adorations were pay'd to the *Sun* and *Moon*; and these were perform'd on Mountains and Hills, after which they chose the Groves for the performance of Divine Service, and these Groves were at last changed into Temples; However I will not deny but that the Monuments of the *Heros* were converted into Temples, as the *Heros* were into Gods: They did with their *Heros* as the *Romish* Church does with their Saints; they first celebrated their Memory in the Groves, and afterwards Worship'd them in Temples.

*In his Precept.*

*Polydor Virg. l. 3. deeer. invent. c. 9. Holpinian de Templ. c. 2.*

## CH A P. II.

### *Of the Tabernacle erected by Moses.*

THE Temple of *Jerusalem* was not the most Ancient Temple in the World; for the *Pagans* had their Temples before *Solomons* time; as we have told you before. But I am of opinion, that the Tabernacle of *Moses* may be stiled the most Ancient Temple, because it was erected before any of the other Temples, which were built after the model taken from this Tabernacle; we will give you a short description of it, according as it is represented to us in the 26, & 36. Of *Exodus*.


This Tabernacle was properly speaking, erected in the Nature of a spacious Tent, such as are generally used by Princes and Generals of Armies in the field: It was made after the following Model (1.) Its length was from *East* to *West*, so that its Entrance fronted the *East*, and the back-side look'd to the *West*, quite contrary to what is observed in the building of the Christian Churches, which front always the *West*, and the Altar standing in the hinder most part looks toward the *East*. (2.) Its whole length was 30 Cubits, i. e. about 45 of our feet; for each of the two sides as well to the

*A Description of the Tabernacle.*



The proportion of the  
Tabernacle  
in length  
and breadth

South, as to the North, had 20 boards, standing upright, each of the breadth of a Cubit and a half, *i. e.* something more than two feet a piece. But I am of opinion, that the Cubits mentioned here ought to be understood of our ordinary Cubits; because a Board of 25 or 26 inches breadth, is the broadest that can be met with; and there are scarce any Trees of that thickness, as to afford that breadth upon the Square; because at that rate the Tree must have three foot Diameter, in Circumference. (3.) The breadth of the Tabernacle was 15 feet; for it had on the backside six boards, besides two more, one in each corner, making 8 in all; of a Cubit and half each in breadth; which makes in all 12 Cubits, or three of our Rods; However the general Opinion is that its breadth was not above 10 feet, *viz.* the third part of its length, being the same proportion that was observed in the Temple of Solomon, which was 60 foot long, and 20 broad.

(4.) The whole was covered with boards; *viz.* with 48, in all 20 on each side, and 8 on the back-side, looking towards the West; These boards were not laid at length, as we do in the building of our Ships, but set upright as we do in our inclosures most commonly made with pales. (5.) They were in height 10 Cubits, *i. e.* 15 feet; and if you add to this the footing or Foundation, and the raisings which served instead of Gutters to carry off the Water on the top; the whole height might approach to near 20 feet. (6.) These boards had at the lower end each two Tenons in the Nature of Teeth, thus fashion'd  These two Tenons entered into two Silver Sockets, which served instead of the footing or Foundation, and as unquestionless they were rivetted pretty deep into the Ground, this Foundation required a great quantity of Silver. (7.) These boards were join'd together both in their Length and height, by 5 Bars, extending all along the Tabernacle, from one end to the other, and being fastned to them by Rings of Gold, so as to keep the boards strait and close together. One of these Bars, *viz.* The middlemost was on the inside, and consequently not to be seen on the outside; which is the reason that our Painters represent in their Pictures, no more than 4 Bars, *viz.* 2 above, and 2 below. The Bars as well as the boards were Shittim wood, both overlaid with Gold,

Gold, and the Rings were of massy Gold; the Corner boards were join'd together with Rings of Gold.

(8.) What further belong'd to the out-side of the *Tabernacle*, were the two Coverings; the exterior one, made of Badgers Skins with the hair on them; and the second underneath; the other of Rams Skins, with the Wool dyed red. The first Covering was design'd for to carry off the water, and the second to catch and retain what humidity might penetrate thro' the first Covering.

(9.) The interior part, or whole inside of the *Tabernacle*, was like a spacious Room of 45 foot long, 15 foot broad, and 20 foot high, adorn'd with precious Hangings: The first Hangings or Tapestry was very rich, made of fine twined Linnen, the ground of a Gold Colour (*Luton's Colour*) embroidered or wrought with Purple, Crimson, Scarlet and Golden Flowers intermix'd with embroidered Figures of Purple *Cherubims*. *The first Tapestry was exceeding rich.*

(10.) This whole piece was compos'd of ten pieces, each of which was 40 foot long, and 6 foot broad, they were not sow'd but coupled together. At the extremity of one piece were 50 Purple Loops, at about a foot or a little less distance from one another, from the top to the bottom and on the selvedge of another piece that was to be joined to it, were 50 Taches of Gold, whereby to fasten it with the 50 Loops; the same method was observ'd in all the other pieces, which being thus join'd together, were extended in the shape of a Tent, under the boards; from top to bottom, as well on the sides as the Roof of the *Tabernacle*, and from one side to the other, making on the top a rotundity, not unlike our Vaults.

(11.) But above this rich Tapestry was another piece, of a kind of Camlet, made of Goats-hair, without any Figure or Embellishments; intended to keep the water which might pass thro' the Badger and Ram-skins from penetrating to the before mention'd Tapestry: This piece tho' not to be seen; yet was compos'd of 11 several pieces, of the same breadth as those mention'd in the first Tapestry; but were each 30 Cubits, or 45 foot long, whereas the before mention'd were no more than 28 Cubits long: And to make an amends for their being of the same breadth with those of the first, there were 11 of them, whereas there were but 10 belonging to the rich Tapestry. *The second Tapestry of Goats hair.*



was to be both longer and broader than the other, is obvious, since it was to encompass the other. These Pieces were coupled together like the former, with Loops and Taches; but the Taches of those last were only of Brass, being not in sight, and wanting more strength than the former. The two Hangings were on the inside of the boards; besides which, these as well as the boards also were cover'd on the outside, with the Rams and Badgers Skins.

*The Most-holy place in the Tabernacle.*

(12.) The whole interiour part was divided into two parts, the furthestmost containing 10 Cubits, or 15 feet, and the other part 20 Cubits, or 30 feet. The first was call'd the Most-holy Place, where stood the *Ark*, &c. The second being call'd the *Holy*, where were the Altar of Incenses, the Table, the Candlestick, &c. This *Holy Place* was separated from the *Most-holy*, by a Veil of rich Hangings of Purple and fine twined Linnen embroidered with *Cherubims*; this Veil was fastned to four small Pillars of precious Wood overlaid with Gold, with their Chapiters the same Metal; but the Sockets and Pedestals of Silver, each of these Pillars had a Tach or Hook of Gold, to which the Veil was fastned.

*The great Veil or entrance at the Tabernacle.*

(13.) At the entrance of the *Tabernacle* stood five other small Pillars, two in a parallel line with the boards that cover'd the two sides, and three betwixt them in the opening, they were of precious Woods, but not overlaid with Gold, except their Chapiters and Fillets; and their Sockets of Brass; to these five Pillars was fastned the first Veil, which hung before the door of the whole *Tabernacle* of the Congregation; being a rich Hanging, of Needle-work and of a fine twined Purple Linnen, but we don't find it had any *Cherubims* upon it; Perhaps the Embroidery was all Leaf and Flower-work.

*A description of the Court.*

(14.) The *Tabernacle* was encompass'd by a Court, said to have had in length 100 Cubits, i. e. 150 feet and 50 Cubits, or 75 feet in breadth. This Court which had no manner of covering, was enclosed with small Pillars of Wood, about 10 foot high overlaid with Silver; but the Sockets of Brass (because of the Rains) at 5 Cubits, or 7½ feet distance from one another; unto these Pillars were fastned Hangings of fine Linnen-work, so that every body might look into the Court thro' them, but could not go into it at all times; at the entrance there stood two Pillars larger than the rest, unto which was fastned another large and thick piece of Hangings, which

which serv'd for an entrance into the Court Gate, because the Hangings round it were contiguous, so that there was no admittance into the Court; but betwixt these two Pillars, from Pillar to Pillar were drawn certain Ropes or Lines, on which these Hangings were fastned. Of these Pillars there were no less than 56, viz. 20 on each side of the length of the *Tabernacle* to the *South* and *North*, and 8 on each side of its breadth to the *East* and *West*, viz. at 5 Cubits distance from one another, which altogether makes 56. The whole breadth of this Court being 50 Cubits, or 75 feet, but that of the body of the *Tabernacle* not above 12 Cubits or 18 feet; there must be an Interval of 19 Cubits, or 28 feet broad betwixt the exterior part of the Court and the body of the *Tabernacle* on each side, and the same Court being 100 Cubits, or 150 feet long, and the *Tabernacle* not above 30 Cubits, or 45 feet. There must be a distance of 35 Cubits, or 52½ feet betwixt the Court Gate and the *Tabernacle*, and as much on the back-side of it. But it seems not likely, that the *Tabernacle* should have stood in the middle of the Court, but that it was more backwards towards the western part of the Court; because at the Gate of the *Tabernacle* within that Court, was the Altar of the Burnt-offerings and the Cistern or Laver for washing; where the Priests being continually employ'd, they wanted much more room there than on the backside. I will not enlarge my self upon the Vessels and other matters in the *Tabernacle*; because we shall have occasion to treat of those things hereafter, when we come to the description of the Temple and its Vessels; we will therefore proceed to the Compendious History of the *Tabernacle*. 'Tis notorious that it was transfer'd from place to place, during the abode of the *Israelites* in the Desert for 40 Years, according to their several Encampments. 'Tis suppos'd that the *Tabernacle* was first of all fix'd at *Gilgal*, immediately after their passing the *Jordan*, and that the *Sanhedrim* with a strong body was left there for a Guard to the *Tabernacle*, but the Ark went always with the Army, when they march'd against the Enemy.

The *Tabernacle* remained there for 7 Years, or as others will have it 14 Years 'till the entire Conquest of the *Holy Land*; after which it was remov'd to *Shiloh* of the Tribe of *Ephraim*. This being the place of residence of the Priests at that time, and where they per-

Exod. 19.  
u. 40.Jof. 4. 19.  
& 9. 6. 15.  
1. 76. 12. &  
8 33.Several re-  
movals of  
the Taber-  
nacle.



1 Sam. 1.  
v. 24.  
Acts 3.  
v. 15.

Cap. 24.  
v. 26, 27.

1 Sam. 4.

The Jews  
say Nob was  
in sight of  
Jerusalem.  
1 Sam.  
c. 21. & 22.  
1 Sam. 7. 1.  
2. Sam. 6.

2 Chron.  
v. 1. & 5.  
1 Kings 58.  
Levit. 17.  
v. 4, 5.  
1 Sam 9. 13.

form'd their Sacrifices. The Jews tell us, that at *Shiloh* they built Stone Walls, instead of the Boards belonging to the former *Tabernacle*, but that they kept the same Hangings. This Opinion of theirs, is founded upon that Passage in *Samuel*, where the Sanctuary is stil'd, *House of the Lord*, of which *Samuel* is said to have open'd the doors; which seems to be applicable to a Temple. But it is most probable, that these Doors said to have been open'd by *Samuel*, were the Court Gates, and it is not improbable, that something like a Gate may have been set up, besides the Hanging. As to what relates to the words, *The House of the Lord*, they argue nothing in this case, since the same are also used for the *Tabernacle*. This *Tabernacle* remain'd immoveable at *Shiloh* for 349 Years, from the 7th Year of *Joshua* and the time of his entring the *Holy Land* and during all the time of the Judges: For tho' the Ark was frequently remov'd, the *Tabernacle* remained in its place. In *Joshua* mention is made of the *Sanctuary of the Lord* at *Shechem*, where *Joshua* entred into a Covenant with the People; it is very probable, that the Ark was deposited there at that time: For when the Ark rested in a certain place, they used to erect a small *Tabernacle*, they call'd the *Sanctuary of the Lord*. After that great defeat of the *Israelites*, which occasion'd the death of *Eli* and his Sons, the Ark was taken and since that time never was brought back to the *Tabernacle*; which afterwards was removed to several other places. For first of all, it was brought to *Nob* of the Tribe of *Benjamin*, which in all likelihood was done by *Saul* in honour of his Tribe; it is call'd the City of Priests, and it is evident that there was the *Tabernacle*, the Table and the Hollow'd Bread, or *Shew Bread*; and at the same time the Ark was at *Kiriath Jearim*, in the house of *Abinadab*, where it remained till *David's* time. From *Nob* the *Tabernacle* was transferr'd to *Gabaon* another City of the Tribe of *Benjamin*, where it remain'd till *Solonon's* time; who after having built the Temple, transplanted both the Ark and *Tabernacle* thither.

What is become of the *Tabernacle*, since that time is not very well known. The Jews assert, that according to the *Levitical Law*, whilst the *Tabernacle* remain'd fix'd in one certain place, they were not permitted to sacrifice any where else; but after the *Tabernacle* and Ark had no certain place, as it happen'd for 100 Years successively

successively, from the time of their removal from *Shiloh*, to the building of the Temple, they might Sacrifice every where on the Hills; but after the building of the Temple, this Custom ceased. According to the Tradition of the Jews, they had also permission to Sacrifice where they pleas'd, during that Interval of time, from the coming of the *Israelites* to *Gilgal*, 'till the bringing of the *Tabernacle* to *Shiloh*, where it was strengthen'd by the addition of a Brick Wall.

Grotius in  
Deut. 12. 8.  
& Ralebag,  
1 Reg. 3. 3.  
i. e. Rabbi  
Levi Ben  
Gerson.

### C H A P. III.

#### Of the Temple of Solomon.

THIS Temple was built in Mount *Moriiah*, where *David* Sacrificed to stay the Plague, after having purchased the Treshing-Floor of *Ornan* the *Jebusite*, shewn him by the Angel. The Jewish Rabies tell us, that *Adam*, *Abel*, *Cain*, offer'd their first Sacrifices upon the same Mount, and that *Adam* himself was created of the Clay of that Mount, עֲוֹרָה בְּמָקוֹם כְּפָרוֹת *quod creatus est in loco expiationis ejus*; this is contradicted by *Cunaeus*, tho' I think he is thus far in the wrong of it, to place in the same rank with these Fictions, what is said of *Abraham*, that he prepared to Sacrifice his Son in the same place, this being true beyond contradiction. This Mount had three Points, or Hills adjoyning to one another, *Zion*, *Moriiah*, and *Calvaria*. There is a certain ancient Tradition, that *Adam* was buried on Mount *Calvary*, and that thence it got its Name, being the same where our Saviour suffer'd; of this we have given you a more ample account in our History of the first Period. The Temple being built upon Mount *Zion*, their nearness has occasion'd a confusion of their Names; for as in ancient time, the whole ridge of these Mountains was call'd *Moriiah*, that name was changed into that of *Zion*, because *David* rendred the Hill of *Zion* famous by his building a house there, for the reception of the *Ark*.

2 Chron. 3.

2 Sam. 24.

18.  
1 Chron. 21.

(2.) The Temple began to be built in the fourth Year of the reign of *Solomon*, 480 Years after the coming out of the *Israelites* out of *Egypt*. It was seven whole Years building, during which time *Solomon* employ'd near 200000 Workmen about it, viz. 80000 Servants in the

The begin-  
ing of the  
building of  
the Temple.  
1 Kings 6.  
v. 1.



A Description  
of the  
Temple, the  
Porch, the  
Holy Place,  
&c.

the Mountains, 70000 Strangers who carry'd Burthens, and 30000 *Israelites*, who in their turns, 10000 at a time cut timber in *Libanon*; besides 3300 Over-seers.

(3.) We will treat first of the Body of the Temple, which was divided into three Parts; viz. The *Porch*, the *Holy Place*, and the *Most-holy place*, which made up the Edifice, much longer than it was broad. The breadth was 20 Cubits, or 30 Feet, and the length of 60 Cubits or 90 Feet; unto which, if you add the *Porch*, which was of 10 Cubits, or 15 Feet, on this side of the *Holy Place*, the whole structure was 70 Cubits, or 105 Feet long; the height of the Temple was 30 Cubits, or 45 Feet, but that of the *Porch* 120 Cubits, or 180 Feet, which make 30 Rods; so that properly speaking, it was a Tower, rais'd over the *Porch*, or Entrance.

1 Reg. c. 6.  
v. 20.

(4.) The whole structure including the *Porch* and the body of the Temple was in it self above 20 Cubits, or 30 Feet broad; but was enlarg'd 5 Cubits, or 7½ feet more, by the Chambers that were annex'd to it round about on three sides of it; viz. on both sides, which contain'd 70 Cubits in length, and the backside of the Temple, which was 20 Cubits broad and more; for these 20 Cubits allotted for the breadth of the Temple, must be understood of its inner side, without including the Walls; because it is said expresly, that the *Most-holy Place*, comprehended in the inside 20 Cubits, in the square, or in all its dimensions, viz. height, length and breadth. The Lodging Rooms annex'd to the Temple were three Stories high, i. e. three Chambers one above the other, each being 5 Cubits high; so that the three Stories together amounted to 15 Cubits in height, which was about half the height of the Temple, which was 30 Cubits high. The whole, to wit, the body of the Temple together with the Lodging Rooms, might be about 44, or 45 Cubits broad, allowing for the Walls of the Temple, 6 Cubits, or 9 or 10 Feet, and for those of the Lodging Rooms one Cubit. *Josephus* says, there were no more than 30 of these Chambers, which if it be true, there were no more than ten separated Lodgings, or Stair Cases; because each contained three Chambers one above the other. He farther adds, that they were separated from one another, at nine or ten Cubits distance, but others, as *Arias Montanus* and our Bibles seem to make them contiguous, without any Interval betwixt them. But I am rather inclin'd to agree with

Antiq. l. 8  
c. 2.

with *Josephus* ; for otherwise there must have been a great Number of these Chambers, because they were not above  $7\frac{1}{2}$  foot square ; by reason according to the whole bulk of the Temple, there might have been at least 30 of these Stair Cases, or 90 Chambers. These Rooms were not all of one bigness ; because the lower-most were narrower by a Cubit, then those of the first Story, and those again narrower by a Cubit than the upper-most of all : This actually proceeded from thence, that without, in the wall of the Temple they had made narrow'd rests to lay the beams upon, belonging to these Rooms ; so that at 5 Cubits from the Ground, the wall of the Temple was narrow'd 1 Cubit and 5 Cubits higher, another Cubit still, and at 15 Cubits high, another Cubit for rests or a rib to lay the beams and boards of the Chambers upon : But beyond these 15 Cubits ; the wall of the Temple was of the same thickness : Now these rests being contrived for the convenience of supporting the beams of these little Chambers, that they might not damnify the wall of the Temple, it seems probable for the same reason that the doors leading to these Chambers were on the out-side of the Temple, for since it was not thought fit to make any openings in the wall, to sustain the beams of the Chambers, it is much more unlikely that they should have made so many doors thro' the wall. I am apt to believe each of these Lodgings had its peculiar Stair Case leading up to the three Chambers, and thence to the top of the Temple.

1 Reg. 6 6.

The body of the Temple was built of large Marble Stone, exceeding white and well polish'd, the walls of 30 Cubits in height, as we told you before, upon which rested the Beams of Cedar, which reach'd cross the Temple, from one wall to the other ; and consequently must be at least 25 Cubits or 36 feet long ; the whole being flat on the top, according to the Architecture of that time. The Figure of the Temple was not inclining to an Oval, but a square consisting of two walls of 70 Cubits or 90 feet each, running parallel to one another ; join'd together on the back-side by another wall of 20 Cubits in breadth ; so that there was nothing of true Architecture in the Temple, it being only an oblong square, plain without any Pillars to support the Edifice or any Vaulted Roofs, which are the two chief Ornaments of Architecture in our Churches.

Nothing of  
Archite-  
cture in  
the Tem-  
ple of Holy  
Men.

At



At the very entrance into the Temple on the right hand, they had contrived within the Body of the wall, a pair of Stairs, leading up to the flatted top of the Temple; the dimensions of which were exactly double in proportion to those of the Tabernacle: The whole body of the Temple was surrounded by one entire Row of Balusters, and the Porch with Galleries at a certain distance from one another; This was the Exterior Face of the Temple, now let us take a view of it within.

*A Description of the Porch.*

*The Text of the Book of the Kings and in the Chronicles reconciled concerning the height of the two Pillars.*

(1.) We will begin with the Porch which fronted the East, as the back-side of the Temple did look to the West. The first thing that offered it self to your sight as you entered the Porch, were two large Pillars of Brass, cast of 18 Cubits high, i. e. of 26 or 27 feet; and 12 Cubits, or 18 feet in Circumference; each of their Chapters being 5 Cubits, they were with them 23 Cubits, or 34 or 35 feet high. And here is a manifest Contradiction betwixt the Text of one of the Kings, Chap. 7. v. 15. and that of 2 Chron. Chap. 3. v. 15. Because the Book of the Chronicles makes these Pillars of the height of 35 Cubits, whereas the Book of the Kings allots them no more then 23 Cubits. Unto this it is answered by some: That the Author of the Book of the Chronicles has computed the height of both these Pillars in one, without including the Chapters, but allowing one Cubit for the Lillie work and Pomegranates, which made it up exactly 36 Cubits; the Chapters properly taken, having no more then 4 Cubits; the rest being tackt up with wreaths of chequer-work or chain-work, which made up the 5th Cubit. The length of this Porch was 20 Cubits, or 30 feet; viz the whole breadth of the Temple, but was only 10 Cubits deep, to the Door of the Temple it self: The Porch was without a Gate, and always open, its entrance, being betwixt the two Columns or Pillars. Our Bibles, and some Old Traditions tells us of a wall before the Porch, not unlike that which enclosed the Court, but the Text, upon which this notion is founded, is somewhat obscure. The walls of this Porch (on its three sides) were of the finest white Marble.

(2.) From this Porch you went into the Temple, the Porch being divided from the Holy Place, by a wall of white Marble of 20 Cubits long, being the whole breadth of the Temple; In the midst of this Wall were two large Pillars of Olive Tree Wood, with a double Door

Door opening in the middle of the same wood: This Door which was 5 Cubits, or 7½ feet wide, was curiously wrought with *Demi-relieve* work, Foliage Branch works, with Cherubins, and Palm Tree Twigs, most artificially carved, and overlaid with fine Gold.

*The first interior wall betwixt the Porch and the Holy Place.*

(3.) This Door when opened, brought you into a spacious place of 40 Cubits or 60 feet in depth or length, and 20 Cubits or 30 feet in breadth; This was call'd the *Holy Place*; and was wainscoated quite to the top, and the Ceiling in the Nature of an Arch, as also on all sides, so that nothing was to be seen of the wall; This wainscoat was of the finest Cedar wood, most curiously carved in Flowers and knobs, with Checker work, and Cherubins emboss'd or in *Demi-relievo*; the whole being from top to bottom overlaid with Gold: The Floor was made of a wood call'd by our Authors *Fir*; *Arias Montanus* says, it was of *Elm* which seems the most probable, the last of these two woods being by reason of its hardness much more proper for Planks for a Floor: This Floor was not carved, but plain, and overlaid with Gold like all the rest.

*The Description of the Holy Place. The Description of the most Holy Place*

(4.) At the upper end of this Place of 40 Cubits, or 60 feet in depth was a Partition, and in the middle a Door of 4 Cubits or 6 foot wide, supported by 2 Pillars of Olive Tree wood, and carved and overlaid with Gold like the rest of the wainscoating; on both sides of this door you saw a Vail or Hangings, richly wrought with needle work: The ground of very fine Linnen, and the Figures of the *Cherubins* of Purple and Scarlet; This Vail was fastned to the two Pillars with Golden Chains on both sides. Thro' this door when opened, you look'd into a Place of 20 Cubits in the square, in all respects; For the wainscoating on the Circling, was here not above 20 Cubits high, tho' it is likely that in the other part of the Temple, the wainscoated Arch was much higher; however the learned don't well agree in this point, which is not easily determined. This place was like the former, wainscoated with Cedar wood, full of carved work of Foliage Flowers and *Cherubins*, and overlaid with Gold. This was stiled the most *Holy Place* in the back-side of the Temple towards the *West*. The next thing that falls under our Consideration, is the exterior parts of the Temple.

*the Jews say that the Holy and most Holy Place were separated by a wall of a Cubit thick which they call'd*  
סורכס  
ר' עזריאל.  
1 Reg. 6.  
v. 16.

(5.) This magnificent structure was environ'd by a spacious enclosure of four Corners, but of an irregular Figure,



The exterior  
part of  
the Temple.

The two  
Courts.

Lightfoot  
being of o-  
pinion that  
there was  
also a Court  
for the Wo-  
men being  
the same  
that was  
call'd the  
new Court  
in the time  
of Jehosa-  
phat.

Figure, being much narrower on one end than at the other: The narrowest looking to the *West*, and the wide to the *East*. Its whole Circumference might be about 300 or 400 Cubits in *Solomon's* time; but that of the Temple of *Herod* was of 500; because the Mount and the circumjacent Valleys could not be Level'd but by degrees, and after a long time. I reckon each of the 4 sides might consist of 80 or 100 Cubits in length, and the whole Circuit of betwixt 300 and 400 Cubits. It was enclosed by a wall of white Marble raised by three ranks of vast Marble Stones of 4 or 5 Cubits each; each of 6 or 7 foot in height; on the top of which were placed a row of Columns, or Pilasters of Cedar wood, in the Shape of Balusters put close together.

(6.) This spacious Place was divided into two Courts; The *interiour* Court, and the *Great* or *Exteriour* Court. The innermost Court was that which immediately surrounded the Temple, the Court of the Priests. In this at the Entrance of the Temple stood the Altar for Burnt-Offering, the Lavers and Basens for washing in the open Air without any covering over them. Beyond this Court, and at a further distance from the Temple was the *Great Court*, or the *Court of the People*; being the first you entered into. It was a very spacious Court, which you must pass thro' as you were going to the Temple; and where the People were obliged to stop, being not permitted to come nearer to the Temple. It was much more spacious than the Innermost Court, and separated from it by a wall of Marble with Cedar Pillars on the top of it, like the great enclosure of the Temple; having in the middle a Gate fronting the *East*, and directly opposite to the door of the Temple. Thro' this Gate it was the People brought in their Victims, and it was here the King had his Seat.

(7.) *Arias Montanus* is of opinion, that without this *Great Enclosure*, there were several Chambers and Lodgings; but I suppose he confounds *Solomon's* Temple with that of *Herod*, in the Court of which were several Lodgings, as we shall see anon. Perhaps some of the Royal Successors of *Solomon* might from time to time add some Buildings: Under the Reign of *Jehosaphat* mention is made of a *new Court*, and it seems as if some addition were made also in *Jesiah* his Reign. Tho' there might be no Buildings within the Circumference of the wall, yet it is likely there were some Galleries for the

the People to retire under upon occasion; In the 2d Book of the Kings, Chap. 16. v. 18. It is said, that King *Ahaz* took away the Covert of the Sabbath, that they had built in the House and the Kings entry without, which was probably some Covert Gallery or Piazza call'd the Sabbath, i. e. Rest, because they used to repose themselves underneath them. *Lightfoot* supposes the same to have been a Covert Gallery, where the Kings Guards used to stay for the coming of the Sabbath, others would have it to be a place, where the Priests, which were relieved from their last weeks attendance, on Friday Night, tarry'd till the Sabbath was over; But be it as it will, it was certainly one of these Buildings erected after that time, about the Temple; For had *Solomon* built it, he would questionless have mentioned it among the rest. There was no Seat in the Court, no Body being permitted to sit down within the Precinct of the Temple, except the High Priest and the King.

What is  
the Covert  
of the Sab-  
bath.

This Temple has been at several times prophaned, abandoned, and pillaged either by Foreigners or by their own Kings; as may be seen in the Books of the Kings; but the Structure remained standing. It was brought to perfection in the 11th Year of the Reign of *Solomon*: But in the 11th Year of *Zedekiah*, 420 Years after it was Finish'd; or 427 as *Cappel* will have it 410, according to the *Rubbins*, it was burnt, and all the Vessels transported to *Babylon*: It is evident from divers passages of *Exod.* 25. 8. *Numb.* 5. 3. *1 Reg.* 8. 13. *Exod.* 15. 17. That this Temple was Gods dwelling Place, and chosen by God for his abode; whence those that came to the Temple were considered as such who presented themselves before the Lord; being the true and proper Character of a Temple; The Jews call'd this dwelling place. Which seems to allude to that saying. That our Hearts are stiled Temples of the Holy Ghost.

How long  
this Tem-  
ple stood.

*Rabbischem Tab* upon the *More Nechochim* of *Maimonides*, p. 3. c. 45. observes very well: That God did command this Palace to be built for him after the manner of Temporal Kings, with all the Appurtenances belonging to it as Gardens, Out Houses, Tables, Kitchens, Officers, Attendants, &c. To give the World to understand, that he intended to keep his Residence there in a Particular manner, as Kings do in their Palaces.



## C H A P. IV.

## Of the Second Temple, and of the Temple of Herod.

L. 1. contr.  
Appion.

Ezra. 11.

THE Temple remained demolish'd according to *Josephus* 150 Years, and according to *Cappel* 51, viz. from the Year of the World 3411, to the Year 3461, the first Year of *Cyrus*, i. e. the first Year of his Universal Empire, after the Conquest of *Babylon*, where the *Jews* were captives then, he having Reigned in *Persia* 20 Years before; In the first Year therefore of his Universal Monarchy, he gave leave to the *Jews* to return into their own Country; and to rebuild the Temple.

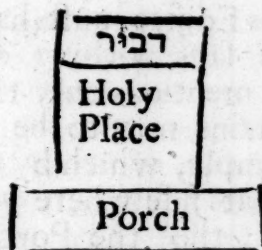
No great matter is to be said concerning the Structure of this Second Temple, except that according to the edict of *Cyrus*, it was to be 60 Cubits high, and as many long, and 'tis believed it was as broad; so that it was as big again as the preceding Temple of *Solomon*, which did not exceed 30 Cubits. 'Tis true, we find no mention made of a Porch in the Second Temple; The Porch in the Temple of *Solomon* being 10 Cubits deep, made the whole body 40 Cubits in length. But this Second Temple at its first Foundation, made up a perfect Foursquare, containing 60 Cubits in all its dimensions. Furthermore it was built exactly after the model of that of *Solomon*, divided into two Apartments, viz. the Holy Place, and the most Holy Place, with Lodgings of three Stories high round about it, and with Courts like the other Temple. But it will prove a hard task to give you an exact Pourtraiture of it, unless you take it, after it was come to its highest Pinnacle of magnificence, i. e. in that State, wherein it was put by *Herod* firnamed the Great; who not only repair'd and encreased it, but built it in a manner quite a new, with such excessive Magnificence, that it was look'd upon as one of the wonders of the World; 'Tis true his Prodecessors had added to it considerable Embellishments ever since the time of *Zorobabel*, but he carry'd it much beyond what they had attempted to do.

(1.) *Herod* in the 18th Year of his Reign, having call'd together the People, propos'd to them this design, and having obtained their consent, he pull'd down the Old

old Temple to the very Foundation, and laid the Foundation of a new one; it was finish'd in 8 Years time; tho' if we may believe *Josephus*, *Herod* employ'd no more then 11000 Workmen; the *Jews* say, that it was no less then 46 Years a building, *i. e.* that for 46 Years successively after the 18th of *Herod*, they were continually making some additions to it, as is frequently seen in publick structures.

When one speaks of the Temple, the whole body of the Structure is commonly understood by it with Porches, Courts, Enclosures, Walls, &c. belonging to the Place of Divine Service. But the word Temple may be taken also in a more strict signification for that Edifice alone, which contained the *most Holy Place*, and the *Holy Place*, where stood the Table, the Altar of Incense, and the Great Candlestick: This being properly speaking the Body of the Temple, and the rest it's Appurtenances and dependences. We will therefore begin with the Description of the Temple it self; and first consider its Structure and Dimensions without, and afterwards take a view of its inside.

(2.) Its Extent on the out-side was of 100 Cubits in all, it's Dimensions, *viz.* 100 Cubits, *i. e.* 150 feet in length, as many in height, and of the same breadth. But it is to be observed that this breadth of 100 Cubits related only to the Porch; Because the Temple beyond the *Portico* or *Porch* was no more then 60, others say 70 Cubits broad: The *Porch* having a Preheminence of 15 or 20 Cubits on each side beyond it, in the Nature of a Cross.



It's height was of 100 Cubits, but not in a strait line: For the first part of the walls towards the *North* and *South*; being raised upright to 50 Cubits, had there a flatted roof running on all sides, quite round the Edifice, in the midst whereof the remaining part of the Porch was raised 50 Cubits high, and 30 Cubits in breadth; having

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on



on the top another flatted roof: That part of the lowermost flatted roof which environ'd the Temple on all sides was enclosed by curious rows of *Ballustres*, which served for a Walk or Gallery round the Edifice, which from thence upwards was raised 50 Cubits higher; And on the top of the whole Edifice was such another *Balustrade*, both of them overlaid with Gold. On the flatted top, as some say, were fix'd abundance of pointed iron spikes, to keep the Crows and Ravens from perching there, which would have gathered abundance of ordure and filth, some say that the whole was only painted on the top.

The length  
of the Tem-  
ple.

The holy  
place 86. Cu-  
bits.

The most ho-  
ly place 26  
Cubits.

The breadth  
of the Tem-  
ple.

(3.) The whole length of the Temple was divided into 3 parts: The *Porch*, the *Holy Place*, and the *most Holy Place*. Making, altogether 100 Cubits, or 150 feet in length. The *Porch* with its wall in front, comprehending 28 Cubits on the out-side, from one side to the other, and 20 Cubits on the in-side. The *Holy Place*, including the wall that divided it from the *Porch*, was 46 Cubits in depth; but 40 Cubits in length in the in-side, and 20 in breadth, not including, the walls being the same proportion that was observed in the Temple of *Solomon*. The *most Holy Place*, including the wall of the hinder-most part of the Temple had 23 Cubits in length and breadth; so that it was a four square within of 20 Cubits in breadth and depth, without including the walls, being the same as in the Temple of *Solomon*.

*Lightfoot* speaks of certain Chambers at the end of the *most Holy Place*, with a Gallery belonging to them, making up 19 or 20 Cubits more, so that according to his opinion, the whole Edifice must have been 120 Cubits long. But *Cappel* says nothing of these Lodgings on the back-side, but mentions only those on both sides.

(4.) What remains now to be enquired into, is the breadth of the Temple, which by the consent of all the World, was at that side where you entred the *Porch* 100 Cubits broad; tho' the *Porch* including its walls had not above 20 Cubits in depth, towards the *Holy Place*, after which the rest of the Edifice was not above 60 Cubits broad, according to *Cappel*, or 70 according to *Lightfoot*, which was made up in the following manner; From that part where the depth of the *Porch* ended, was annexed to both sides of the Temple an entire Pile of Buildings, or many Lodgings join'd together, containing

containing a certain number of Chambers, as we mention'd to have been about the Temple of *Solomon*. This Pile of Buildings being 50 Cubits high, did reach near that part of the flatted Roof (mention'd before) which was 20 Cubits broad all round the Temple; and in the midst whereof was rais'd that part of the Edifice, which properly speaking was the body of the Temple, which contained the *Holy Place* and the *Most-holy Place*. *Cappel* makes this row of Buildings the outside of the Temple, 60 foot high, *Eightfoot* but 50. These Lodgings were much handsomer, than those belonging to *Solomon's* Temple, as we shall see anon, after we have done with the breadth of the Temple. These Chambers with their Belconies, or Galleries in the Front, and their Walls made an addition of 19 or 20 Cubits in breadth to each of the two sides of the Temple. The body of the Temple it self, *i. e.* the *Holy Place*, and the *Most-holy Place* were 20 Cubits broad; the Walls 6 Cubits each on both sides, which makes up 32 Cubits for the Body, unto which if you add the depth of the Lodgings and Galleries adjoyning to the body of the Temple, on the *North* and *South* sides the whole breadth amounts to 70 Cubits, or thereabouts; to begin from the back part of the Porch, which being 100 Cubits in Front, did jet out backwards about 15 Cubits on each side.

(5.) We will now take a view of the Chambers ad-<sup>38 Cham-</sup>joyning round the Temple; of these there were in all <sup>bers adjoy-</sup> 38 built 3 Stories high, *viz.* 15 to the *North* divided in-<sup>ning to the</sup> to 5 Lodgings, and 15 to the *South* likewise divided into <sup>Temple of</sup> 5 Lodgings, and 8 at the backside of the Temple to the <sup>Herod.</sup> *West*, divided into 3 Lodgings; because in the Third Story, were only 2 Chambers, but in the others 3 in each, which made only 8 in all. First of all, there was a Wall of 50 or 60 Cubits high, unto which were made several Covertures, serving for Windows and Doors. You entred into the Building by a small Gallery, reaching quite round the Temple, but not above 4 or 5 foot deep; behind which were the Chambers, each 6 Cubits or 9 foot broad, to reckon from the Wall by which they were separated from the Gallery to the Wall of the Temple; but they were as long again, *viz.* 12 Cubits, or 18 foot; extending according to the length of the Temple. Betwixt each Chamber was a kind of Entry, or outward Room of 7 Cubits, or 11 or 12 foot; belonging to 2 Chambers, the Doors of which you saw



to the right and left; as also 2 Stair Cases leading up to 2 other Chambers in the next Story, which were the same as those underneath. The Gallery was built in the same manner as we see in the Monasteries, leading to each of the Cells of the Religious. I am of Opinion that *Lightfoot* is in the wrong, in supposing two walls here, one that belonged to the Galleries of 50 Cubits high, another answering to the other Wall of the Chambers, which separated them from the Galleries; if it had been thus, these Rooms must have had but a very blind Light; besides that they would have had no openings nor any prospect into the Courts, unless in these Galleries, which seems not at all likely. *Josephus* makes no mention of this Wall betwixt the Galleries; so that it is much more probable, that these Galleries which run all along the Chambers were supported by Pillars, but not by a Wall. *Cappel* will have it that there was no other Passage, but from one Chamber into the other, but this is also not very probable, it seems to me that *Lightfoot* has given the best description of them (except in what relates to the before mention'd Wall) viz. That the several Chambers were divided from one another by a certain Entrance or Passage betwixt each of them. The Third Story was contriv'd in the same manner as the Second, and as the whole Pile was rais'd to the height of 40 or 50 Cubits, so it is certain that they were much loftier than those belonging to *Solomon's* Temple, which were not above 5 Cubits high each, there being no more than 15 Cubits allotted for the 3 Stories. Above these Buildings of 50 Cubits, you saw the Windows of the *Sanctuary* in the Wall, and consequently this place could not be very light, since light convey'd 80 or 90 foot downwards can afford no great Brightness. Besides these before mention'd little Stair Cases leading up to the Galleries and Chambers above, there was on the right hand as you enter the Temple, a large Stair Case which did lead not only into all the Galleries of the Chambers, but also to all the flatted upper parts of the House. This was the outside of the Temple, built all of white Marble. *Josephus* tells us, that each of the Marble Stones were 25 Cubits long, 12 Broad, and 8 in thickness; but this carries but little probability along with it, for whence could they have these Engines, that could draw up such prodigious massy Pieces. The Temple was overlaid with Gold on the outside in all places where it conveniently

*'Tis most  
likely they  
were but  
40 Cubits  
high.*

conveniently could be ; as on the Windows, Gates, Balustrades, Galleries, Beams, &c, which afforded the most glorious shew in the World, representing at a distance like, the bright shining Sun, or like a Snowy Fountain, but it is time to enter the Temple, which we will do by the Porch.

## C H A P. V.

*A Description of the Inside of the Temple.*

THE Porch had 20 Cubits in depth in the inside, but its length 90 Cubits ; because it did jet out, as we told you, beyond both sides of the Temple. As you entered you might look up to a vast height, there being no Ceiling to Stop your sight. You must ascend to it by 12 Steps, of half a Cubit each ; on the top of those Steps, you saw an Opening of 40 Cubits high and 20 broad ; but without Gates, being always open. *Josephus* allots 70 Cubits in height to this Entrance ; but he is either mistaken, or else he comprehends within this Compass the Portal with all its Ornaments of Architecture ; made of Cedar-wood and huge pieces of Marble-stone, curiously wrought in Demi-relieve, which altogether reach'd up to 70 Cubits. However this Opening was sufficiently spacious, to afford a full view even into the remotest part of the Temple, when it was open below the Stairs. Under that part of the Porch, where it jetted out on both sides beyond the Temple (the *Jews* say) there were two Chambers built, each of about 20 Cubits in the square, and within these were contriv'd 24 Closets, or smaller Apartments ; wherein to lay up the Knives, Basins, and other Instruments used by the Priests, in killing, flaying, and cutting in pieces of the Victims. There were 24 of these Apartments, because there were 24 Classes of Priests, every one having a peculiar Apartment.

Directly opposite to this opening of the Porch, was the Door or Gate of the Sanctuary, shining as bright as the Sun, by reason of the polish'd Gold, that cover'd it with Figures in Relieve. 'Tis above this Gate, that *Josephus* tells us, there was a Vine with its Branches and Grapes of such a prodigious bigness, that the Grapes were



*A Prodigious Vine.*

*A large Golden Candlestick.*

*Lib. 5. c. 14. de Bell. Jud.*

were of the bulk of a Man. The *Jews* say further, that above the same Gate stood a large Candlestick of Gold, the present of *Helene* Queen of *Adiabena*, a very devout Princess, whose Name is famous in the History of *Josephus* and the *Jews*. They relate also that within the Entrance of the Porch, there stood a Table on each side; one of Marble on the right hand, and another of Gold to the left; upon the Marble Table they put the *Shew Bread*, when it was to be taken out of the Temple, and upon the Table of Gold they put the same *Shew Bread*, when it was brought into the Temple.

*A Description of the Holy Place.*

*Numb. 5. v. 17.*

(2.) This Porch brought you to the *Holy Place*, which was separated from the Porch by a Wall of Marble, in the midst thereof was a Gate, which *Josephus* makes 55 Cubits in height, and 16 in breadth, but the *Jews* allot no more than 20 Cubits for the height, and 10 for the breadth. The *Jews* say it was a double Door, one that opened into the Porch, the other into the Sanctuary; there being an Interval of 5 Cubits betwixt both; because the Wall was 6 Cubits thick; and each of the Doors by reason of their bulk, entring half a Cubit deep within the Wall. This great Gate was a double folded Door, but that on the South side was never opened. In that space of 5 Cubits, betwixt the 2. Doors, there was a piece of a Marble Stone not fastned in the Floor; with a ring to it, by which it might be lifted up, in order to take out thence the Powder or durst preserved there, which they used to mix with Holy Water, to give it to Women to make a trial of their Chastity, according to the Tenor of the Law. Before the Gate of the Sanctuary, there hung a rich Veil, or piece of Tapestry of fine Linnen embroidered with Purple and Scarlet. *Lightfoot* says, it hung betwixt the Doors; these two Doors being open'd, you came into the *Holy Place*, which had 40 Cubits in depth, and 20 in breadth, it was wainscoted with Cedar Boards, up to the height of 50 or 60 Cubits. The height of the whole Edifice was 100 Cubits, but in the space above the 60 Cubits were Chambers. The Temple of *Solomon* and that built after the return of the *Jews* from the *Babylonian* Captivity, had nothing above the Wainscote Ceiling, but the Roof of the Wainscoted Arch, reached up quite to its full height, but in this Temple did not go beyond 50 or 60 Cubits, by reason of the excessive height of the Edifice. The Wainscote was of Cedar Wood curiously

riously carv'd into Branch Leaf and Flower Work, and all overlaid with Gold, as well on the Ceiling as below, and on the sides, like the Temple of Solomon. Among the Relievs, you saw no appearance of any *Cherubims*; for they durst not venture at them, either because they had forgotten their true Figure and Shape, or because they were now destitute of the *Ark* and *Cherubims*, belonging to the *Most-holy Place*.

(3.) From this Place call'd the *Holy Place*, you pass'd on into the *Most-Holy Place*, which was separated from the *Holy Place* by two Veils, one towards the *East*, the other to the *West*; being instead of two Walls, or in lieu of two Surfaces of one Wall, one towards the *Holy Place*, the other towards the *Most-holy Place*; betwixt these two Veils was a place of one Cubit, call'd by the *Jews* *מִרְקָם* *Tharaxis*, i. e. Trouble or Doubt; because it was doubtful whether this Space belong'd to the *Holy Place*, or the *Most-holy Place*; the last of which was a four square, like that of the Temple of Solomon 20 Cubits long and broad; but in the Second Temple they had not been exact in allotting the same dimension of 20 Cubits for its height; to render it an exact four square. The Arch, Floor and Sides, were all overlaid with Gold, like in the First Temple. It is now time to return out of the Temple, and to take notice of its outward parts that environ'd it; the Space next adjoyning to the Temple, was the Court of the Priests, next to that the Court of the Men, and after that the Court of the Women; all which was enclos'd by another Court call'd *חֵט* i. e. the Fortification. *Arius Montanus* has interpreted it, the *Prophane Place*, from the word *חֵט* which signifies to *Prophane*, but erroneously; because the Place was *Holy*. But of all this we shall have occasion to speak more at large in particular hereafter; it being our purpose now to begin with the largest Enclosure, and so to proceed by degrees, to all the rest within its Compass.

A Description of the Most holy Place.

See Light-foot in his Description of the Temple.

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CHAP.



## C H A P. VI.

*A Description of the Mount of the Temple call'd*

הר בית.

(I.) **T**HE Temple whereof we are now giving a Description, was enclosed within a spacious four square Park upon the Hill; each side having 400 *Jewish Cubits*, or 500 *Roman Cubits*, which according to *Josephus* is equivalent to 600 Foot, or 100 of our Rods in length. The whole was surrounded on all four sides, with a Wall about 12 or 15 foot thick built of huge Stones, some of which were above 40 Cubits long, within, the Wall was about 25 Cubits high, but without in certain Places of a prodigious height, near 300 Cubits; because it extended some time below the Mountain; For the top of the Mount being neither spacious, nor even enough, they had rais'd up the Wall to a prodigious height with Stones joyn'd close together with Iron and Lead, and fill'd up the Concavities with Stones and Earth to enlarge the circumference of the Mountain. This Enclosure therefore had in its circumference near 2000 Cubits, or 400 of our Rods, making 4 *Stadia*, or a *Jewish Mile*. This Wall had 8 Gates, one fronting the *East*, which was the *Great Gate*, one to the *North*, two to the *South*, and four in that part of the Wall which faced the *West*, on the backside of the Temple. The *Thalmudists* make mention only of one Gate on the *West* side, but *Josephus* mentions them all four.

The First  
Gate to the  
East.

The great Gate on the *East* side faced directly the Mount of *Olives*. The *Thalmudists* make this Gate (as they do all the rest) 20 Cubits in height, and 10 in breadth; but *Josephus* no less than 30 in height, and 15 in breadth; which may easily be reconcil'd, if we say that *Josephus* includes the Portal in his Description, whereas the *Jews* speak barely of the Opening. The *Jews* say, that this Gate was not exactly in the middle of this side of the Wall of 500 Cubits, so as to have 250 Cubits on each side; because this Gate was to be answerable to the Porch of the Temple and the Court Gate; and the Temple and Court stood not in the middle of this great Park, but somewhat more to the *North*, there being a much greater space on the *South* side. Cappel neglected

neglected to take notice of this Observation, because he has put the Temple and the Court in the midst of this great Enclosure. Upon this Gate was painted the City of *Susan* in remembrance of their Captivity, as the *Jews* tell us, and therefore call it the Gate of *Susan*, whereas as is believ'd it was call'd the *Royal Gate*. *Josephus* seems Antiq. 15.4. to equivocate, he expresses it by *πύλαι* in the Plural Number, i. e. the Gates; but *πύλαι* signifies sometimes a single Gate, and his saying, that she stood at an equal distance from both the Corners, seems to imply that there was no more than one, as *Cappel* explains it.

That side of the Wall which faced the *South*, had two Two Gates to the South Gates at an equal distance from the two Corners, and from one another; so that they divided that whole extent of the Wall of 500 Cubits into 3 equal parts. *Cappel* speaks only of one Gate, but *Josephus* of several. The *Rabbies* stand up for two Gates, this Part looking upon the Principal part of the City of *Jerusalem*, which was built in the manner of an Amphitheater round the Temple, which stood in the middle. But the most beautiful part of the whole City faced the *South* part of the Temple.

That side of the Wall that look'd towards the *West*, Four Gates to the West on the backside of the Temple, had no less than four Gates; one did lead to the *Royal Place* which was in the midst, two to the Suburb of the City, and the fourth to the City of *David*, or Mount *Zion*, towards the *South-West*. These four Gates have each their peculiar Name, mention'd in the *1 Chron. 26. 16*. The first was call'd *Schallecheth*, the same that led to the Palace; another looking to the *South-West* was call'd *Parbar*. The other two Gates were call'd the Gates of *Asiapim*, i. e. of *Collections*; perhaps hereabouts was the Treasury of the Temple; which by *Cappel* is placed behind the backside of the Temple towards the *West*.

There was but one Gate in the *North* Wall. Light- One Gate to the North *foot* has placed it in the midst of the 500 Cubits, but *Cappel* puts it near the *North-west* Corner; this Gate did lead to the Fort *Antonia*, built upon the same Mount *Moriiah*, on the *North-side* of the Temple. This Fortress was 200 Cubits in circumference, or 250 feet, i. e. *Stadia*; so that the whole Mount of *Moriiah* had six *Stadia* in circumference, viz. accounting two for the Fort, and four for the Circuit of the Temple. In this Tower was kept the Pontifical Robe. The Fort was call'd



call'd *Baris*, 'till *Herod* having strengthened, beautify'd and enlarg'd it, gave it the name of *Antonia*, after his Friend *Anthony*. Here the *Romans* kept a Garrison to guard the Temple.

*A Description of the Galleries of the first Enclosures.*

(2.) This was the uttermost Circuit, or Enclosure of this spacious Park; within which all along the great Wall of 500 Cubits, on each side was a long Gallery cover'd on the top, call'd the *Porch*, or *Portico*. This Gallery was supported on the *North*, *East* and *Western* sides, by three rows of Pillars of white Marble, paved with Marble, and cover'd with Cedar Wood. The first row of Pillars stood close to the great Wall, and as for the two others, one was at 20 Cubits, and the other at 40 Cubits distance from it, making thus very magnificent Allies, or covert Walks like the *Piazza's* about the Royal Palaces.

*Joseph. Antiq. 15. 4. The Magnificence of the Great Walk rising the South.*

But the fourth of these Porticos or Galleries was beyond all doubt and without comparison the most Magnificent of all the rest, being 70 Cubits, or 105 feet broad supported by 4 rows of Marble Pillars of three Fathoms in circumference, and 27 foot high, of the *Corinthian* Order; some say there were no less than 162 of these Pillars. But this seems very improbable, for the whole length of this Gallery, or *Piazza*, being no more than 100 Rods, these 162 Pillars, considering their bulk with their Chapiters (which were curiously carv'd) could not have stood near a Rods distance asunder, which would have made but a very odd shew. Betwixt these four rows of Pillars, were three Walks, two on each side, viz. that towards the Wall, and that towards the Court, were of the same dimensions as the other Galleries to the *North*, *East* and *West*. But the middle Walk betwixt these two had double their breadth and was 50 Cubits high. Now the Wall as well as the two Galleries on both sides, having only 25 Cubits in height: The Arch of this middle Walk was rais'd 25 Cubits above them. *Josephus* tells us, that this height joyn'd to the depth of the adjacent Valley, which was exceeding deep on that side, made ones head turn, if you look'd down thence that way. The Wainscote and all the other Wood-work about it was most artificially carved. *Josephus* further relates that there was a Wall built along the last row of Pillars, from one Pillar to the other; if it was so, it must be very low, because otherwise there would have bin no free passage for the Light into

into the great middle Walk. This Porch or *Piazza* was call'd the *Royal Portico*, which *Cappel* confounds with *Solomon's Porch*; but *Lightfoot* has sufficiently prov'd from a certain Passage in *Josephus*, that the Porch of *Solomon* was on the *West* side.

Within these Galleries they used to hang up the Spoils taken from the *Barbarians* by the *Jewish Kings*, as *Herod* did with those of the vanquish'd *Arabians*. Unto these Walks there was admittance for every body, without distinction, being the place of resort for all the People and all Nations; because this place was not holy. It was stil'd *Atrium Gentium*, the Court of the Nations, because the Gentiles had free admittance there; they also call'd it *הר בית*, i. e. the Mount of the Temple, and it seems as if it were out of this place *Christ* did drive the Buyers and Sellers and Changers of Money; for about these Galleries were certain Shops where they sold Wine, Oil and all manner of other Necessaries requisite for the Service of the Temple. *Josephus* calls this place the *First Temple*.

Antiq. 9.  
120. c. 8.

The place  
whence  
Christ  
drove the  
Buyers and  
Sellers.

As you came out of these Galleries going towards the Temple, there was an open place without any Coverture, but paved with Marble like all the rest, of an unequal Dimension; the side to the *South* being of 60 or 70 Cubits, that to the *West* something less; that to the *East* somewhat less still, and that to the *North* a considerable deal lesser; so that its greatest length faced the great *Piazza* or walk: Here it was that they sold their Beefs, Rams &c. which were driven thence by our Saviour; This open place belonged to the Court of Nations, and every body had a free access to it.

Beyond this open place was a low wall of Marble of about 3 Cubits high; within which stood several small Pillars, on which were written Advertisements to forewarn the Nations, the Unclean, the Gentiles, &c. not to approach beyond it, the place being Holy; it's this Wall unto which *St. Paul* alludes, when he says, that the party wall is removed; because this wall divided the Court of the Gentiles from the *Holy Place*, where none but the *Jews* were admitted.

On the other side of this wall, you saw 14 or 15 Steps of half a Cubit each; so that the ground there was 7 Cubits, or 10 or 11 foot higher; after you were come on the top of these Stairs; you came to a piece of ground of about 10 Cubits or 15 feet call'd by the *Jews* *חצר*, Chaitor the Rampart



The begin-  
ning of the  
Holy Places  
inaccessible  
to the Gen-  
tiles and  
unclean  
Persons.

*Rampart, or Fortification*, this place like the rest was paved with white Marble. From this place you pass'd forward to the Second Enclosure or Court, being a square like the first, enclosed likewise with a wall of 25 Cubits high on the in-side. It's length from *East to West* was 300 Cubits; 200 Cubits less then the first enclosure, and its breadth from *North to South* being about 160 Cubits it was not quite so broad as it was long, because of the *great walk*, and the *great Court* to the *South* of it, which by their spaciousness had cut off a considerable part from the adjacent places.

For the same reason it was, that this Second enclosure was more remote from the wall of the first great enclosure to the *South* then to the *North*, because there was not so much space betwixt the Court and the *Northern Walk or Gallery*: The Body of the Temple, *i. e.* the *Holy Place*, and *most Holy Place* stood in the midst of this Second Enclosure or Court, in respect of its breadth, so that the Porch of the Temple which was 100 Cubits in front, having on either side about 80 Cubits to the wall of the Second enclosure, it made up very near the third part of it. But the body of the Temple according to *Josephus*, being only 60 Cubits, or as others will have it 70 Cubits broad; there was a distance of 120 or 115 Cubits betwixt the body of the Temple, and the wall of the Second enclosure: But tho' the Temple stood in the midst in reference to the breadth of the Second enclosure; yet it was not the same in respect to its length; it being not above 10 Cubits distance from the wall of the Second enclosure to the *West*; This whole enclosure being 300 Cubits long, subtract from thence 10, and 100 more for the length of the Temple, the remainder is 190 Cubits; being the distance betwixt the Temple and the wall of this Second enclosure on the *East* side. This Second enclosure had 9 Gates, 4 to the *South*, as many to the *North*, none at all on the *West-side*, and but one large one in the midst fronting the *East*, directly opposite to the Porch of the Temple. *Josephus* mentions two on the *East-side*; if it be so, there must have been some other lesser Door on one side of the great one,

(3.) Being now come to the *great Gate* of the Second enclosure at the *East* end, we there meet with five steps, by which you ascend to a most Magnificent Door, all over-laid with Gold, as well as its *Portico*, and the Bars

Bars embellish'd with most admirable carved work; <sup>The Beautiful Gate mentioned in the Acts.</sup> This is the Gate that was call'd the *Beautiful*, of which mention is made in the 3<sup>d</sup> Chap. of the *Acts*. This brings you into the Court of the Women, very differently described by *Cappel* and *Lightfoot*. For *Cappel* does not allot to it above 40 Cubits depth from the *Eastern Gate* to the Court of the Men, but 300 Cubits in length, viz. from *South* to *North*, being the whole breadth of the Second enclosure. But *Lightfoot* represents it as an exact square of 135 Cubits long, and as many broad. This square was paved with white Marble. <sup>Had 4 places fenced in 4 corners.</sup> At the 4 corners (according to the *Jews*) were as many places fenced in with a roof on the top; in that of the *South* corner, they boilt the Meats of the Peace-Offerings; <sup>לשכר</sup> & it was also there that the *Nazarites* shaved their heads, <sup>לשכר</sup> and here burnt the hair in the fire under the Sacrificed meats, according to the Law prescribed in the 3<sup>d</sup> Chap. of the Book of *Numbers*. That in the *North-East* corner was intended for to examine the wood for the use of the Altar, whether it were Worm-eaten or not, <sup>לשכר</sup> nothing but sound wood being to be burnt upon the Altar. The *North-West* corner was assign'd to the Leprous Persons for their Purification, and that in the *South-west* corner call'd the Chambers of Wine and Oil, preserved for the use of the Sacrifices; from these corners did run three Galleries or Walks to the Gates, facing the *East*, *South* and *North*; like those in the Court of the Nations, except that they had but one wall each, built of white Marble, and the Arches and Wainscots of Cedar wood with Seats in them, for the conveniency of sitting down to rest; above these lower Galleries was another story of Bellconies covered on the top for the conveniency of the Women, who being thereby separated from the Men, might from thence see all that pass'd below in the Court. This was call'd the Court of the Women, <sup>The Court of the Women common both to Men and Women.</sup> not because it was peculiarly design'd for the Women, it being used by the Men, as well as by the Women, that came thither to pray, but by reason the Women were not permitted to approach beyond it, under any pretence whatever; whereas the Men might go further when they brought their Sacrifices to the Temple.

*Josephus* giving a description of this Court, mentions certain Treasuries; For he says, that these Galleries run along the wall before the *γαζοφυλάκια*; These Treasuries <sup>Trunks to receive Alms.</sup>



Chap. 12. 14.

The Treasury where the Widow put her 2 mites.  
c. 8. v. 20.

ries must not be understood, the Treasury it self which was not near this place, but only certain Trunks or Chests, which were fastned along these Galleries, for the People to put in their alms: They say there were no less then 13 in all of this kind distinguish'd according to the different uses, or purposes for which they were intended. Some for the repairing of the Temple, others for certain Sacrifices; others for other uses, *St. Mark* says, That *Jesus Christ* sat over against the Treasury, and saw a Widow put two mites into the Chest: This must doubtless have been in the Court of the Women, where our Saviour sat, because this Widow could not go any where else: Besides that it is said that *Christ* sat; and in the Court of the Men, no body was allowed to sit down, except the King and the High Priest, according to the Tradition of the Jews, *St. John* says, These words spake *Jesus* in the Treasury, as he taught in the Temple. This must needs be the same place, since the Treasury was not a place, where the People used to resort to. The Jews make mention of divers Chambers of the Treasury of which we may have occasion to say something hereafter.

Cappel says it was no wall, but only rails, but he is in the wrong. The Court of the Officers or of Israel, the same enclosure.  
פְּלִיטָה  
Plains of the steps, who so call'd

As you pass'd forward towards the Temple, you saw a Wall by which the Court of the Women was separated from that of the Priests, and of *Israel*; it was 25 Cubits high on the inside, but 32½ on the other side, where it look'd towards the Court of the Women: For the Ground of this second Court being higher by 7½ Cubits, than that of the Court of the Women they ascended to it by 15 Steps, of half a Cubit each; so that this Court was as much higher than the Court of the Women, as that was above the Court of the Nations, from whence you ascended by 15 Steps, to that of the Women, tho' after you had pass'd the *Chail*, there were three Steps more before you came to the Gate of the Court. 'Tis believ'd that the *Psalms* of the Steps, being those from 119 to 134, were thus call'd from these Steps; because the *Levites* whilst they were singing, used to Stop upon every one of these Steps. These Steps were not flat, but round, and had on each side a small Room, where the *Levites* used to lay up their Musical Instruments. These Steps did lead to a most Magnificent Gate, unto which, as the Jews will have it, the Scripture has given seven different Names. But this Gate, not belonging to the first Temple, those several Names mention'd in these

these passages could not belong to her; By the *Rabbies*, See 2.  
 this Gate is stiled the *middle Gate*, but since the time of Reg 15.  
*Herod* it has got the name of the *Gate of Nicanor* from v. 35.  
 that *Nicanor*, as some will have it, who threatning to Jerem. 26.  
 destroy the Temple, courted his own destruction; 11. a. 19. v. 2.  
 others are of opinion that this Gate was the Gift of a cer- Ezek. 40.  
 tain *דור* devotee; which was of brass, and so vast a Bulk 15. 2. Reg.  
 that 20 Men had work enough to open it: This is the v. 6. 2 Ch. 23.  
 same Gate mentioned by *Josephus*, to have opened it 5.  
 self, being one of those prodigies that portended the The Gate  
 Destruction of the Temple. The *Jews* refer this pro- of Nicanor.  
 digy to the 40th Year before the Destruction of the 1 Macc. 7.  
 second Temple, i. e. about the time of the Death of our *דור*  
 Saviour; upon which time they make also this further an Affideah  
 observation. That the *Sanhedrim* did leave the Cham- l. 6. de bel.  
 ber they used to meet in, in the Court of the Priests, and Jud.  
 erected their Tribunal under the Gate of the first Court The Gate of  
 which were the fore-runners of its Destruction, and Nicanor o-  
 that God had abandon'd this Place. It was near this Gate pened it self  
 that the *Sanhedrims* of 33 had their Seats: For it is to be at our Sa-  
 observed, that there were three different degrees of viours  
 the *Sanhedrim*: The lesser, the *middle* most, and the death.  
 greater; The lesser being composed only of 3 persons, Three sorts  
 every little Town had one of its own; The middle-most of Sanhe-  
 composed of 33 persons, was establish'd only in great drin.  
 Cities, such as had at least 120 Citizens qualify'd for  
 the trust; And the great *Sanhedrim* of 70, was at *Jerusalem*;  
 and kept their Consistory in the paved Chambers; The  
 middle-most of 3 had their Seats at the first Gate, call'd  
 the Gate of *Susan* and that of 33 at the Gate of *Nicanor*. The Court  
 This Gate brought you into a spacious place of 187 of the Mem  
 Cubits in length, or depth, and 135 in breadth. The  
 Temple stood exactly in the middle of the breadth of  
 this Enclosure, at 10 or 11 Cubits distance from the end.  
 The body of the Temple being of 100 Cubits broad in  
 Front, there remain'd no more than 35 Cubits to be di-  
 vided into two equal parts,  $17\frac{1}{2}$  Cubits for each side;  
 but further backwards, the Temple being only 60, or  
 according to *Lightfoot* 70 Cubits broad, there remain'd  
 a distance of  $32\frac{1}{2}$  Cubits on each side, and in the Front  
 from the Gate of *Nicanor* to the Porch of the Temple  
 77 Cubits: For, if from 187 you subtract 10 Cubits,  
 for the space behind the Temple, and 100 more to be  
 allow'd for the length of the Temple, there remains  
 77 Cubits, being the whole length from the Gate of  
*Nicanor*, to that of the Temple. If you add to those  
 187 Cubits



187 Cubits, 135 more allow'd by *Lightfoot* for the depth of the Court of the Women, this produces 328 Cubits for the length of the whole Second Enclosure; besides the Court of the Nations. But I could never compute it to above 300 Cubits, or 290 as *Cappel* will have it, so that *Lightfoot* makes it 28 Cubits longer than it is.

This spacious Place of 187 Cubits long, and 135 broad, contain'd the Court of the *Priests*, and of the *Men*, which were both one and the same Enclosure; as you entred it thro' the *Gate of Nicanor*, three rows of Marble Pillars immediately presented themselves to your Eyes; enclosing a large Gallery, like those we have mention'd before: The breadth of this Gallery was 22 Cubits or 33 Feet, divided into 2 Walks or a double *Piazza*, not unlike those in the *Pallace Royal*. Each of these Walks was 11 Cubits broad, separated from one another, in the middle by a row of Pillars, and another row of *Balusters* betwixt the Pillars. One of these Walks, *viz.* That next to the *Gate of Nicanor* was the Court of the Men, running all along 3 sides, *viz.* The *East*, *North* and *South* side. The other being somewhat higher than the former, *viz.*  $2\frac{1}{2}$  Cubits, or 4 Foot; they ascended to it by 4 Steps, the first being a Cubit high, and the other 3 half a Cubit; nevertheless they were both cover'd by one Roof, very stately and magnificent, supported by the three rows of Pillars before mention'd; and this Second Walk of 11 Cubits broad, being that next to the Temple was the Court of the *Priests*. Here the *Levites* had their Benches, along the Pillars, which separated both the Walks, where they used to play upon their Musical Instruments; with their Backs turn'd towards the *Gate of Nicanor*, and their Faces towards the Temple. Their Station was all of white Marble, and raised from the Floor about  $2\frac{1}{2}$  Cubits, unto which they ascended by 4 Steps; the 3 first being of half a Cubit, and the fourth of one Cubit broad, being upon the Level, with the Floor of the place of their Station, where the *Levites* plaid upon their Instruments.

Some Build-  
ings in the  
enclosure of  
the *Priests*,  
and of the  
*Men*.

'Tis now time we should also take a view of some other things adjoyning to and within the Walls of this last Enclosure; besides the before mention'd Galleries and Walks supported by three rows of Pillars: For all along the sides of that Wall which had 187 Cubits in length, and 135 in breadth, there were several Buildings and Gates

Gates. As to the Gates, there were 7 of them, some say more, some less, but the majority is for 7. One to the *East* which was the Gate of *Nicanor*, we have spoken of before; three on the *North-side*, and as many on the *South-side*; but none to the *West* behind the Temple. As you entred thro' the Gate of *Nicanor*, there stood on the right hand a Building call'd the Chamber of *Phineas* or the *Ward-Robe*, this being the place where the Priests Vestments were laid up, and where they dress'd and undress'd themselves; as on the left hand was the Office for baking as they call'd it, where they prepar'd the Paste or Dough offer'd every day by way of Sacrifice, by the Priests; these were the only buildings adjoyning to the *Eastern Wall*.

The first Building of the Priests Ward-Robe, the second the baking house.

At the *South Wall* you saw first of all in the *Eastern Corner*, the paved Chamber *נוי* or the Consistory of the *Great Sanhedrim*, built altogether of square Stone, whence it got its name. It stood properly speaking upon the Wall; so that one half jetted out to the other side into the *Chail*, and the other half into this last Enclosure; so as to take up one half part of the breadth of the Gallery in the Court of the Priests, or of *Israel*; on which side it had also one Door, as it had another on the side of the *Chail*, in the same manner as all the other Edifices which were built upon the Wall, had one half within the Court, and the other half without. These kind of Buildings were call'd by the *Rabbies* *אכסדרה* a corrupted *Greek* word, signifying Seats, *Excedra*. In that half part of this Edifice that was on the other side of the Wall, the *Great Sanhedrim* had their Seats; because they durst not sit down on that side within the last Enclosure, no body being allow'd that privilege except their Kings, and to those descended only from the House of *David*. So that neither *Herod* nor the Kings descended of the Race of the *Maccabeans* could have a Seat there; if we may credit the Tradition of the *Jews*, the thing not appearing very probable to me. The other half of this Edifice jetting out into the Court, was allotted for the Priests to cast the Lot in, to divide their shares of the Services among them.

לשכת הדין

The third Chamber.

חיל

Beyond this Edifice, as you advanc'd from the *East* to the *West* thro' an open place, you saw a beautiful pile of Buildings; containing a Baion or Cistern furnished with water, from the great reservatories of waters in the Mountains, and convey'd thence hither in great

לשכת המלך

The 4th Edifice call'd the great the well.



great abundance, by artificial Subterraneous Aqueducts. Over this Cistern or Well was erected a beautiful Structure, where the Priests were furnish'd with water wherewith to wash the Victims: For which purpose there was a great Wheel or Engine, which drawing up water without intermission, the same was convey'd afterwards to all the other places where they had any occasion for it; so that there were even Bagnioes and sufficient store of water above some of the Gates.

לשכת  
אבתינים  
The Cham-  
ber of Ab-  
thines.

Not far from this Cistern or Well was a Gate call'd the *Water Gate*, standing directly opposite to the Altar of *Burnt-Offerings*, about 46 Cubits from the *Eastern* corner. Above this Gate was a certain Building call'd the Chamber of *Abthines* a Famous Perfumer, from whom it got its Name, here they made their Compositions of Incenses or Perfumes of 12 odoriferous simples, and divers rich spices: On the top above this Chamber of *Abthines* was a *Bath*, wherein the *High Priest* bathed himself the first time on the day of Propitiation. Beyond the *Water Gate*, and the Chamber of *Abthines* was the 4th Edifice, call'd the *wood Chamber*. The wood, as we told you before, was view'd in the Court of the Women, whether it were sound or not; after which it was brought to this place, whence the Priests took it, as they had occasion for it; Above this Wood Room was the Chamber of the *Paredrim*, or the Councillors, who in conjunction with the *High Priest*, had the Management of the affairs belonging to the Service or Reparation of the Temple: The *Sanhedrim* was the *Great Council* of the Nation, as the *Paredrim* was the Council of the Temple.

The 5th  
Chamber  
call'd the  
wood Room  
and above  
it the  
Chamber of  
the Pare-  
drim.

The Fire  
Gate.

Beyond this Edifice was the Gate of the *Firstlings*, thro' which they were brought to the Temple: The *Firstlings* of Beasts were kill'd on the *South-side*, as the other Victims were on the *North-side*; it was directly opposite to the body of the Temple. There was also on the same *South-side*, another Gate call'd the *Fire Gate*; or of the *Lighting of Fire*.

בית  
מוקר

Along the *North-side* there were also several Buildings, and 3 Gates. The first Edifice in the *North-West* corner; was call'd בית מוקר i. e. The *House of Fire*; it was a spacious Building, taking up the whole 4th part of that side of the Wall, which being 187 Cubits long; the length of this Edifice was of 48 or 47 Cubits; It was divided into 4 parts; according to its 4 corners (1.) The





(5.) Beyond this was the *washing House* *לשכת המדיחין* so call'd, because it contained a Bath, wherein they used to wash the entrails of the Sacrificed Beasts. *Light-foot* contradicts the common opinion, viz. that they used to wash them in the Bath of *Rethesda* mention'd *John 5th.* (7.) on this *North-side* was also the Gate call'd *שיר* or Canticles; otherwise *ניצוצ* jetting out. Under this Gate was a Guard Chamber where the Priests kept the Guard: There were *Corps de Guard* in all the Gates: The *Levites* kept the Guard below, and the Priests above Stairs. (8.) Lastly on this *North-side* just in the *Eastern* corner stood the *Stone House*, where the *High Priest* kept a kind of retirement for 7 days, before he perform'd the Ceremony of Burning the *Red Cow*; or the person who did in his stead: It was call'd the *Stone House*, because all the Utensils used there were of Stone.

The Stone House for the retirement of the High Priest.

The space betwixt the Temple and the Court of the Priests. The Altar of Burnt Offerings. The Slaughter place.

The only thing remaining to be considered of, is that space enclosed betwixt the Temple and the Gallery of the Court of the Priests. In the Front of the Temple, from its Porch to the said Court, this space had 54 or 55 Cubits, taken up first with the Altar of *Burnt Offerings*, which had 32 Cubits in breadth, and (2.) by a space of 22 Cubits betwixt the Altar and the Temple. As to the breadth of this space as the whole Enclosure was 135 Cubits broad, subtract thence 22 Cubits of each side for the Galleries, which made the Courts of the Priests and of the Men, both under one roof, the remaining part which lay open, has 91 Cubits. In the midst of this Place, or thereabouts stood the Altar of the *Burnt Offerings*, being 32 Cubits in the Square; on the North side of the Altar, was the place where they Slaughter'd the Victims; About 7 or 8 Cubits from the Altar, or thereabouts was a square place, where were fastned into the paved Floor 24 Rings in 4 rows of 6 Rings each; on these they ty'd the Beasts, the heads of which they used to pull downwards by the help of ropes close to the pavement, in order to cut their Throats. Just by these Rings stood Marble Tables, upon which they laid the Victims, after they had been kill'd, to take out their Bowels to have them well wash'd. Lastly beyond all this, still to the *North*, stood 8 small Pillars of Marble, for the support of certain cross beams or bars of Cedar wood; with hooks fastned to the Pillars, as well as the bars, on which they hung the Beasts

Beasts whilst they were fleeing of them; which done, they laid them again upon the Marble Tables, and there cut them into pieces. All this was on the *North-side*; on the *South-side* you saw nothing but a gradual easie, and in a manner insensible ascent, which brought you to the Altar without any steps; it was 32 Cubits long, the same with the Square of the Altar.

Betwixt the Altar and the Temple was a vacant place without any thing except what was taken up by the 12 Steps of half a Cubit each, leading into the Porch of the Temple; so that the Temple was rais'd 6 Cubits above the Court of the Priests, and the Altar of the *Burnt-offerings* being exactly 6 Cubits high, its surface stood upon the same Level with the Floor of the Temple. Betwixt the Temple and the Altar a little on one side to the *South* was a large Bason or Cistern design'd for Purifications. The rest of this space along the sides of the Temple, was open and without any thing, the breadth being about 10 or 12 Cubits.

What Fate attended this Temple is notorious to all the World, how it was laid in Ashes by *Titus* the Son of the Emperor *Vespasian* after the sacking of *Jerusalem*, by which Disaster the World lost one of its best Ornaments; because this Temple might deservedly pass for one of the Wonders of the World.

## CH A P. VII.

### *Of the two Schismatical Temples of Guerizim and of Onias*

THE Defection or Schism of the ten Tribes, is sufficiently known in the Sacred Writ, the History whereof and of its Origin, is related in the 1 Book of the *Kings*, chap. 12. treating of the Defection of *Jeroboam*. This Schism may conveniently be divided into three Periods: The first from the time of *Jeroboam* to the Transportation of the ten Tribes by *Shalmaneser*. The Second from the time of their Transportation to their return out of their Captivity, and the Third from their return out of their Captivity to *Jesus Christ*, or even to our time. *Jeroboam* chose *Shechem* for the place of his residence, which from thence was transferr'd by

*Schism of the Samaritans divided into 3 Periods.*



his Successors to *Samaria*, and has given the Origin to the Name of the *Samaritans*. The places appointed for their Worship, were *Dan* and *Bethel*, where they set up their Golden Calves, and establish'd a kind of Worship in resemblance of the Divine Service perform'd in the Temple of *Jerusalem*. But as this *Samaritan Worship* was not the same with that of *Jerusalem*, but differing in Ceremonials, and intermix'd besides this with Idolatry, this was not a Simple Schism in the First Period, but a actual Heresy and Idolatry.

The Second Period takes its beginning with the time of the carrying away of the ten Tribes into Captivity. After which the Kings of *Assyria* in order to repeople the Country, sent thither Colonies out of the Countries on the *Euphrates* *Babylon*, *Couthah*, &c. But these being Idolaters, God sent Lions among them, who having devour'd some of them, because they worship'd not the God of that Country, they address'd themselves to the King of *Assyria*, who thereupon sent among them a Priest, who instructed them in the worship of the true God; which they embrac'd, yet not so as to abandon altogether their ancient Idolatry; which mixture of Gods Service and Idolatry, continu'd thus 'till the return

See 2 Kings of the Jews out of their Captivity. The Governours of *Samaria* did all what in them lay, to obstruct the re-edification of the Temple, which prov'd the occasion of that mortal hatred betwixt the Jews and the *Samaritans*, which continues to this day. Nevertheless the Jews intermarrying with the *Samaritan* Women, and by degrees contracting a more intimate Correspondence with them, by the mutual intermixture of these two People, the Divine Worship was in process of time purged from their former Errors, and the *Samaritans* banish'd Idolatry from among themselves. Among those that had married a *Samaritan* Woman, was one *Manasseh*, which *Josephus* tells us, espoused the Daughter of *Sambellat*; This *Manasseh* was the Brother of *Jaddus*, whom *Nehemiah* calls the Son of *Jehojada*, at least, if they are both the same; for there seems to be some difference in the time in which it would prove a hard task to reconcile *Josephus* in this Point with the other Authors. For *Nehemiah* was the Person who rebuilt the Temple at the beginning of the *Persian* Monarchy, from the Year of the World 3461 to 3484, according to *Cappel*; or according to others 3505.

Antiq. l. 11.  
c. 8.  
A Difference of 150  
Years betwixt the  
account of  
*Josephus*  
and that of  
some other  
Authors.

But

But the Marriage of *Manasseh* with the Daughter of *Samballat* the *Samaritan* is related by *Josephus* to have happen'd towards the end of the *Persian* Monarchy, about the Year of the World 3660. But be it as it will, let us see how *Josephus* relates the matter.

*Manasseh* living with *Samballat* his Father-in-Law, represented to him that it would be unreasonable he should lose his just Pretensions, to the Dignity of being *High-Priest*, for the love of his Daughter *Nicaso*, whom he had espoused; whereupon *Samballat* to give some Satisfaction to his Son in Law, bid him not to be troubled, because he would find a way to make him in a short time a *High-Priest*, by building a Temple in the Mount *Guerizim*, like unto that of *Jerusalem*; upon which Promise *Manasseh* staid with his Father-in-law, many of the *Jews* banish'd for having contracted Marriages with Foreign Women, and encouraged by the Liberality of *Samballat*, who provided them with Money and Inheritances flocking daily to *Samaria*. *Darius* coming that way with his Army, as he was marching against *Alexander*, *Samballat* reiterate his Promise made to *Manasseh* of obtaining liberty of *Darius* to perform it: *Darius* being vanquish'd by *Alexander*, this last required from *Jaddus* the then *High-Priest* of the *Jews*, the same homage to be done to him, he had done before to *Darius*, which *Jaddus* not complying with (because he had sworn fealty to *Darius*) *Samballat* took this Opportunity, when he knew *Alexander* (then taken up with the Siege of *Tyre*) to be highly incensed against the *Jews*, to declare for *Alexander*; the better to insinuate himself into his Favour; he came with 8000 Men to his assistance during the Seige, and was so well received by *Alexander*, that he soon obtain'd leave to build a Temple in *Guerizim*, for the use of *Manasseh*, and of the banish'd *Jews*. *Cappel* says this was done in 3668, and that *Manasseh* was made *High-Priest* about 330 Years before our Saviour's time. This Temple remain'd standing 200 Years after, when it was laid desolate by *Hyrcan* King of the *Jews*, about 130 Years before *Christ's* Nativity. I am not able to tell whether this Temple was rebuilt afterwards, but it is certain that the *Samaritans* continued to perform their Worship on the same Hill; this Temple was five Years a building, after the model of that of *Jerusalem*.

Concerning  
the Temple  
of Guerizim.

The History  
of the Origin  
of the Temple  
of Guerizim  
according to  
Josephus.



Origin of  
the Temple  
of Onias in  
Egypt.

Chap. 19.  
v. 18.

De bello  
Jud. lib. 7.  
cap. 30.  
Antiq. l. 13;  
cap. 6.

About the Year of the World 3837 and 160 Years before our Saviour's time, a great multitude of the Jews being dispersed in diverse places, to shelter themselves against the Persecutions of *Antiochus Epiphanes*, the greatest part of them centred at last in *Egypt*, and among them *Onias* the Son of the High-Priest *Onias*, unto whom belong'd that Dignity by right of Succession. But the Pontificat having been given to one *Aleiamus*, *Onias* got leave of *Ptolomy Philometer* to build a Temple, after the model of that of *Jerusalem*, in the Territory of *Heliopolis*, at a certain place call'd *Agrestis Bubastes*, near the ruins of an ancient Pagan Temple. This undertaking was covered with the pretext of a certain Prophecy of *Isaiah*, where the Prophet says: *That five Cities in the Land of Egypt shall speak the Language of Canaan, and swear to the Lord of Hosts.* *Ptolomy Philometer* being somewhat doubtful whether this design might meet with Gods Approbation, left the whole to *Onias*, who having finish'd the Temple, *Ptolomy* endow'd it with certain Revenues to defray the charge of the Sacrifices; it was built after the model of that of *Jerusalem*, and begun to be built about the same time, or a little before the destruction of the Temple of *Guerizim*. *Onias* also built a City in the same Peace call'd *Oneion*; *Josephus* is in the wrong, when he says this Temple stood 333 Years, whereas it was no more than 233. This Building was undertaken by *Onias* to revenge himself of the Jews of *Jerusalem*, who had made Peace with *Alexander* the Son of *Epiphanes* to his prejudice.

T H E

# THE HISTORY OF THE

*Levitical Worship, Of the Vessels  
of the Temple and the Instru-  
ments belonging to the Levitical  
Worship.*

## Part II.

### CHAP. I.

*Of the Ark and the Cherubims.*

WE will now enter the inside of the Temple, to take a view there of the Vessels and Instruments of the *Levitical Worship*, and begin with the *Most-holy Place*; the glorious receptacle of the Ark, the chief Instrument belonging to the *Jewish Religion*.

The *Ark* was properly a Trunk or Box of  $2\frac{1}{2}$  Cubits in length, *i. e.* three feet 9 inches  $1\frac{1}{2}$  Cubit, or 2 feet 3 inches in breadth, and likewise 2 feet 3 inches in depth. It was made of *Shittim Wood*, but what sort of Wood this *Shittim Wood* was, is much disputed among the Learned. In the *Syriack* it is translated by the word אֶשְׁכֵּיט which signifies *Elm Wood*, in the Latin Translation *Ebenum*, by the LXX ξύλα ἀσπαρα, and some others interpret it, the Wood of the Thorn Bush, as *Theodocton*. St. Jerome says, that the Wood of *Shittim* resembled in its Leaves and Colour the white Thorn Bush, but of a much

*A Description of the Ark.*

In Joel c. 3



much larger seize ; the *Shittim* being a large Tree that did grow in the Defart of *Sinai*, and in the Plains of *Moab*. But the *Jews* are of Opinion, that it was a Species of *Cedar Wood* which seems most probable to me ; but let it have been what Wood it will, certain it is, that it was a very durable Wood, and the most apt of all to resist putrefaction, this *Ark* being design'd to be preserv'd as long as the *Jewish Religion* it self ; it was overlaid with pure Gold both on the inside and outside. The Gold Plates that covered it on the outside, made on the top, a kind of Crown-work ; which encompass'd the whole *Ark*, artificially wrought in Figures, intended for the receptacle of the Mercy-seat, being properly the Covert of this Trunk, or the *Ark* ; so that this Crown'd-work had a two-fold use ; viz. that of an Ornament and of a Coverture to the *Ark*. It had four rings or hinges on the 4 Corners of the *Ark*, which probably were towards the bottom of it, because the *Levites* used in all likelihood to carry the *Ark* upon their Shoulders. These 4 Rings were of massy Gold, into which were put two Staves of *Shittim Wood* overlaid with Gold, that the *Ark* might be born up by them ; when the *Levites* carried her upon their Shoulders, these Staves were never taken out, when the *Ark* stood still, but remained always within the Rings, on both sides of the *Ark*. These Rings must needs be very strong and solid, to support so great a weight.

*Dimensions  
of the inside  
of the Ark.*

'Tis not easie to determin the interiour dimension of the *Ark*, as to its length, breadth and depth, since the dimensions mention'd before, of 2½ Cubits in length, and 1½ Cubits in breadth and height relate to its outside. 'Tis very probable that the Boards out of which this *Ark* was made, were of some thickness perhaps of three inches 1½ for each side, as the *Thalmudists* tell us ; so that according to this Computation it might be 42 inches long in the inside, and its breadth in proportion. That the before mention'd dimensions relate to the outside of the *Ark*, is evident from thence, that the same measure is allotted for the *Mercy-seat*, or the *Coverture* ; which ought to be of the same bigness at least with the outside of the Trunk, without which it would have been apt to slip within the inside of it.

See Bux-  
torf de arc.  
fæd. p. 57.

We don't read of any Feet or Pedestal belonging to it, so that it standing flat upon the Floor, it did appear only 2 feet and 3 inches above it. 'Tis true, that some of

of the *Rabbies* have put this *Ark* upon Feet because of the ambiguous signification of the word פַּמְמוֹת which by *Exod. 25. 12.* some is interpreted *Feet*, because פַּמְמוֹת signifies as much as a *Pace*. But it seems much more probable that the same ought to be interpreted *Corners* or the *four Corners*; tho' there is no small dispute among the Authors concerning the places where these Rings and Bars were fastned to the *Ark*. *Arias Montanus* has put them on both sides of the length of the *Ark*; but there is a certain passage in the *1 Kings c. 8. v. 8.* which seems to intimate that these Rings and Staves were at both ends of the breadth, and that the ends of the Staves stood out beyond the fore and backsides of the *Ark*; and it seems apparent from the same passages, that they drew out the Staves, that the ends of the Staves were seen out in the *Holy Place*, and that so they moved *Eastward*, after they had put themselves betwixt the Staves. This appears the more probable, because when the *Levites* carry'd the *Ark*, it is not likely that the forepart of the *Ark* and the *Cherubims* should be sidewise.

The main part belonging to the *Ark* was its Covert, call'd the *Propitiatory*, or *Mercy-seat* of the same length and breadth with the *Ark*, being all over of massy Gold, without any Wood belonging to it; it was exactly fitted for the upper part of the *Ark*, and the Crowned Gold Work, rais'd above the edges of the *Ark*, tho' the Golden Crown-work did also reach beyond the *Mercy-seat* it self, when it was enclosed within its Circumference.

Upon the *Mercy-seat* were placed the two *Cherubims*, Of the *Cherubims* up- concerning the true Figure and Shape of which, there is no small dispute among the Learned. According to on the *Mercy-seat* and their Fi- the Tradition of the *Jews* (which is follow'd by most of the Christian Authors) they resembled the Figure of a Young Infant. They derive the word רֹבֹתִים *Cherub* from כְּרֹבִיָּא which in the *Chaldaick* signifies *Sicut Infans*, i. e. like a Child כְּרָבִי *Kerab* in the *Syriack* signifies *Working*, כְּרֹבָא a *Labourer*; which makes some to be of Opinion that the Figure of the *Cherubim* resembled that of an Ox, which is a working Animal; this Opinion seems to be confirm'd by the *1 Chap. Ezek. v. 10.* and the *10th Chap. v. 14.* where the Face of an Ox is attributed to the *Cherubim*. The most authentick account that can be had upon this Head must be taken from the *1st and 10th Chap. of Ezekiel*, from the *6th Chap. of Isaiah*, and



and the 7th Chap. of *Revelations* v. 4. From whence we will draw these following Inferences.

*The Animals of the Vision of Ezekiel and of St John are the same with the Seraphims of Isaiah.*

(1.) That the four Animals which appear'd in a Vision to *Ezekiel* and *St. John*, are the same with the *Seraphims*; seen by *Isaiah*, and the Origin of the word שרפים which signifies *Burning*, we find in the 1 Chap. of *Exek.* v. 13. For speaking of these Creatures the Text says: *Their appearance was like burning Coals of Fire, and like the appearance of Lamps.*

(2.) That these Creatures in the Vision of *Ezekiel* are *Cherubims*, as the Prophet explains it himself, and expressly calls them so frequently in the 10th Chapter.

*Ver. 3.*

(3.) That the Creatures of *Isaiah*, *Ezekiel* and the *Revelations*, are described as standing on the four Corners of the Throne, in which God is represented in his Glory. *Isaiah* seems to speak only of two *Cherubims* call'd by him *Seraphims*; because he says one crieth unto another, which seems to relate to the *Cherubims* of the *Ark*, which had no more than two. And these Visions of *Isaiah*, *Ezekiel* and *St. John*, have a peculiar respect to the Situation and Disposition of the Temple.

(4.) This Description of the glorious appearance of God in his Throne, represented in these three before mention'd Passages, has certainly a relation to the Temple; because God is described there as dwelling in his Temple. For in this sense it is, that the said Vision is to be interpreted, not in reference to the Heavens, but in respect to the disposition of the Temple, or rather of the Tabernacle; the Children of *Israel* having their several Encampments round about it, whilst they continued in the Desert and that in the following order.

The Tabernacle with its Court belonging to it, stood in the middle of the whole Camp: On the four corners of the Court, and for a Mile round about it, the *Levites* and *Priests* had their Quarters to be at hand, as well to guard the Tabernacle, as to perform Divine Service there. The rest of the People being divided into four different square Encampments, according to the Figure observ'd in the Camp of the *Levites*; each of these four bodies had its peculiar Banner, and unto each of 'em belong'd three Tribes. To the East lay encamp'd the Tribe of *Judah*, who carry'd a *Lion* in their Banner, unto which belong'd also the Tribes of *Issachar* and *Zebulon*. Directly opposite to this Quarter, viz. to the West behind the Tabernacle, the Tribe of *Ephraim* had their Head Quarters,

*The Situation of the Jewish Camp in the Desert.*

Quarters, their Banner was an Ox, unto which belong'd the two Tribes of *Manasseh* and *Benjamin*, on the *South-side*, *Ruben* had his Head Quarters, carrying the figure of a Man in his Banner, unto which belong'd also the Tribes of *Simeon* and *Gad*, and in the Northern Quarter lay encamp'd *Dan* having an Eagle in their Banner, unto which belong'd the Tribes of *Asher* and *Naphtali*. These are the same Figures represented in *Ezekiel* and *St. John* and their Animals; whence some interpret these four Creatures, as representing the whole Congregation of the People, who used formerly to Encamp under those Banners. But *Lightfoot* with much more probability applies these Visions of the four Animals to the *Levites*, whose Quarters were at the four corners of the Court and Enclosure of the Tabernacle: Tho' at the same time it can't be deny'd, that these Animals in a Mystical Sense, had a relation to the whole People, as shall be shewn anon. Now let us see how this Author explains the Vision of *Ezekiel* and of *St. John*.

Aben Ezra,  
in Num.  
c. 2. and  
the Text of  
Moses.

The Throne in which God appear'd stood in the middle, on the four corners of which were the four Creatures as represented by the Prophets, of which more anon. Before each of these Animals at some further distance from the Throne, was a Wheel, or rather two Wheels, one within another, crosswise always ready to move on either side, which way the Creatures turn'd; for the Wheels of *Ezekiel* were guided by and according to the Spirit of the Animals. *Lightfoot* will have it that by the four Animals are understood the Sacred Ministers, who are kept to the Throne, and by the four Wheels, the Tribes of the People, betwixt them and God the Ministers stand like Mediators, the People being guided according to the motion of the Animals, *i. e.* according to the direction of the Ministers of the word of God. Thus he says, that the four Animals in the *Revelations*, represent likewise the Ministers of Divine Service, who are next to the Throne, and that the 24 Elders which are assistant to the Animals, are instead of the Wheels of *Ezekiel*, and signify the People. These Wheels did not turn when they were to remove to another side, because they had four sides; in the same manner the Animals did not turn about, because they had four Visages; so that which way soever they mov'd, one of the Faces must be foremost.

The Explanations  
of the Visions  
of Ezekiel  
and of St.  
John by  
Lightfoot.

But



But to return to the *Cherubims*; *Ezekiel* tells us expressly, That the Figures described by him in his first Chapter are the true Figures of the *Cherubims*; and in Chap. 10. v. 1, 2, 3, 4, 5, 6. he says, (1.) *Behold the Firmament, that was above the head of the Cherubims*; (2.) *Between the Wheels even under the Cherub*. (3.) *Now the Cherubims stood on the right side*, (4.) *The glory of the Lord went up from the Cherub*, (5.) *The sound of the Cherubims Wings was heard*, (6.) *Take fire from between the Wheels, from the Cherubims*. Which seeming to put the matter beyond all doubt; we must only take notice, what Description he gives us of them: (1.) They had four visages, of a *Man*, *Ox*, *Lion*, and of an *Eagle*. The face of the *Man* being foremost, opposite unto which was that of the *Eagle*, on the right side was that of the *Lion*, and on the left that of an *Ox*; It remains still in dispute, whether these faces had each its peculiar Head (a thing I can't imagine) but it is more probable, that these faces were all four on one Head; tho' *Lightfoot* puts four Heads upon one Body.

The Body was in the shape of a *Man*, but with six Wings; with 2 they covered their faces, with 2 their feet, *i. e.* as *Lightfoot* has very well explain'd it, their Privy parts; For in the *Hebrew* it is express'd ממי רגלים *the waters of the feet*, signifying the *Urine*; and with the two remaining they did fly. *Isaiah* and *St. John* agree both in these six Wings, but it seems as if *Ezekiel* made mention only of four Wings; but if you narrowly examine the 11th and 23d. verses, you will find he Attributes to them six Wings, and for the same use as *Isaiah* does; (1.) *Their wings straight, the one towards the other*, these were the Wings allotted for their flying; two which covered on this side, these were the two Wings that covered their faces towards the Throne; and two which covered on that side their Bodies, being the two that covered their Privities. Their feet resembled the feet of an *Ox*, and from underneath their Wings came forth *Man's Arms*. This so circumstantial and lively a Description left us by *Ezekiel*, of the Figure of the *Cherubims* induces me to believe, that the true reason, why the *Jews* did not represent the *Cherubims* in the second Temple, was not, because they had forgot their Figure or Shape, since it is next to an impossibility, they should forget it in 50 or 60 Years time; and supposing they had, *Ezekiel* might have put them in

Why they  
had no Cherubims in  
the second  
Temple.

fresh

fresh Remembrance of it; The true reason was the invincible Aversion they had conceived against all sorts of Images and Figures; they fearing, not without reason, the *Pagans*, who were than Lords and Masters of their Sanctuaries, if they should meet with any thing like an Image in their Temple, would look upon them as Idolatrous, besides that they feared, they might be misapply'd for a snare to the common People.

After what has been said, there remains no great doubt concerning the Figure of the *Cherubims*, which consisted of that of a *Man*, a *Lyon*, an *Eagle*, and an *Ox*. These mystical Figures represented the Qualifications requisite in God's Ministers, as well those in Heaven in the triumphant Church, as those upon Earth, who perform the divine Service in the *Church Militant*. The face of a *Man* intimates the reasonable and intellectual part, wherewith we ought to Worship God; the *Ox*, the indefatigable Labour; the *Lions* face, the *Courage* and *Zeal*; and the *Eagle*, the *Affiduity* and *Vigilancy*. These 4 faces fix'd upon the body of one single Creature, had a Relation to the four Animals, in the four Banners of the *Israelites* used in their Encampments; To comprehend this mystery, it is to be observed, that the Ministers appear before God, and represent not one part, but the whole people; for which reason it is, that every one of these Animals which represent the Ministry, has four faces, viz. of a *Lyon*, a *Man*, an *Ox*, and of an *Eagle*; to signifie, that each Minister officiating before God, is the Representative of the whole Congregation of *Israel*, divided under the Banners of those four Creatures.

There remains however a certain difficulty concerning a Passage in the 10. ch. v. 14. of *Ezekiel*; where 'tis said, That each of the four Animals had four faces; The first was the face of a *Cherub*, the second the face of a *Man*, &c. If each of these *Cherubims* had four faces, why is the first stiled in particular the face of a *Cherub*? *Lightfoot* is of Opinion, that it is, because, when the *High-Priest* entred the *Holy Place*; the *Cherub* which was on his right hand, shew'd to him the face of an *Ox*. But this seems to be a very weak Argument; for by the same rule, the *Cherub* that was to his left, must have shewn to him the face of a *Lyon*, if the other shew'd the head of an *Ox*. I am rather inclined to imagine, that since in the Figures of the *Cherubims*, that

The Figure of the Cherubims; the Mystery of the four faces.

Why Ezekiel calls the Oxens head the faces of the Cherubims particular.

were



were enbroider'd either upon the Veils, or carved, or in demi relievo's, upon the sides, all the four faces could not be express'd distinctly in one and the same Figure, so that the face of the *Ox* appeared most in sight, the rest being either only half to be seen or perhaps not at all. Thus in *Ezekiel c.41. v. 19.* in the Description of the Mystical Temple, it is said, that the Wainscoate was adorned with *Cherubims* and *Palm-trees*, and that every *Cherub* had two faces, the face of a *Man*, and the face of a *Young Lyon*; because not being able to represent all the four faces, they were forced to leave out two; so that instead of the two faces of the *Lyon*, and a *Man* painted in the Temple of *Ezekiel*, 'tis not improbable, but that in the first Temple they might paint on the Wainscoate the face of an *Ox* only, because they could not at the same time represent the opposite face of the *Lyon*.

The true  
Figure of  
the Cheru-  
bims of the  
Ark.

We have all the reason in the World to believe, that the *Cherubims* of the *Ark* were made such as they have been described before, for being Massy, there was no difficulty in representing all the 4 faces at once. One of these *Cherubims* was placed at one end of the *Ark*, and the second at the other end; they covered their faces with two of their Wings, which being bent together like Arms, they touch'd one another, and by thus joining their Wings overshadowed the *Mercy Seat*, from whence God delivered his Oracles. 'Tis in reference to this that it is said, *God dwells in the midst of the Cherubims*; with the other two Wings hanging downwards, they covered their whole Bodies from the Shoulders to the Feet; and with the remaining two they seem'd ready to fly; betwixt the Wings, their Heads and Bodies bent down to the *Seat of Mercy*; 'tis unto this *St. Peter* makes his Allusion, when he says, *That the Angels* look with bended Heads upon our Mysteries; they were made of pure Gold beaten out with the hammer, but their height is not expressly mentioned; 'tis most probable, that they were somewhat lower than an ordinary Man's height; the *Ark* was 2 feet 3 inches high; so that supposing the Figures of the *Cherubims* to have been of between 5 and 6 feet, the whole together would have amounted to 6 or 7 feet, which is not much above the height of a tall Man. Or else we may regulate the height of these *Cherubims* upon the *Ark*, according to the Proportion of those *Great Cherubims* of *Solomon*, (men-  
tioned

tioned in the 1 *King.*) which were 15 feet high; and their Wings, 5 feet long; so that the Wings contained a third part of their height, which was triple in Proportion to the length of their Wings; The Ark was 3 feet nine Inches long, and its length being covered by the Wings of the Cherubims, joyning in the middle, each Wing had in length  $22\frac{1}{2}$  Inches; now supposing the Bodies of these *Cherubims*, to bear a triple Proportion to their Wings (as those great Cherubims did) they must by the same rule be high  $67\frac{1}{2}$  Inches, or 5 feet  $7\frac{1}{2}$  Inches.

*The Proper  
tion of So-  
lomon's  
Great Che-  
rubims ap-  
ply'd to  
those of the  
Ark.*

The *Rabbies* would fain perswade the World, that they were of two different Sexes, viz. a Male and a Female; to signify that God had as great a Love for us, as a Husband has for his Wife; but these are ridiculous Tales.

We shall have occasion anon to inquire into the reason why the covert of the *Ark* was call'd the *Seat of Mercy*; it being requisite, we should first examin for what use this *Ark* was intended, and why the same was look'd upon with so high a Veneration, as the most glorious Token or Badge of the Divinity. The *Ark* was a Figure of the Church; over which the *Cherubims*, i. e. the Ministers of the Gospel spread their Wings, to protect it against the Devil, Errors and Vices. It contained the Tables of the Law, i. e. the Word of God, from thence God gave his Oracle, i. e. he instructed the people by his Law: It was covert by the Seat of Mercy, i. e. by the Merits of the Justice and Protection of our Lord *Jesus Christ*. These were the Mystical, but nevertheless, most solid reasons, which doubtless among others induced God to Command a most particular Veneration to be paid to the *Ark*; besides which there are some other reasons relating in particular to the *Jews*.

*Why the  
Ark was in  
so high a  
Veneration.*

The particular use for which this *Ark* was intended, was to be a Repository of the Law, which was engraven with God's own Finger on Mount *Sinai*. And our Divines have not sufficiently observed, that it was unto this Prerogative of containing the Law or Testimony, that was owing, all that Respect and Veneration that was paid to this *Ark*: It was call'd the *Ark of Covenant*; because this Law was actually a Covenant; the *Ark* of Testimony; as also simply *Testimony*; i. e. the *Testimony*; because the Law is so frequently call'd the *Testimony*. Nay, the name of God is attributed to this *Ark*; Rise up Lord;

*Exod. 16.*

*34.*

*Numb. 10.*

*v. 35.*

*Pf. 24. v. 2.*

*8.*



And though in these Passages the name of the Lord relates directly to God himself, and not to the *Ark*, nevertheless this Expression is used to God, in respect of God's having manifested himself in the *Ark*, which contained the Word of God or the Law. Why did they prostrate themselves before the *Ark*, but because it was the *Repository* of the Law; 'tis true, that this *Ark* was also a Figure of *Jesus Christ*, but that was not her chiefest Prerogative, since she had that in common with the brazen Serpent, and with all the Peace Offerings.

Why the  
Jews put a  
Ark in the  
second Tem-  
ple.

For what else could move the *Jews*, not to put an *Ark* in the second Temple, made after the Model of the first *Ark*; but that, because they had lost the Tables of the Law, they had no occasion to make a Chest to put them in? And these Tables being absolutely gone, all the mystical Dignity ceased with them; whereas, if the excellency of this *Ark* had consisted in its mystical Figure, they might have without much difficulty procured another like the former.

Why the  
Covert of  
the Ark,  
was stiled  
the Seat of  
Mercy.

For what reason was it, that God did impart his Oracles from the midst of this *Ark*? Because his Law is the Spring of Light, from whence we ought to draw all the Divine Truths. Why did the *Cherubims* look with their faces downwards to the *Ark*? 'Twas to indigitate the mysteries of the Law, and of Revelation. And lastly, for what reason was the Covert of this *Ark* stiled the *Propitiation* or *Mercy Seat*? Because it covered the Law, in which respect it was the Figure of the Death, and Satisfaction of *Jesus Christ*, who covers our Sins, committed against the Law; for which reason it was call'd the *Propitiation* or *Mercy Seat*. 'Tis unto this, that *St. Paul* alludes, when he says: *God hath set forth Jesus Christ to be a Propitiation*, i. e. He sent him to cover our Sins with his Blood. These are the two things which the Angels look upon with bended Heads, viz. to comprehend the Law or Word of God, and the Mysteries of Redemption; which ought to inspire us with a due Sense of the singular Veneration, we owe to the Word of God and the Holy Scripture.

C H A P.

## C H A P. II.

*The Ark contained nothing but the two Tables of the Law.*

There is not the least room left to doubt, but that the Ark was intended for a Repository of the Tables of the Law, and that they were actually laid up in that *Ark*; the same is sufficiently confirmed by a positive Commandment in *Exodus*; But, the main point remaining in Question, is, whether besides these two Tables, some other things were not kept enclosed in this *Ark*, (1.) Some will have it, that the first Tables, which were broken by *Moses*, as he was coming down from the Mountain, were likewise laid up in this *Ark*. They found their Opinion upon a certain Passage of *Deutronomy*, ch. 10. v. 2. wrongly interpreted, as if thereby God had commanded, the laying up of the broken Tables in the *Ark*; *And I will write on the Tables the words, that were in the first Tables, which thou brakest, and thou shalt put them in the Ark*; for it is evident that these words, *thou shalt put them in the Ark*, ought to be understood of the last Tables, that were entire and not of the broken Tables; so that though this Opinion is generally received among the *Jews*, I look upon it as erroneous. (2.) They put also the Book of the Law in the *Ark*, because in *Deutronomy*, Chap. 31: v. 26. God says to the *Levites*: *Take this book of the Law, and put it in the side of the Ark of the Covenant of the Lord your God.* (3.) They further add, the Vessel which contained the Omer of *Manna*, *Take, says Moses to Aaron, a Pot, and put an Omer full of Manna therein, and lay it up before the Lord, to be kept, for your Generations*: 'Tis notorious to every body, that the words *before the Lord*, signifie as much as *before the Ark*. (4.) They likewise put in *Aaron's rod*, which brought forth Blossoms; *Bring says God to Moses, Aaron's rod again before the Testimony; to be kept as a token against the Rebels*: All which seems to be confirm'd by the testimony of the Apostle to the *Hebrews*, when he says: *And after the second Veil, the Tabernacle, which is call'd the Holiest of all; which had the golden Censer; and the Ark of the Covenant, overlaid round about with gold, wherein*

Chap. 40.  
v. 16. &  
25. 26.  
1 Reg. 8.  
19.  
2 Chron.  
4. 10.

Chap. 31:  
v. 26.

Exod. 16.  
v. 33.

Numb. 17:  
10.

Chap. 9.  
v. 3.



2 Chron.  
c. 5. v. 10.  
1 Reg. 8.  
v. 21.  
There was  
nothing in  
the Ark  
but the Ta-  
bles of the  
Law.

The same  
proved by  
the Dimen-  
sions of the  
Ark.  
See Buxtorf.  
Area ford.  
p. 51.

was the golden Pot, that had Manna, and Aaron's rod that budded; and the Tables of Covenant. But on the other hand, it is expressly said, that there was nothing in the Ark save the two Tables, which Moses put therein; which makes me verily be of that Opinion, because neither of these things could Challenge the Prerogative of being put into the same Ark with the Tables of the Law, unless it were the Rolls of the Law, or the Original written by Moses himself, besides that, if you rightly examin the Dimensions as well of the Ark, as of the Tables, you will be convinced, that it was not capacious enough, to contain all these things mentioned in the 9th Chapter to the Hebrews.

The Rabbies tell us, That these Tables were 6 Palms in length and as many in breadth; 6 Palms make 18 Inches, reckoning 3 Inches to a Palm, so that they were  $1\frac{1}{2}$  foot broad and long; and 3 Palms, i. e. 9 Inches thick; and when they say, that they were 6 Palms broad, this must be understood, of either one of them, which was a Cubit in the Square; They were laid up in the Ark at length from one end to the other; so that they took up 12 Palms, or 2 Cubits, or 3 Feet of the length of the Ark; which having 3 Feet 9 Inches in length, there remained no more than 9 Inches in the length, out of which 3 Inches must be allow'd for the boards of the Ark; so tho it was  $3\frac{1}{2}$  foot long; there was only a superplus of half a foot and 3 Inches left, at the two Extremities of the Tables: The Ark has on the outside 2 feet 3 Inches broad, 3 Inches being abated for the boards, there remained exactly 2 feet on the inside, of these 2 feet the Tables of the Law, which were 6 Palms or a Cubit broad, took up a foot and a half, and thus there remained only a superplus of 6 Inches, which made up a space of 3 Inches, betwixt the Tables of the Law and the side of the Ark, so that all round about the Tables of the Law there was a space of 3 Inches, betwixt the Tables and the sides of the Chest. which according to all appearance, was left empty; Furthermore, these Tables had 3 Palms, i. e. half a Cubit or 9 Inches in thickness; and the Ark 2 feet 3 Inches in depth on the out side; abate 3 Inches for the boards, there remains 2 foot depth on the inside, 9 Inches of which being taken up by the thickness of the Tables, and consequently there being left a void space of 15 Inches high, there might have been room enough for

for a Pot of *Manna*, if it were not too big, &c. But it seems not probable, that any thing would have been suffer'd to be set or laid upon these Tables, that were in such extraordinary Veneration; whence I conclude that the *Ark* contained nothing else but the Tables of the Law.

Were it not for the Authority of the Epistle to the *Hebrews*, I would even assert that there was nothing in the *Most-holy Place*, but only the *Ark*; and I would interpret what is said of the *Book of the Law*, put כַּסֵּת הַתּוֹרָה in the side of the *Ark*, and of the Pot of *Manna*, and of *Aaron's Rod*, said to be laid before the Lord, and before the Testimony; I would, I say, explain these things, to have been placed in the *Holy Place* near the Veil, which separates it from the *Most-holy Place*; I say I would have placed them by the Veil over against the *Ark*, and the *Book of the Law* on one side. But *St. Paul* saying pressly, that these things were in the *Most-holy Place* with the *Ark*, it must be understood that they were there; but either on the side of the *Ark*, or before it; or in some small Trunk, or in some Repository, or on a Table.

But in order to reconcile the seeming Contradiction The *iv* betwixt the 9th Chap. of the Epist. to the *Hebrews* and of the the 8th Chap. of the 1 Book of the *Kings*; it may be *Greeks, and the 2 of the He-* alledg'd, that the *iv* of the Apostle must have a relation to *עֲנֵנִי* and not to *קִבְּלִי*, which is the next *brews.* word; others alledge, that the *iv* of the *Greeks*, and the 2 of the *Hebrews*, often signifies near, or at hand, which is so in effect.

The *Rabbies*, but especially the *Thalmudists*, will have it that there were two *Arks*, one which never was moved out of the *Most-holy Place*, and the other which was carry'd before the *Israelites*, both in their Journeys and in their Wars. The First contained the Tables that were entire, which never stir'd from the *Most-holy Place*, the work of *Bethsälcel*, the other containing the broken Tables, being made by *Moses*. But all this is said without any real Foundation; because the 10th Chap. of *Deutonomy* mentions only one and the same *Ark*. There seems to be some Contradiction in the Book of *Numbers*, which have given them occasion for this Supposition: For in the first Passage it is said, that Chap. 2. 17 the Tabernacle of the Congregation marched in the 33. Chap. 10. midst of the Tribes, betwixt the Standards of *Judah* and



and *Reuben*, who marched before, and those of *Ephraim* and *Dan*, who follow'd behind, the Camp of the *Levites* with the Tabernacle being in the midst. But in the 10th Chap. it is said, *That the Ark went before them in the three days Journey*; therefore say they, there must have been two *Arks*, for one and the same *Ark* could not be in two places at the same time. Unto this it is answer'd, that at their first Decamping from *Sinai*, and at their last march, when they pass'd the *Jordan*, the *Ark* went before them; but in all their other Marches or Journies, it was in the middle; or it may be alledg'd, that in their Marches they used to take the *Ark* out of the Tabernacle, in order to carry it in the Front of the Army for a Guide, whilst the Tabernacle remain'd at the same time in the Center. But there is a certain Passage in the 14 Chap. v. 8. of the 1st Book of *Samuel*, subject to a much greater difficulty; for *Saul* finding his Son *Jonathan* and his Armour-bearer wanting, and being desirous to know where they were, he said: *Bring hither the Ark of God*, whereas the *Ark* was then at *Kirjath-jarim* and not with *Saul*. Some answer to this point, that by this *Ark* must be understood the Trunk, in which was the *Ephod*, *Urim* and *Thummim*, to consult the Oracle. The *LXX* have translated it, *Bring the Ephod*; I think this matter may be better reconciled, by saying that the *Ark* was brought from *Kirjath-jarim*, and afterwards sent thither back again; which certainly comes nearest to the truth, it being expressly said there: *The Ark of God was at that time with the Children of Israel*; a Name never given to the Chest or Trunk, which contained the *Ephod*.

What was  
kept in the  
Most-holy  
Place.

2 Kings 22.  
8.

Heb. c. 9.

In the *Most-holy Place* therefore were kept. (1.) The *Ark* with the two Tables in it. (2.) The Book of the Law, or the Original of it, written with *Moses's* own hand; but I much question whether that was preserv'd for ever, under the Reign of *Josiah*; *Hilkiah* found it in the House of the Lord, but he does not tell you in what place; he says only, *I have found the Book of the Law in the House of the Lord*. (3.) The Pot with the Manna. (4.) *Aarens Rod* that bore Blossoms, and *St. Paul* adds the Censer of Gold. This is positively contradicted by the *Jews*; who assert that tho' the High Priest made use of a Golden Censer on the day of Expiation, with Incenses to perfume the *Ark*, the same was nevertheless taken away again the same Evening. *Vikelpandus* says, that

that they used to leave it there 'till the next Year, against the Anniversary of the next Feast of *Expiation*; tho' the *Jews* are silent in this point, we must however rely upon the Testimony of the Apostle; unless it be alledg'd, that it was not his intention to give us an exact Description of the Tabernacle, as he himself confesses, or else according to *Buxtorf*; that this Censer remained always in the *Most-holy Place*, being never used but in that place, and that at the before mention'd Feast.

Furthermore, when this *Ark* was to be removed from one place to another, it was always carry'd upon Mens Shoulders, and never in a Waggon, or on a Beast of Burthen, which having been neglected by *David*, proved fatal to *Uzzah*. It seems as if this Office belonged to the *Koathites*: The Priests used also to carry the *Ark*, as is apparent from the 8th Chap. of the 1st Book of the *Kings*, and the 3d Chap. of the Book of *Joshua*.

Besides these things belonging to the Tabernacle of the Congregation, which were transfer'd to the *Most-holy Place* in the Temple of *Solomon*; this great Prince made within the Oracle of that Temple 12 large *Cherubims* of Olive-tree-wood overlaid with Gold; each 10 Cubits or 15 Feet high, being half the height of the *Most-holy Place*, which was 20 Cubits high. These two *Cherubims* did spread their Wings from the one side of the Wall where one of them touch'd and stretching the same to the midst of the place where it join'd to the Wing of the other *Cherub*; so that each of these *Cherubims*, from one extremity of his Wing to the other, taking up a space of 10 Cubits; both their Wings joyn'd, covered the space of 20 Cubits in length, being the whole breadth of the Oracle. They were fix'd strait against the Wall at the back side of the Oracle, and underneath their Wings stood the *Ark*, on the back side of the Temple close to the Wall that look'd to the *West*.

The various Adventures, Journeys, Transportations of this *Ark*, are described at large in the Holy Scripture in the History of *Moses*, in *Joshua*, the *Judges*, of *Samuel*, &c. 'till the building of the Temple of *Solomon*; where it remained 'till the Captivity of the People, and the time of the burning of the Temple under *Zedekiah*; what is related by the *Rabbies* out of the 2d of the *Macchabees*, viz. that *Josiah* or *Jeremiah* hid the *Ark* are



Fables, so often confuted already, as not to want any further Refutation. Thus much is certain, by the unanimous confession of all the *Jews*, there was no *Ark* in the Second Temple, this being one of the five things wanting in this Temple, which were in the First. 'Tis indeed somewhat surprising, that the *Ark* should not have been preserved as well as the other Vessels of the Temple, which were kept and restored to the *Jews* at their return from the *Babylonian Captivity*. But it seems probable that it was burnt by the *Babylonians*, because they had been told that it was their God, who had by protecting this People appear'd so dreadful to other Nations.

There was  
no Ark in  
the Second  
Temple.

Thus nothing at all was to be met with in the *Most-holy Place* of the Second Temple; some among the *Christians* are of opinion that the *Ark* was there, being restored to the *Jews*, with the other Holy Vessels, at their return from their Captivity; nay, what is more, they assert, that the *Ark* being taken by *Titus* and carry'd to *Rome*, is still to be seen in the *Lateran Church*, but despoil'd of the Gold, nothing being left but the bare Wood; if we may believe *Andrichomius* in his description of the Holy Land. For the confirmation of this Opinion, they tell us of a certain Triumphal Arch of *Titus* extant to this day in the *Holy Street of Rome*, on which they pretend is painted the true Figure of this *Ark*; but some who have seen it, ingeniously confess, that that part which is to represent the *Ark*, is so much defaced, that there is nothing to be seen of it. Among the *Jews*, one *Rabbi Azariah* in a Book call'd *Meor Enaim*, pretends to assert the same thing, but is contradicted by other Authors, as well *Jews* as *Christians*; some are of Opinion, that instead of the *Ark* they had erected a kind of an *Altar* instead of the *Mercy-seat*. *Rabbi Levi* goes further, and says that they had both *Cherubims* and a kind of a *Mercy-seat*; but this has no resemblance to truth, such being their aversion to Idolatry, that they would not suffer any Figure either of Men or Beasts, no not so much as any painting on the Veils or Wain-scoats, as in the first Temple. The History of the taking of *Jerusalem* by *Pompey*, tells us, that coming into the *Sanctuary* he found nothing there, to his no small surprize; so that it seems most probable, that they had only an open space left where the *Ark* used to stand before, and that in that self same place, they performed all

Levit c. 16.  
v. 3.

all such matters as they used to do whilst the *Ark* was actually there. *St. Jerome* tells us, that when under the Reign of *Abaz*, the Idols were placed in the Temple, the *Ark* was taken out of the Temple and put into the house of *Shallum*, the Husband of *Olda*, Uncle to *Jeremiah*, where it staid 'till the time of *Josiah*; because the *Ark* could not continue in the same place where the Idols were worship'd; nay, there are not a few among the *Jews* who are of Opinion, that the *Ark* was kept conceal'd likewise under *Josiah*; because it is said in the 35th Chap. of the 2d of *Chron.* v. 3. *But the Holy Ark in the Temple of Solomon, it shall not be a Burthen upon your Shoulders.* If say they, the *Ark* was not removed and taken out of the Temple of *Solomon* what occasion was there for its putting of it there again: And it is upon this score, that they say, *Solomon* had built a Temple under ground to preserve the *Ark* in, in case of danger; but these are nothing but Phantoms. Our Translation has express'd it very well, not by *mit-tite* but *dimittite*, i. e. leave it, where it was before. There are also not a few among the *Romanists*, who misled by the Authority of the 2d of *Maccab.* are of Opinion that the *Ark* was hidden, and is to remain so, 'till the Conversion of the *Jews*. Among others *Sixtus* of *Siena* and *Villaspandus* upon *Ezekiel* are of this Opinion. I am not able to tell from whence *Lightfoot* had his Notion, that they had an *Ark* in the Second Temple of their own contrivance; for he cites no Author, neither knew I ever any one cited in behalf of that Opinion, unless he interprets what *Levi Ben Gerson* says in his own behalf. But this is an Opinion peculiar only to *Levi Ben Gerson*; besides that, he does not assert their having made an *Ark*, but only a kind of *Mercy seat* and *Cherubims*.

Quaest. Heb.  
in 2 Chron.  
In Biblioth.

*Lightfoot's  
erroneous  
Notion.*

Of



## Of the Vessels belonging to the Holy Place.

## C H A P. III.

## Of the Altar of Incenses, of the Table and Candlestick.

A Description  
of the  
Candlestick  
of the Holy  
Place.

THREE remarkable things belong'd to the Second Partition, or Apartment of the Temple, viz. the Candlestick, the Table on which were laid the Shew-breads, and the Altar of Incenses. The first was the Candlestick, which according to the Description given of it by *Maimonides*; had 3 Cubits or 4½ feet in height, and 7 Branches, 6 whereof came forth out of the sides, and the 7th was the Stem or Body; it stood upon the Ground upon three feet, about 9 inches high each. The bottom of the Stem was a kind of a round Plate, edged with curious Workmanship, its whole breadth was about a Palm, whence came forth the main Stem or body of the Candlestick; about half a foot above this was another round Plate, thro' the middle whereof the Stem continued to rise higher, and half a foot higher was such another, except that this last had not above three inches round the Stem; from two sides of this Plate came forth two Branches, turning upwards in the shape of a Bow, to the same height with the Stem; four inches higher, there was another basin or plate of the same bigness as the former, from whence came forth two other Branches, turning upwards like the two preceding, and four inches higher still, out of a third small Basin or Plate, came forth the two last Branches, turning up in the same manner; and to the same height as the rest. All these Branches were placed in one direct line, and did not break out from all sides round the body of the Candlestick, as you see in our Church Branches; but they were upon the flat as you see them commonly painted. Each of these Branches had three small Plates with bottoms underneath, adorn'd with curious Flower-work; on the top of the Stem was placed the Head Lamp. 'Tis to this Candlestick and its seven Lamps, the Scripture alludes when it speaks of the *Seven Spirits* before God; because these Lamps represented the light of Grace, and the gift of the Holy Ghost, coming from God.

The

Revel. 1.

The middle Branch was call'd the נר מערבי i. e. *The Western Lamp*, because it was turn'd towards the *Most-holy Place* to the *West*, all the other Lamps being turn'd inwards; it was of fine hammered Gold. *Lightfoot* will have it, that these Lamps burnt day and night; but this seems to be contradictory to the Texts cited in the Margin. *Josephus* says, that three of these Lamps did burn all day long, and the rest were lighted every night. If these Passages cited in the Margin, would admit of this Interpretation; viz. that they used to put fresh Oil into their Lamps every night, I should be much inclined to agree with *Lightfoot*; because it carries a great probability along with it, that these Lamps should burn without intermission; as being the Type of the Spirit and of the light of Grace, which is unextinguishable; besides that, it is not impossible, but that the for ever burning Lamps and Fires in the Pagan Temples, did deduce their Origin from thence. But I don't see how this can be reconcil'd to that Passage in *Samuel*, where it is said, that God call'd *Samuel* before the Lamps were extinguish'd; i. e. in the morning before the break of day; because the Lamps ceased to burn, a little after Day-light. *St. Jerome* upon this Passage says very well, that the Lamps did not burn all day long, and *Kimchi* upon that Passage cited by *Lightfoot*, does not say that the Lamps burnt in the day time, but from Evening to Morning. 'Tis true, it was ordain'd by the Law, that the Lamps should be lighted and burn always חמיר, but in the same sense as the daily Sacrifices are stiled חמיר continual Sacrifices, because they were repeated every day; for in the same place it is commanded, that the Lamps should be lighted in the Evening, for the night. This Candlestick was placed in the Holy Place, to the South, on the left hand as you entred the Temple. *Solomon* instead of one Candlestick, caused 10 to be made of fine Gold, made after the model of this we have given you the description of; five of these stood on the right hand, and the other five on the left hand; all along the sides of the Sanctuary to the Partition that did separate it from the *Most-holy Place*. But no lights were put upon these Candlesticks, they being intended only for Ornaments.

The second piece of the *Holy Place*, was the Table on which they used to put the *Sherobread*: This was (pursuant to Gods Command) 2 Cubits or 3 feet in length;

*The Western Lamp.*

*Joseph An-*

*tiq. l. 3. 9.*

*Exod. 27.*

*1 Sam. 3. 3.*

*2 Cron. 13.*

*11.*

*Quest. in*

*lib. Reg.*

*Exod. 27.*

*20.*

*Levit. 24.*

*2.*



The Table of  
the Shew-  
bread.  
Exod. 25.  
23.

length; one Cubit in breadth, and  $1\frac{1}{2}$  Cubit, or 2 feet 3 inches in height. It was made of *Shittim-wood* overlaid with Gold; it rested upon 4 feet, each of which had a Golden Ring, thro' which they put two Staves, for the Conveniency of carrying it from place to place, which was done by the *Levites* upon their Shoulders; it was surrounded by a kind of a Coronet of Gold; but the Question is, whether this Crown-work did reach from the Top, so as to make a kind of a raised Enclosure or border, about 4 Fingers breadth above the edges of the Table; the generality who have made it their business to examin into this matter, are of this opinion; nevertheless, there are not a few among the *Jews* of another Sentiment, viz. That this Coronet was turn'd downwards from round the edges of the Table, and this seems most likely to me; because had it stood so high above it, the Shewbread could not have been so conveniently placed upon the Table, tho' perhaps there might be besides this Coronet, another Enclosure below round the whole Table, of the height of 3 inches, wrought into Flowers, because the Text in the Margin speaks of two Crowns and a Border. This Table was intended for the *Shew-bread*, call'd in the *Hebrew* Text לחם הפנים *Panis Facierum*, i. e. *The Bread of Faces*, or of the presence; because they were put in Go'ds presence. The *Jews* give us the following description of them: They were 10 Palms in length, i. e. one Cubit 4 inches or  $2\frac{1}{2}$  feet, and 5 Palms in breadth, i. e. 15 inches; and about 6 inches thick. They say, that they used only 24 Measures of Wheat, from whence they drew 24 *Omers* of fine Flower, each Cake being of 2 *Omers*; an *Omer* is the tenth part of an *Ephah*, as it is express'd in *Exod.* and this is the sense of the *Levitical Law*: Two tenth Deals shall be in one Cake; they drew thence two *Ephahs* of Flower, i. e. 20 or 24 *Omers*, making about 10 or 11 Bushels of Flower; which was divided into 12 Breads, according to the bulk and shape described before. But the *Rabbies* must needs be mistaken in their Relations: For these Loaves of  $2\frac{1}{2}$  feet long, 15 inches broad, and 5 or 6 inches thick; must of necessity contain more than 2 Bushels each, and consequently would be as much as a Man could well carry at once, according to our Supputation, each of these Loaves did not contain quite one of our Bushels, twelve of which make what we call'd a *Septier*, containing about 150 or 160 pounds weight. But

Exod. 16.  
36.  
Levit. 24  
5.

Errors of  
the Rab-  
bies.

But be that as it will, this Bread was always bak'd the Eve before the Sabbath, because every Sabbath-day the Priests used to take away the stale Loaves, and in their stead put the new baked Ones. The Ministry belonging to the Service of the Temple, though in it self Servile, such as carrying of Bread, the killing of Victims, &c. being no Violation of the Sabbath. 'Tis in relation to this, when our Saviour says; That the Priests constantly violate the Sabbath, without guilt, These twelve Breads, they put, (according to the direction, given in the Levitical Law) upon the Table in 2<sup>24, 6</sup> rows upon one another; If we may Credit the *Jews*, the undermost Bread being laid flat upon the Table, did reach half a foot beyond each side, because the Table, being but 1½ foot broad, and the Bread 2½ feet long; the length of the Bread reach'd beyond the breadth of the Table; which, if true, is an evident Demonstration, that the Table had no Crown-work raised above the edges of the Table, but only a Flower-work round about it. To give a free Passage to the Air, betwixt the Loaves, they did not lay them close or flat upon one another, but put three sticks of Gold upon each of the undermost Loaves, upon which they laid one of the uppermost. These Goldensticks also afforded another Conveniency, viz. To prevent the Extremities of the Bread, which did reach beyond the body of the Table, from pressing too hard upon one another, and consequently from breaking, because the Goldensticks, that were laid betwixt both rested upon that part of the Bread which was within the compass of the edges of the Table. Upon the uppermost row, they laid only two sticks of Gold, because they supported no more than two Loaves; they being divided into two Piles; on the top of each whereof, was set a Golden Plate with Franckincense. 'Tis further observable, that the same Moment the stale Loaves were taken of; the new ones were put on; the Table being never to be left empty. For this purpose eight Priests used to go in at one and the same time, viz. four to remove the old Loaves, and four to put on the new ones; Those that were to put on the new ones, pass'd along betwixt the Wall to the *West* and the Table, with their faces turn'd to the *South*; whereas the other four design'd for the removing of the stale Bread kept on the other side of the Table, with their faces to the *North*. These

*How the  
Shewbread  
used to be  
put upon  
the Table.*

*Two Plates  
of Frankin-  
cense put  
upon them.*

*last*



last took up the former Loaves, whilst the other put the new ones, immediately underneath them. Among those four Priests, two only took care of the Bread, viz. each of six, as the other two did of the Platters of *Franckincense*; And as two Men could not carry twelve of these Cakes or Breads (if they were of that Bulk as they are commonly represented) this makes me imagin, that we are mistaken, in the true *Jewish* Measures. In the same manner, two of the other four Priests did bring and put upon the Table, the new Bread, and the other two did do the same with the Plates of *Franckincense*; which were changed every Week, as well as the Breads.

Where this  
Table stood.

This Table was placed on the North side over against the Candlestick, on the right hand, at the coming in of the *Holy Place*; *Solomon* made ten Tables as well as ten Candlesticks, which were placed all along on both sides of the *Holy Place*, with the Candlesticks; and some are of Opinion, that they stood by turns; one Table and one Candlestick, &c. This seems not improbable; for every one of these Tables being 3 foot in length, 5 of them put on each side, could take up no more than 15 foot in all, and considering that the whole length of the Sanctuary, was 60 foot, there was sufficient room left for the Candlesticks to be put betwixt the Tables, for the better Ornaments sake; These Shewbreads were not placed upon these ten Tables, but only upon that Table ordained for the Tabernacle, which stood beyond all the rest, at the upper end of the Sanctuary, next to the *Most holy Place*; as may be gathered from the 13th Chap. ver. 11. of the 2d Chron. *The Shewbread they set upon the pure Table, i. e. the sacred Table consecrated by Moses*; and immediately after, *and the Candlestick of gold, with the Lamps thereof*; which makes me to believe, that *Solomon's* Candlesticks, were used only for Ornaments sake, and not to put Lights or Lamps in them; The Bread taken away from the Table, did belong to the Priests.

The mystery concealed under the number of these 12 Breads was, that as the Lamp imply'd the Light or Spirit of God, so the Bread signify'd his Word and Mercy, wherewith he nourish'd the 12 Tribes of *Israel*, viz. a Bread for each; to intimate, that he had provided Bread sufficient for his whole Church.

According

According to the Opinion of *Maimonides*, the Table and Candlestick were placed in such a manner, as not to take up above one third part of the Sanctuary on the side of the Gate, there being betwixt them and the Veil of the *Most holy Place* a space of 40 feet; so that they stood in that space, which took up the 20 remaining feet next to the Gate of the Temple. The Tables and Candlesticks of *Solomon* being placed both on this and the other side of them, only for Ornaments sake.

Before we conclude this Chapter, we must say something also of the third Piece belonging to the Sanctuary, I mean of the Altar of Incenses; *S. Austin*, and after him *Sigonius* are of Opinion, That this Altar of Incenses, stood behind the second Veil, in the *Most holy Place*, and it was this that induced them to imagin, that the Priests entred the *Most holy Place* every day, to offer the Sacrifices of Incenses; This is an unpardonable mistake, especially in *Sigonius*; For though there may be something of Ambiguity in the 6 Verse of the 30 Chapter of *Exodus*, yet it is agreed on all hands, and pass'd all dispute, that this Altar stood on this side of the second Veil in the *Holy Place*.

*A Description of the Altar of Incenses.*

This Altar which had a Cubit in Square was made of Shittim-wood, overlaid with Gold, its height being 2 Cubits or 3 foot; It was properly speaking a Square small Pillar of Gold; upon which they put the Censer, to burn the incense upon every day. It stood in the midst of the breadth of the Sanctuary, at an equal distance from the Table and Candlestick; but something nearer to the *Most holy Place*, making a kind of a Triangle with the Table and Candlestick; and standing directly opposite to the Ark and Mercy Seat, about 10 foot from the Veil in *Solomon's Temple*. It had four horns on each Corner one, enclosed with a Crown of Gold round about it; These were the things belonging to the Temple of *Solomon*; But we don't find the least footsteps of these 10 Candlesticks and 10 Tables, to have been in the second Temple, or that of *Herod*, which contained no more than one Candlestick, and the Table of Shewbreads, though for the rest, there were some things belonging to the Porch of the Temple of *Herod*, which were not extant in *Solomon's Temple*. The Golden Vine of a Prodigious bigness mentioned by *Josephus*; a great branched Candlestick of Gold, the

*Vid. Cumeus de Rep. Jud. 2. c. 4. 4. & 5.*

*Exod. 30. v. 1. 2.*



Lib. 2. c. 4.  
Antiq.

the present of *Helen* the Queen of *Adiabena*, who has render'd her name famous, for her singular Devotion towards the *Jews*. Besides these there were two Tables, on each side one; that of Gold standing on the right side, being intended for to put the *Shewbread* upon, taken from the Table in the Sanctuary; and that of Marble to the left, being designed for the reception of the New breads, till they were carry'd from thence to the Sanctuary.

## CHAP. VI.

*Of the Vessels belonging to the Service, in the Court of the Priest.*

### (I) Of the Altar of Burnt Offerings,

WE have hitherto been taken up with a view of the Inside of the Temple, and of the things belonging to the Sanctuary, the *Most Holy Place*, and of the *Porch*. 'Tis now time we should examin also into the Instruments and Vessels, appertaining to the Service, in the Court of the Priests, in the open Air.

A Description  
tion of the  
Altar of  
Burnt Of-  
fering in  
the Taber-  
nacle.

The main and most Noble piece of all that here did offer it self to our Eyes, was the *Altar of Burnt Offerings*, the Dimensions of which, as well as the Bigness and Materials were very different, in that of the *Tabernacle*, that of the Temple of *Solomon* and of *Herod*; In the 27 Chapter of *Exodus*; we have a Succinct Description of the Altar of the Tabernacle; It had 5 Cubits or 7½ foot square both in length and breadth; with four horns on the four Corners; Its height was three Cubits or 4½ feet; the whole made of *Shittimwood* overlaid with brass; *Arias Montanus* represents these Horns as jetting out in a direct line from the four Corners, parallel with the surface of the Altar; But most other Authors describe these horns, as raised above it and standing upwards in form of small Pyramids, or wreathed Pillars; It had a hollowness within, where was placed a brass grate or bason, upon which they used to lay the wood and the Victims, so that the Ashes did fall through the grate; I am of Opinion, that the whole Altar was hollow within, and being made of boards

covered

covered with brass as well on the in as the outside, the Ashes did fall through upon the ground. I suppose this grate might ly as deep as 2 foot, to the middle of the Altar, and that it had four rings or handles on the four Corners, for the conveniency of taking it out, as also of removing the Altar by it self; which for that purpose had also four large rings of brass, (on each Corner) in which were put two Slaves of *Shittimwood*, overlaid with brass, for the more easie carriage. This Altar was put before the Tabernacle of the Congregation, within the Exclosure of that Court, into which none but the Priests had any Admittance.

No great matter is to be said concerning the Altar of the Temple of *Solomon*, because the sacred History is very short upon this Head; The Author of the Book of the *Chronicles* tells us only. That *Solomon* made an Altar of brass; of 20 Cubits or 30 feet in length, and as much in breadth; and 10 Cubits or 15 feet in height, so that being four times as broad and as long, as the first (which had only 5 Cubits) it had 16 times the surface, as that of *Moses* had. As its height was 15 feet, the Priests could not Sacrifice upon it, without ascending to it; And according to the Tenure of the Law in *Exodus*, Chapter 20. v. 26. they being forbidden to go up by steps unto the Altar, least they should discover their Nakedness to those below; it is certain that they must go up to it, by an insensible ascent without steps, as they did in the second Temple. Furthermore, setting aside its bulk, it was questionless made exactly after the Model of that of *Moses*; i. e. hollow in the middle, without grates and horns; But there remains no small doubt, concerning the Materials, whereof this Altar was made. It was call'd the brasen Altar, and *Cunius* is of Opinion, that it was of Wood, and overlaid with brass, like that of *Moses*; But others, as *Solomon Jarchi*, and the Author of the first Book of the *Maccabees* would have it, to have been made of unhewn and unpolish'd Stone; because it is ordained in *Exodus*, Thou shalt make an Altar of Earth, &c. If thou wilt make me an Altar of Stone, thou shalt not build it out of hewn Stone, &c. They alledge that this Altar was call'd the *Brasen Altar*, either because the Stone was overlaid with brass, or because it was placed instead of the Altar of *Moses* call'd the *Brasen Altar*. *Lightfoot* says it was of Massy brass; but *Cunius* his Opinion seems most probable to me;



me; from what we read in the 16 Chapter in the second of the *Kings*. The unfortunate *Abaz* King of *Judah*, sent to *Uriah* the High Priest, the Pattern of the Altar of *Damascus*, and commanded the *Brasen Altar* to be removed from the forefront of the House of the Lord, from between his Altar and the Temple, and to be put on the North side of the Temple, on one side of the Altar, built after the Model of that of *Damascus*. If this Altar had been of Stone, how could it have been removed, without being first demolish'd; and supposing it to have been of solid brass; how could a massy piece of Metal of 30 feet square, be transplaced without a vast deal of difficulty; Besides, that it is not to be conceived how an Altar of such a bulk could be cast all in one piece; of massy Brass; since they were forbidden to build it of more than one piece, because they could not be join'd together, without making use of a Hammer; a thing not to be done, because the use of Iron, upon the Altar was absolutely forbidden to them; by reason (as the *Jews* will have it) Iron or Steel serves for the Destruction of the lives of Mankind, whereas the Altar was intended for their Preservation. As to what relates to the Commandment given in *Exodus*, to build the Altar of Burnt-Offering either of Earth or unhewn Stone, it seems as if the same had a respect to that time only, which preceded that, before God had appointed a certain place for his Service, during which they used to Sacrifice in different places, especially upon extraordinary Occasions; as is evident from the Sacrifices of *Maneab*, *Sampson* and *Gideon*; 'Tis in reference to such like Cases, that it was ordained, not to build an Altar, unless either of Earth or unhewn Stone.

A Description  
of the  
Altar of  
Burnt Of-  
fering in  
the Temple  
of Herod.

We will now proceed to take a view of the Altar of Burnt-Offering of the second Temple, or of the Temple of *Herod*, according to the Description given of it by the *Jews*. This made up a Square of 32 Cubits in length and breadth; I mean in the *Basis*, because the uppermost part, was no more than 24 Cubits; so that from the foundation to the top, its compass did grow lesser by eight Degrees in the following manner: The Basis which was 32 Cubits, or 48 foot long on each side of the Square was raised a Cubit above the ground, when the Square decreasing a Cubit in bulk, this made a step of a Cubit in breadth, going all round the Square, except on the *South-East* Corner, where instead of an Angle,

Angle, it had a kind of a hollownes cut out of the Basis on that side, of the depth of a Cubit ; the reason of of which, as alledged by the *Jews*, is, that the Mount of *Morijah* belonging partly to the Tribe of *Benjamin*, partly to that of *Judah* ; this Corner (if it had not been cut away) must have stood on the Territories of *Judah* ; whereas pursuant to a very antient Tradition, the whole Altar of *Burnt-Offering* ought to stand upon the Allotment of the Tribe of *Benjamin* ; according to what is said in *Genesis*, Chap. 49. ver. 27. *Benjamin shall Reign as a wolf ; In the morning he shall devour the prey, and at night he shall divide the spoil ;* which words are by them interpreted of the daily morning and evening Sacrifices ; This was a Tradition among the *Jews*, in *St. Jerom's* time (as appears by his Questions upon *Genesis*) which is retained to this day among the Modern *Jews*.

*Why this Altar must stand upon the Territory of Benjamin.*

After this, part of the *Basis* or step of a Cubit high reaching round the Altar, the Square or body of it had no more than 30 Cubits in bulk ; and thus continuing 5 Cubits higher or 7½ foot or 6 Cubits from the ground, it there decreased, and had another step making another small Alley or walk all round about, the Altar of 1½ foot in breadth, so that its whole bulk there amounted to no more than to 28 Cubits ; about a Cubit above this, *i. e.* 7 Cubits from the ground, there being such another step of a Cubit in breadth, this reduced the whole bulk of the body of the Altar to 26 Cubits square ; on the four Corners of this third step stood four small Pyramids of a Cubit high, but of so slender a compass, that they did not in the least hinder the Priests in their passing round the Altar ; 'Tis uncertain, whether these horns had any resemblance to those mentioned in the 118 *Psal.* *Bind the Sacrifice unto the horns of the Altar ;* These horns seem not to have been strong enough ; especially on the Altar of *Moses*, which remained entire in *David's* time ; to withstand the violent motions of so strong a Creature as an Ox ; for which reason it is, that I would rather explain this of the rings, on which they used to fasten the Beasts, and which were not far from the horns of the Altar ; *Jacob* caught hold of the horns of the Altar, looking upon it as a place of refuge ; and 'tis true, that in the time of *Jacob*, there was no other Altar, except that of *Moses*, the same they had in the Desert ; but these horns of the Altar of *Burnt-Offering*

*1 King. v. 29.*



Exod. 21.  
v. 14.

being but small and proportionable to the body of the said Altar, they had fastned certain rings of Brass in the ground, near these horns, on which they used to tye the Victims. Upon this occasion the *Jews* observe that *Jacob* was mistaken in his aim, the horns of the Altar being intended for a place of refuge to such only, as should commit manslaughter by chance, or without any premeditated design; as it was afterwards practiced in the Citys of refuge. For God had commanded the Murtherer to be taken from his Altar; and in the preceding Verse he says, he will appoint a place of refuge for such, as don't premeditatively and presumptuously kill their Neighbour; which place was the horns of the Altar, till the Establishment of the Citys of refuge; and even after that the Altar, did not cease to be a place of refuge. The *Jews* are of Opinion that it were not the horns, but the Altar it self, that had the Prerogative of a place of refuge, but not to any that were guilty of premeditated Murther, as *Jacob* was, who had treacherously murdered *Abner* and *Amasai*, both Generals, one under *Saul*, the other under *Abalom*.

How far  
this Altar  
was a place  
of refuge.

Vid. Misch-  
na in Jona  
cap. 4.

But to return to our Description of the Altar of the Burnt-Offering; The third Walk or Alley on which stood these horns, was 7 Cubits from the ground, one Cubit above which, viz. 8 Cubits from the ground was the last Walk of about a Cubit in breadth; being the same on which the Priests walked round, and performed their Service, upon the Altar; the surface of the Altar raised 24 Cubits in extent, being two Cubits above the Walk or Step; as the whole Pile was 20 Cubits from the ground; of Stone hewn before they were brought thither, and join'd together with Copper, Lead, and a certain Cement or prepared Lime. Upon this Altar there were always three Piles of Wood a burning, called by the *Jews* מערכות. They did not ascend to it by Steps, for the same reason mentioned before in *Exod.* 20. v. 26. but by an insensible ascent of 32 Cubits long, from the South-side. On that side where this insensible ascent was, there were divers small Alleys, leading to the Walks, that surrounded the Altar; For, after you had ascended about a Cubit, you met with such a small Path or Alley, leading up to the Basis of the Altar; After having ascended 6 Cubits high, there was another small Alley leading to the second Walk round the

the Altar, and so with the rest, to the uppermost. These little Alleys did begin at the *East*-side of the insensible Ascent, and of the Altar. On the Western side, betwixt the Temple and the Altar, stood not far from the Altar, two Tables, one of Silver, upon which they put the Platters and other Vessels belonging to the Service and the Sacrifices; and the other of Marble, where they laid the Pieces of the Victims, before they were Sacrificed upon the Altar. This Altar is called *Ariel*, in the 43 Chap. of *Ezekiel*, אֲרִיֶּאל, *i. e.* the *Lion of the Lord*, because it did devour in an instant all the Beasts offered there.

## C H A P. V.

*Of the Lavers.*

THE *Mosaick* Law speaks only of one Laver, and *Exod.* 30. that in a few Words; It says only, that the La- 18. & 38. ver as well as its foot was of Brass, and that it stood betwixt the Temple and the Altar of the *Burnt-Offering*, not directly betwixt the Gate of the Temple and the Altar, which stood in a Pallarel line with that Gate, but somewhat on one side of the Gate, and the Altar, towards the South; being design'd for the Priests to wash themselves in. It is further said, that it was made of *Exod.* 38. the Looking-glasses of the Women, which assembled at v. 8. the Door of the Tabernacle of the Congregation; because they used to make their Looking-glasses of brass or Metal, as we do even now a-days, make our Convex-glasses, and Burning-glasses of such like Metals.

*Solomon* added ten Lavers, as he did with the Tables and Candlesticks; These ten Lavers were placed along both sides of the Court of the Priests, on each side of the Temple, *viz.* 5 on the *North*, and 5 more on the *South*-side, which makes me to imagin, that the same method was observed with the 10 Tables and 10 Candlesticks; and that the Candlesticks were not placed on one, and the Tables on the other side, as some among the *Jews* would have it. Of these Lavers of *Solomon* we find a very ample, but somewhat obscure, Description in the 7 Chap. of the 1st. Book of the *Kings*, *Verse 17* which as far as I am able to guess at, is thus:

A a 3

These



*A description  
of the  
Lavers of  
Solomon.*

These *Lavers* consisted of two different Pieces, viz. The *Base* and *Elf*, the Cistern that stood upon the *Base*; this last was of massy Brass, 4 Cubits or 6 feet Square, and 3 Cubits high, and most curiously wrought; This prodigious solid Mass of Brass was supported each by 4 Wheels, and 2 very strong Axle-trees, every one of these Wheels being  $1\frac{1}{2}$  Cubit or 2 feet 3 Inches high; But here arises a Question, whether these 2 feet 3 Inches were the full height or Diameter of the whole Wheel, or the Semi-diameter from the ground to the Axle-tree, according to which Supposition, the whole Wheel must have 4 $\frac{1}{2}$  foot Diameter; Mr. *Lightfoot* is of this Opinion, but I am of a different Sentiment: for, thus the Wheels must have been as large in Compass, as those of our Carts or Waggons, and the Cisterns placed excessive high, which would have proved neither uniform, nor inconvenient; which makes me believe, that these 2 feet 3 Inches were the height of the whole Wheel, and that the Axle-trees stood about a foot above the ground; so that the *Base* of this Cistern supported by the Axle-trees, was about  $1\frac{1}{2}$  foot from the ground, it being impossible to allow less, than 5 or 6 Inches, for the bulk of the Axle-trees, that were to sustain so vast a weight. *Lightfoot* does not place those Wheels, 2 on each side, as we use them on our Carriages or Carts, but on the Four sides of the *Base*, on each side one Wheel, but for what reason, I am not able to comprehend; for according to this Position, whenever two of these Wheels, were to be moved, the other two Wheels, would have proved an impediment to them; and therefore I judge they ought to be placed in the same manner, as we do put them on our Carts or Coaches.

*Two rows  
of Pillars  
to support  
the  
Laver.*

This brazen *Base* had about two Cubits, or three feet in height (from the ground) and upon it were placed two rows of small Pillasters of Brass, about half a Cubit high. The first row of those Pillasters of Brass, stood upon the edges of the square of the *Base*, and the second row somewhat deeper within; betwixt these two rows of small Pillars, was fastned a plate of Brass, with Lions, Palm Leaves, Cherubims and Oxen, engraven upon it, as was likewise on the sides of the *Base* it self: Underneath this row of Pillasters, and of the brazen Plate engraven and fix'd betwixt the three rows of Pillasters, was another Plate of Brass surrounding the *Base* in the manner

manner of a Gutter, and jetting out about  $\frac{1}{2}$  a Cubit on all sides. 'Twas upon this, the Priests wash'd all that required to be wash'd; for this Gutter coming out beyond the Base, and even beyond the Wheels, it prevented the filthiness that came from the wash'd Sacrifices from falling upon the Base and Wheels.

On the top of these small Pilasters and the engraven Plates of Brass, there was a kind of a Crown jetting out all round the Base, of the breadth of half a Cubit; engraven with the same Figures as the Plate of Brass: In the middle of which was fix'd a certain large Vessel, in the shape of a Callop-shell, into which was to be fix'd the bottom of the Cistern; which being put strait below and rested upon the middle of the Base. Round about that part of the Base, where the Cistern was fix'd, there was a row of brazen Plates, pretty close to the square of the Base; making altogether a kind of a Basen, and leaving an empty space all about that round Pillar, which supported the bottom of the Cistern; for this it is, I interpret the 31<sup>st</sup> Ver. of this 7<sup>th</sup> Chap. of the 1<sup>st</sup> Book of the Kings. This Pillar upon which rested the bottom of the Cistern (call'd the Chapter in our Translation) was a Cubit high. The lower and straitest part of the Cistern, of the height of  $1\frac{1}{2}$  Cubit, after which spreading it self into a much larger Compass, the upper part was of the same Circumference with that part of the Base next to the Ground. All these things join'd together, made a Piece of a considerable height: For the Base with its Wheels, the Basen within it, and the Pillar in the middle of it, contained 6 feet in height; the lowermost strait part of the Cistern  $1\frac{1}{2}$  Cubit, which makes up 8 feet, and the upper part of the same Cistern being at least two feet more in height, the whole amounts to 20 feet; it was for this reason, that this Laver had several Cocks, thro' which they used to draw the water for their use.

But because the before mention'd Pillar in the middle of the Base, was not sufficient alone to support a Cistern of such a bulk and weight; there was on each corner of the Base, another Pillar solid and of the same mass with the Base. I don't see what could move *Lightfoot* to place these four Pillars upon brazen Plates, laid upon the ground, since they reach'd only from the upper part of the Base to the Cistern, and nothing like Pillars was to be

*A Description of the Place where the Cistern was fix'd.*



Chap. 7.  
ver. 30.

The Ephra  
and the  
Bath the  
same Mea-  
sure.  
Exek. 45.  
The Ephra  
contained  
about an  
ordinary  
Pack. Sel-  
den.  
An Omer  
contained  
ten Ephas.  
The great  
Cistern  
call'd the  
Brazen Sea

Antiq. l. 8.  
c. 2.  
The diffe-  
rence be-  
twixt 1  
Kings and  
the 2d of  
Chron. not  
to be recon-  
ciled.

Capacituf-  
ness of  
the Brazen  
Sea.

be perceived from the uppermost part to the lower most part of the Base; because they made up the very corners of the Base it self. Each of these Cisterns contained 40 *Baths*; a *Bath* was equivalent to 72 *Logs*; and a *Log* as much as might be put into 6 *Egs*; making near a *Septien* of French Measure: Thus a *Bath* contained about 18 of our French Pints, large measure, and 40 *Baths* made 728 Pints, i. e. each Cistern contained four Tuns of water, at the rate of 200 Pints to a Tun.

But all this appears like nothing in comparison of that great Basin or Cistern. call'd the *Brazen* or the *Molten Sea*. The Author of the 1<sup>st</sup> Book of the *Kings* Ch. 7<sup>th</sup>, says, it contain'd 2000 *Baths*; now 100 *Baths* making about 20 Tuns, according to our French Measure; 1000 *Baths*, must make 200 of our Tuns; and 2000 *Baths*, 400 Tuns; and according to the 2<sup>d</sup> Book of *Chron.* Ch. 4. 5. no less than 600 Tuns of water; for the Author says it contained 3000 *Baths*, viz. one third part more than what is allotted for it in the 1<sup>st</sup> Book of the *Kings*. 'Tis not to be conceived how so vast a quantity could be contain'd in one Vessel, the compass of which (such as it is represented) is not near sufficient or capacious enough for so much water; it's height was only of 5 Cubits, or 7½ feet of our Measure, which is the common height of our Wine Pipes; its Diameter was 10 Cubits or 15 feet, and it's Circumference of 30 Cubits, or 45 feet; and according to the shape given it by *Josephus* (who makes it semi-circular or semi-lunar) a considerable share must still be abated for its compass. The *Jews*, to reconcile this difficulty, say, that this great Cistern being four-square below, viz. 10 Cubits, or 15 feet on each side; its whole Circumference was of 60 feet, and that towards the top, it turning to a Circular Figure, it had only 45 feet in Compass; as it is express'd in the 1<sup>st</sup> Book of the *Kings* Chap. 7. v. 23. In reference to the Contradiction betwixt the Book of the *Kings*, and that of the *Chron.* The *Jews* alledge, that this Vessel contained 2000 *Baths* of dry things, but 3000 of liquid matter; because these last do fill up all the void spaces beyond dry things: Some say, there was another Cistern containing 1000 *Baths*, underneath the other. *Lightfoot* tells us, that it was capacious enough to contain 3000 *Baths*, but that they used to put into it no more than 2000 *Baths*; for the better conveniency of washing

washing of the Priests, who else might have been in danger of being drown'd ; because this great Cistern was design'd for the Priests to wash themselves in, as the lesser ones were intended for the washing and cleansing of the Victims ; as we may see in the 4<sup>th</sup> Chap. of the 2<sup>d</sup> of *Chron.* But I can't well imagin, that the Priests did plunge themselves quite under water in this great Vessel ; since according to this supposition, there would have been fresh water required every time another Priest went in to wash himself ; and whence would they have been supply'd constantly with so great a quantity of water, as was required to change it continually. I know *Lightfoot* tells us, that it was supply'd without intermission from a Brook, the waters thereof were convey'd thither by subterraneous Pipes, from the Spring of *Etham* ; but, notwithstanding all these spacious Allegations, the great quantity of water allotted for this Vessel, bearing so slender a Proportion to it's Capaciousness (as represented) makes me shrewdly suspect, that we have no true insight at all into the *Jewish Measures*. The *Germans* are very curious in preserving Pipes or Tuns of Wine, of a prodigious bigness ; contrived in the nature of Chambers, to clean them at pleasure ; yet I very well remember, that the very biggest of all I have seen or heard of there, did not contain above 80 or 100 Tuns of Wine ; whereas this *Brazen Sea of Solomon*, comprehended 4 or 5 times as much in it's Compass ; which is said to have been 7 or 8 feet high, and 15 feet in the Diameter, which according to a true supputation, could contain no more than 4 or 5 of our largest Pipes, one of which admits in it's Compass no more than 20 Tuns ; so that in due Proportion, this great Vessel of *Solomon* could not be of more than 100 Tuns of water, instead of 400 or 600 which are commonly allotted for it ; whence I conclude, that the *Bath* was of a much less measure, than what it is represented to us by the *Jews*.

This *Brazen Sea* was supported by 12 Oxen, with their hinderparts inward under the Cistern, which rested upon them ; three of these Oxen looking to each part of the World ; viz. to the *East, West, South* and *North*. The thicknes of it was four Fingers breadth, and the brim of it somewhat turn'd like the brim of a Cup, wrought like Flowers of Lillies. It was put on the



<sup>2</sup> Chron 4. *the right side of the Temple, of the Eastern to the South-side, i. e. in the South-East Corner of the Court of the Priests, looking to the East and South. I am not able to guess, why Lightfoot has plac'd it in a quite opposite part, viz. in the North-East Corner, which did face the North and East, because the Book of the Chronicles positively contradicts it. This huge Vessel being cast in the Plains of the Jordan, and thence carry'd to the Temple; it is very difficult to imagin. (1.) How so vast a Vessel could be cast all in one piece; and, (2.) By the help of what sort of Engines they were able to move it; it weighing betwixt 200000 and 300000 weight; an evident proof, that the Mechanick Arts were already at that time improved to a very high degree of Perfection.*

I don't find, that there was more than one *Laver* in the Second Temple, which stood in the same place where *Moses* had placed his; viz. before the Temple towards the *North*. It was supported by a high Base, and supply'd constantly with Water from the Fountain before mention'd, by the means of several Pipes and Cocks: At first it had but two, but if we may credit the *Thalmudists*, one *Ben-kassin* encreased their number to twelve.

## C H A P.

## C H A P. VI.

*Of the Utensils and Vessels of less moment, used in the service of the Temple. Of Ptolomy's Table.*

THE Vessels of less note were so numerous, as scarce to be computed, much less to be described; it is easie to imagine, what a vast number of Vessels must be required for the killing and sacrificing so great a multitude of Victims; as Basons to catch the Blood in, Boiling-pots, Flesh-hooks and Grates, Knives, pointed Hammer Kettles, Snuffers for the Lamps, Chargers, Censers, Viols, Bottles and other Vessels for to keep their Liquors in, Gardners, Bills and Cups. You meet with something of a pattern of them in the *1 Ezra*; where it is said, that the King restored 30 Basons of Gold, and 1000 of Silver, 29 Knives, 30 Chargers of Gold, and 410 of Silver, the whole number of the Vessels amounting to 5400; besides what had been before made away, as well by the Kings of *Judah* as by several Strangers, who had despoiled the Temple of its Gold and Silver. For every Feast, nay every Sacrifice had its peculiar Instruments allotted them, as in the Feasts of *Expiation*, &c. The *Thalmudists* tell us, that in the daily Sacrifices alone, there were used no less than 93 different Instruments.

There were in the second Temple several Vessels consecrated by divers Princes, and among others the Table of *Ptolomy Philadelph* deserves our particular Observation. *Jesephus* gives us an exact, but nevertheless a very obscure description of it. *Ptolomy* having caused the *Jewish Law* to be translated, in order to be preserv'd in his Library, not only released 26000 *Jews* (as *Jesephus* and *Aristeus* tell us) but also sent very rich Presents to the Temple of *Jerusalem*. Among these was a Table of massy fine Gold, set with precious Stones; it's length was two Cubits and a half, or four feet; its breadth one Cubit, or a foot and a half, and the height one Cubit and a half, which makes two feet and three inches of our Measure. It was enclosed round the edges with a Crown of three inches broad and thick; upon this Crown was another Border, enrich'd with

*Vast Num-  
bers of Vef-  
sels and In-  
struments  
belonging to  
the Temple.*

*The Table of  
Ptolomy.*

*Antiq. l. 11.  
c. 2.*



with curious engraven Figures, appearing on three sides, for being triangular, every angle presented the same engraving and Figures, (which way soever it was turn'd) in a Demi-relieve, done with most admirable Art, in the nature of our most curious Filli-green-work, intermixt with precious Stones, distant by equal Proportion the one from the other, and join'd as it were by Golden Buttons and Loops, within the inside of the Crown, it was enclosed with very curious Figures, but on the out-side, it was most exquisitely wrought, as being most exposed to the Eye, underneath it was a row of precious Stones, curiously cut and enchased in Oval Figures, intermix'd with curious Branch and Leaf-work; under which Ovals was another Crown embellish'd with all sorts of Fruits, Grapes, Ears of Corn, Pomegranates, &c. the precious Stones which compos'd these several Fruits, being so artificially enchased all round the Table, as representing the true shape and natural Colours of each Fruit, which hung fastned by Clasps of Gold, down from the Table under this there was another Crown, not unlike the former, set round with a rank of precious Stones after a manner of an Oval, intermixt with Branch and Leaf-work; so that the Fruits hung betwixt two Crown-works, the feet of the Table being also fastned to it with Clasps and Buttons of Gold, the same might be turn'd up-side down at pleasure, without any visible alteration; there being a plate of Gold of four Fingers breadth round about the lower part, resembling in all respects to another, which was just underneath the Crown, on the Table adjoining to the uppermost part of the Pillars or feet of the Table; the Crown on which the Fruit hung being fastned to the Table it self, on the top of the Table it self, was engraven a *Meander*, or a River with its windings and various turnings of most excellent Workmanship; in the midst whereof were to be seen Emraulds, Carbuncles and other most precious Oriental Stones, of a most exquisite lustre. The Interstices betwixt the turnings of this River, were embellish'd with knots engraven, in which were enchased like unto a Rhombus or Losenge, certain pieces of Amber and Cryстал. The feet of this Table, were altogether answerable in beauty and curiosity to the rest, representing 4 shell Pillars, the Chapiters whereof, which supported the Table, represented the leave of a Flower-de-luce,

Flower-de-luce, which being open'd, spread their leaves under the Table, the Stalk being streight, like that of a Flower-de-luce, resting upon a Base of a Carbuncle of a prodigious bigness, of 8 Fingers breadth; from the four feet issued forth certain Palmand Ivy Branches, so curiously carved, that they moved like natural ones, by the least breath of wind. The thickness of the Table, including the two Crown-works, was 9 inches: being compos'd of three different pieces, viz. the Table, the Border and Crown-works, and the Pillars; but so nicely join'd together, as not to discover the least Foot-steps where they were join'd together.

Besides this Table he made also divers other presents, consisting in Taches, Bottles, Flaggons or Cups of most curious Workmanship, and set with precious Stones. All these Presents amounting to a great value, were put in the Temple, tho' it is not precisely known in what place; but it is most likely they were placed in the Treasury; there they used to put the *Donaria* and *Anathemata*.

The *Rabbies* make mention also of another Table, the present of *Helen* Queen of *Adiabena* in *Arabia*, mention'd before in the description of the Second Temple, on which she consecrated a Golden Candlestick. This was a very plain Table, being only a Golden plate, in which was engraven that part of the Law relating to the trial of the Chastity of a Woman, suspected of Adultery. This Golden Plate, being fastned in the Wall of the Temple, where it faces the *East*, and consequently the Beams of the Rising-Sun falling upon it; 'twas in this place they used to look whether the Sun was risen or not, because the least glance of the rays of the Sun, afforded a most admirable lustre, and bright reflection upon its surface; which seems to intimate that this Table was fix'd on the out-side of the Wall, looking towards the Gate of *Susan*, whereas *Lightfoot* is of opinion that it stood near the Gate of *Nicanor*, at the entrance of the Court of the Men, the place appointed for the Tryal of Women suspected of Adultery.

*The Golden Table of the Queen of Adiabena.*

*Villalpandus* makes the Vessels belonging to the Temple, amount to a most prodigious number, viz. to 60000 Taches, 30000 Candlesticks, 160000 Pots and Pints, 200000 Viols, 160000 Plates or Platters, 120000 Cups, 60000 Measures for Oil, Wine and other Liquors; 110000 Censers, 200000 Trumpets, 400000 Musical Instruments,



struments, besides 20000 Vestments for the Priests and Singers; one third part of these Vessels, he says, were of Gold, the other two thirds of Silver. But this must be look'd upon as a fabulous Relation, it being certain, that the whole Temple, notwithstanding its Capaciousness, was not sufficient to contain them, the total number of all these Vessels, amounting to one Million three Hundred Thousand and thirty six.

## CHAP. VII.

### *Of certain Singularities of the Temple, according to the Jewish Tradition.*

WE have hitherto given you a general Description of the Temple, and things belonging thereunto, before we proceed to other matters, we must also observe certain Singularities of the Temple of Jerusalem, according to the Tradition of the Jews.

Of this kind are the Miracles (to the number of 18) attributed by the Jews, to the Sanctuary of this Temple; among which the most real and essential ones, are those relating to the sacred Fire, that burnt on the Altar of Burnt-offerings.

*The first  
Miracle of  
the sacred  
Fire.*

The Origin of the sacred Fire, challenges the first rank, being descended from Heaven, whence it was call'd *ἱεράριον*, this being always look'd upon as an undeniable proof of God's acceptance of the Sacrifice; as the same is alledg'd to have been in a sign of God's acceptance of the Sacrifice of *Abel*: See the History of *Gideon* Chap. 6. of the *Judg.* and of *Manoah* Chap. 13. of the *Judg.* of *David* in *Ornans* Threshing-floor, *1 Chron.* 21. 26. and of *Elijah.* *1 Kings* Chap. 18. 32.

*Levit. 9.  
v. 23, 24.*

*2 Chron.  
v. 1. 2. 3.*

*Levit. 10.  
v. 1.*

At the consecration of the Tabernacle and the first Sacrifice, the Fire came out from before the Lord, and consumed the Burnt-offering upon the Altar; in the same manner it hapen'd at the consecration of the Temple of *Solomon*, where it was preserved in a most religious manner, and the offering of any strange Fire expressly forbidden, as is evident from the history of *Nadab* and *Abihu.* Mr. *Outram* is of opinion, that this Fire was extinguish'd under the reign of *Ahaz* when he shut up the Temple.

The

The *Jews* have divers curious and abstruse speculations upon this Fire; they alledge it to have been the same with that of the cloud in the desert, and consequently to owe its Origin to Heaven it self; they say, it was the fire that produced the Light of the first Day, and being the first of all Creatures participated immediately of the brightness of God, who thought fit to make use of the same at several other times, and occasions since the Creation.

This Fire, after being once sent down from Heaven was maintain'd with great care, and fed by constant supplies of fresh fuel; *Buxtorf* will have it, that this Fire was preserved miraculously without any other supply except the Offerings, and that the Fire which was nourish'd in the Morning and Evening with wood, was another material Fire; without the least reason, Miracles being not to be multiplyed without necessity. *Maimonides* says; That though the Fire of the Altar was descended from Heaven, yet it was ordained, to feed it with other Fire, as it is written in the 1st. Chap. v. 7. of *Levit.* And the sons of Aaron shall put Fire upon the Altar.

Here arises a Question, whether there was any Sacred fire in the second Temple? I say no; This being one of the five things, wanting (according to the *Jews* themselves) in the second Temple. Notwithstanding which there are not a few Authors, who have endeavoured to impose upon the World, the same fire, which they say was concealed by the Priests, and found again after the return of the *Jews*, from the *Babylonian* captivity in the form of a Coagulated water; mentioned in the fabulous relation of the 2d *Maccab.* Chap. 1. v. 18. and by *Joseph Gironides*, upon the Authority of the 2d Book of the *Maccabees*. The *Roman* Catholick interpreters approve of this fabulous Allegation; In the *Thalmuth*, Tract. *Jona*, Chap. 1. in *Gemara*, a certain Rabbi named *Chaxaniah* is represented, saying, That he had seen the Sacred fire in the second Temple, *recubans ut canis*, lying down like a Dog, but that in the first Temple it had been seen, *recubans ut Leo*, reposing like a Lion. Some of the *Rabbies* take these words according to the Letter, as if actually there had appear'd the face of a Lion in the Sacred fire of the first Temple, whereas the rest interpret them of the Vivacity and Voracity of the Sacred fire, which was much greater

Vid. Bux.  
torf. de igne  
sacro.

In disert. de  
igne sacro.

Tract Tal.  
mudim. Ve.  
mosaphim.  
c. 2.

Vid. Bux.  
torf. de igne  
sacro.

in



Vid. Fagius in the first, then in the second Temple. The Altar of  
in c. 4. Gen. Burnt-Offering was call'd אֶרֶל *Ariel*, i. e. The Ly-  
Praraphr. on of God, because it consumed the Burnt-Offerings.

Chaldic.

Ezek. 43.

The second  
Miracle.

The 2d Miracle relating to the Sacred fire, was the Altar of Burnt-Offering it self, which in the Tabernacle (before the building of the Temple) being of Cedar-wood only overlaid with Brass, the Wood notwithstanding this was never set on fire; This was certainly a great Miracle, that considering the continual and fierce fire, burning upon the Altar, the Wood never took fire through the Brass plates. The 3d. Miracle was, that this fire was never extinguish'd by the Rains, the Altar of Burnt-Offering on which this fire was nourish'd, being exposed to the open Air; one thing is, that it rain'd but seldom there. The 4th Miracle is, that the Column of smoak, and Exhalations which arose from the Altar, did always ascend (let the Wind be how it would) in a direct line, especially if the oblation proved acceptable; and in case it happened otherwise it was look'd upon as an ill Omen; It seems as if *David* did speak in reference to this, when he says: *Ad te usque perveniat fumus incensi*; Let the smoak of the Incense come to thee. For if the smoak happened to be blown on one side or the other by the Wind, it was look'd upon as a sign, that the scent thereof did not come to God.

The 3d  
Miracle.

The 4th  
Miracle.

Some other  
Miracles  
of the Tem-  
ple.

Besides these Miracles relating to the Sacred fire, the Jews Attribute divers other Miracles to the Temple; As for instance, That notwithstanding the great slaughter of Beasts in the Temple, there was not any nauseous scent there, nor any Flys and Insects to be seen; it being not known, that ever any Woman had been affected with the scent that issues from the Exhalations of the burnt Victims; and that notwithstanding, the incredible multitude of People which flock'd to the Temple upon their Great Feasts (when the whole Nation was obliged to make their appearance) there was space enough not only to contain them, but also to prostrate themselves upon the ground.

Great Ve-  
neration of  
the Templ.  
See Ains-  
worth in  
Numb. 5.

It was on the other account of these Miracles, and the Temple being chosen by God for his Residence, that the Jews entertain'd a most high Veneration for this sacred Place; For (1.) All sorts of Persons were not permitted to enter indifferently into all Places belonging to it; The Gentiles having no further access than into the

*Atrium*

*Atrium Gentium*, or the *Mountain of the house*, which was the uttermost Court or enclosure. But Men or Women in the State of Pollution durst not approach it, unless it proceeded from a dead Corps, for this being the lowermost degree of uncleanness, it was permitted (if we may credit *Maimanides*) to deposite the Corps of a Person of Note deceased in this Court, to protect it against any violence; of this they alledge an instance in *Moses*, who at his departure out of *Egypt*, took along with him *Joseph's Books*, and deposited them in the Camp of the *Levites*; which Camp of the *Levites* they make the same thing with the first enclosure, or Court of the Temple.

2. From whom Lightfoot has taken what he says upon this head. The first holy enclosure.

Into the second enclosure call'd *Uri Kail* or the *Forewall*, there was no admittance for Strangers or *Pagans*, no not even for the Profelites of the Gate; for in respect of their access to the Temple, they were put upon the same level with the Idolatrous *Pagans*; hence it was, that the *Jews*, who were *St. Paul's Enemies*, took occasion to raise a tumult, because said they, he had introduced *Trophimus the Ephesian* into the Temple.

The second Sacred Place or Court.

The Court of the Women, obtained still a higher degree of Sanctity beyond the *Kail*, such as were under the least degree of Uncleanness, which required only washing and was removed by the next Sun-set having no admittance there.

Another degree beyond this last belonged to the Court of *Israel*; for here such as were cleansed from their Pollutions, had no access, unless they had first made their Offerings of Expiation; nor were the Women admitted here at all, except when they came to offer their Burnt-Offering and Sacrifices of Expiation, both Men and Women being obliged, according to the Law, to put their hand upon the Head of the Beast, which could not be done in any other place, but at the foot of the Altar.

The fourth Sacred Place.

The Court of the Priests challenged still a higher degree of Sanctity, none but Priests being permitted to enter here, except when the *Israelites* offered their Victims, in which case even the Women brought their Victims to the foot of the Altar.

The Fifth.



The sixth  
Sacred  
Place.

The space betwixt the Altar and the Temple, was still more Sacred than any of the former, no Priest who had the least Corporal defect having any admittance there; and such of them as had, were obliged to wear a Veil over their Heads, as a mark of a singular Devotion.

The seventh  
or the holy  
Place.

The Body of the Temple it self was invested with a more peculiar kind of Sanctity; For not all the Priests were permitted to enter into it, but only such as had been chosen for that purpose by Lot; and not these till after they well wash'd their Hands and Feet; Lastly,

The eighth  
or the most  
holy Place.

The *Most holy Place* challenged the Prerogative in Sanctity above all the rest; because there being no access there for any Body, except the High-Priest, and that only one day every Year. - In reference of this extraordinary Sanctity of the Temple, the *Jews* make these further Observations,

If the Priest  
that offici-  
ated touch  
a sacred  
Vessel with  
Gloves, or  
any Cover-  
ture on his  
Hands, the  
Service  
was defiled.  
Pythagoras  
ap. Jamblic.  
αὐτὸν δὲ  
τοῦ θ' ἑ  
κ) πρὸς κ  
vci.

Matth. 6.  
Maimonid.  
Biath Ham-  
mikedash  
5. Nul-  
lum est  
ministerium  
nisi stantis  
propterea  
quod dicitur  
Deut. 18.5.

(1.) No body was permitted to come in, not even in the first Court, with a stick or any other offensive Weapon, because it was a Court of Peace; and it was questionless for this reason, that our Lord Jesus Christ did drive the Sellers out of the Temple not with a Stick, but with a twisted Scourge. The only Person allowed to have a Stick being the Overseer of the Guards, who had the Privilege of striking with a Stick such as he found a sleep. (2.) No body durst enter the Temple with Shoes on his Feet, pursuant to the command given to *Moses*, in the third Chapter of *Exodus*; however, Sandals were allow'd to be worn in the first Court, but the Priests appear'd always barefoot. (3.) No body durst enter with Money in his Pocket, being obliged to carry it in his hand, what was intended to be bestowed in Offerings and the several Chests. (4.) Their Feet were to be very clean without the least dust about them. (5.) It was not permitted to spit in any Place of the Temple, but the spittle to be taken up in a Handkerchief. (6.) The least irreverent gesture or action was severely forbidden. (7.) And no body was allow'd to cross the Temple, for the conveniency of shortning his Passage. (8.) They were to pray standing, like the *Pharisees*, *stant orantes in Synagogis*, but they used to make at intervals very low bows, sometimes to the very ground. (9.) No body was allow'd to sit down in the  
the

Temple, except the High-Priest, and the King, descended from *David's Race*. (10.) They were to pray with a Veil over the Head, especially the Priests, who never performed the Service without a Veil over the Head. (11.) They prostrated themselves in three several ways; by bending the knees, by bowing their heads, and by prostrating their Bodies all along upon the ground; this last was but seldom used, they generally only making a low bow with the Head and Body, like as we do in our Reverences. (12.) In the Court of the Women, whilst in sight of the Altar, they must not turn their backs towards it, but recoil backwards; and in the Court of the Nations they entred through one, and pass'd out of another Gate.

Ut stant ad ministrandum, quis igitur sedens ministrat profanus, & ministerium ejus fordidat utrum est.

Bb 2 THE



# THE HISTORY OF THE Levitical Worship.

*Of the Ministers of the Temple and  
their Garments.*

## PART III.

### CHAP. I.

*Of the High-Pontife or High-Priest. The Succession of the High-Priests during the time of the first and second Temple.*

There belonged to the Service of the Temple a vast number of Ministers, Priests, Levites, Singers, &c. which being to be the Subject of our present enquiry; it is requisite we should begin with the supream Head of this great Ecclesiastical Body; viz. The *High-Priest*; and as we shall have occasion to enlarge upon his Functions and Ministry hereafter, when we come to treat of the Service belonging to the Temple, we will in this place examin his Race and Office, the Qualifications required in his Person, his Authority, Ornaments and Prerogatives.

*The High-Priest must be of the Family of Aaron.*

First of all, the *High-Priest* was to have his descent from the Family of *Aaron*, of the Tribe of *Levi*, and the same to continue by the right of Succession, not by Election; the Eldest succeeding his Father in this Dignity. 'Tis notorious that before the Law, and before the Prerogative of Priesthood was annex'd to one Family, that the Eldest of each Family had a right of Sacrificing

ficing or of the Priesthood, not with exclusion of all the other Chiefs or Heads of Families, but only in a more Eminent degree, according as the same has been represented in the first part of this Book, pursuant to the Jewish Traditions. Of this we have an instance in the Targon upon Genesis, where the Paraphrast introduces Jacob, thus speaking to Reuben; *Thou art my first born*, <sup>Chap. 49. v. 3.</sup> *to thee belongs three shares, the right of Primogeniture, of the Priesthood, and of the Sovereignty?* and in the *Thalmuth* entitled *וְכֹהֲנִים* c. 14. you meet with something of the same Nature; for *Moses*, after having erected an Altar at the foot of the Mount, sends 12 young Men to Sacrifice upon it; which by *Onkelos* the Paraphrast has <sup>Exod. c. 24. v. 5.</sup> been interpreted thus, *He sent the First born*, when St. Paul styles the Church a Congregation of the *First born*, and when St. Peter and St. John call the elected *Saints and Priests*, it must be taken in the same sense, <sup>Heb. 12. Revel. 1.</sup> because the Eldest or First born being consecrated to God, were by a Natural right invested with the Dignity of Priesthood.

*Aaron* had four Sons, *Nadab, Abihu, Eleazar, Ithamar*. <sup>Levit. 10. v. 2.</sup> The two Eldest being destroyed by Fire, because they had put strange Fire in their Censers, i. e. other Fire, than the sacred Fire, which burnt upon the Altar, they were succeeded in the Pontifical Dignity by *Eleazar*, the Eldest Brother next to them. The High-Priestly Office continued in that branch of *Eleazar*, to the time of *Eli*, who was High-Priest in *Samuel's* time, <sup>Numb. c. 10.</sup> and descended of the Race of *Ithamar*. But how or upon what occasion this Change happened is not known, it being certain, that the Race of *Eleazar* was so far from being extinguish'd, that it became more numerous than that of *Ithamar*; Neither is it certain, how many *High-Priests* there were of the Family of *Eleazar* to *Eli*; the *Jews* differing in this point so far from the *Greeks*, and alledging so many ridiculous things, that it serves only to introduce a Confusion; *Phinchas* succeeded his Father *Eleazar* at the latter end of *Joshua's* <sup>The Successors of Eleazar.</sup> reign; *Phinchas* was succeeded by *Abiezar*, called by the *Jews*, *Abishua*, *Abishua*, was succeeded by *Bonias*, according to *Josephus* call'd *Bukki*, by the <sup>Antiq. l. 5. c. 12.</sup> *Jews*. To *Bukki* succeeded *Uzz*, call'd *Ozi* by *Josephus*: Thus there are five High-Priests since *Aaron*, according to *Josephus*; but the *Chronicles* of the *Jews*, and <sup>1 Chron. 6. v. 5. 6.</sup> the Book of the *Judges*, making no mention of any other



Ver. 28.

Confusion  
concerning  
the first  
Jewish  
High-  
Priests.

2 Cron. c. 9.  
v. 20.

Jewish  
Fictions  
concerning  
Phinchas.

Tradit. in  
lib. Reg.

A remark-  
able Usteron  
Proteron in  
the Book of  
the Judges.

High-Priest betwixt *Eleazar* and *Eli*, except of *Phinchas* they make *Eli* the fourth High-Priest, viz. *Aaron*, *Eleazar*, *Phinchas*, and *Eli*. The Origin of this error must be look'd for in the 20th Chap. of the Book of the *Judges*, where the intestine War of the Tribes against that of *Benjamin*, being discuss'd to the end of the Book, it is said, that at that time *Phinchas* the Son of *Eleazar* was High-Priest. And it being supposed, that this Civil War with the *Benjamites*, did happen 300 Years after the death of *Eleazar*; *Phinchas* must according to this supposition have been a High-Priest 300 Years, at that time when the Inhabitants of *Gibeah* ravish'd the Concubine of the *Levite*, which prov'd the cause of that Civil War, in which perish'd so great a number of *Israelites*, and which proved destructive to the whole Tribe of *Benjamin*, except 600 Men. But they carry this Fiction still further, when they say, that *Phinchas* being deposed, and *Eli* of the Race of *Ithamar* substituted in his place; the said *Phinchas* lived after that time, 'till the building of the Temple by *Solomon*, where he was constituted Chief of the Porters; because 'tis said, that *Phinchas* the Son of *Eleazar* was made Chief of the Porters. But it ought to be observ'd, that what is said in the *Chronicles*, relates to him who was Chief of the Porters in the Desert, and not to the Person in that Employment, under the Reigns of *David* and *Solomon*.

To add Fictions to Fictions, the *Jews* further assert, that this same *Phinchas*, Grand-Son to *Aaron*, is *Elijah* himself, the same who was taken up into Heaven, and is to return again upon Earth. This Phantastical Notion, has already taken root among the *Jews*, in the time of *St. Jerome*; who says, that this Man of God, who came to *Eli* from God, was according to the Sentiment of the *Jews*, *Phinchas*, whom they believed to be *Elijah*. The occasion of this error, owes its rise to this, that the History of this Civil War, is not related in its proper place; for had this War happen'd towards the latter end of the *Judges*, as it is placed in the Book of the *Judges*, viz. near the reign of *Saul* the first King of *Israel*, who succeeded these *Judges*. The Tribe of *Benjamin* could not have been encreased to such a degree as it was, in so small a space of time; and there is but little likelihood, that God should have chosen a King out of the Tribe of *Benjamin*, when

when they had scarce any resemblance of a Tribe, to resolve the Objection in reference to this History of the Civil War, as related in the 20th Chap. of the Book of the *Judges*, it must be answered, that this is to be taken for what the *Grammarians* call *Usteron Proteron*; viz. that this War with the *Benjamites* not related in its proper place, the same having happen'd (without doubt) not long after the death of *Joshua*; it being certain, that in the Book of the *Judges*, no great regard has been had to the due order of time, and that the same must be consider'd only as *Memoirs*, and not as a coherent Series of History.

The *Pontifical Dignity* did not continue long in the Family of *Ithamar*, for it begun with *Eli*, and ended under the Reign of *Solomon*. For *Abjathar*, of the Race of *Eli*, being entred into the Conspiracy of *Abdonijah*, against *Solomon*; this Prince bestowed the dignity of High-Priest upon *Zadock*, descended of the Family of *Eleazar*, and continued in the same branch of *Eleazar*, as long as the first Temple stood, viz. 'till the time of the *Babylonian Captivity*, thro' a Succession of eighteen High-Priests; tho' in this point also, there is no small variety of opinion among the Authors, some wanting eight, others twelve: But the *Jewish Chronology*, call'd *Sedar Olam* מדרש, eighteen, and *Josephus* as many, which last opinion is the most probable. *Ezra* in the 7th Chap. of his Book, giving an account of his Genealogy deduces his descent from *Aaron*, *Eleazar*, and *Zadock* the first High-Priest since the building of the Temple of *Solomon* to *Serajah*, who was High-Priest under the reign of *Jehojakim*. *Ezra*, tho' he was the Son of *Serajah* the High-Priest, yet did not succeed him in that dignity; but *Jehozadack* his eldest Brother, who was made High-Priest after his Father *Serajah*, in the time of *Zedekiah*, and was succeeded by *Joshua's* Son after the Captivity, at the same time that *Ezra* was Cheif of the great Synagogue. In this Genealogy of *Ezra*, no more than four Persons are mention'd from *Zadock*, who lived under *Solomon's* Reign to *Serajah*; because the rest are pass'd by in silence, a thing frequently observ'd in the *Jewish Genealogies*.

After the *Babylonian Captivity*, the Pontificat continued in the same Family of *Eleazar*, for 400 Years, viz. from the first Year of *Cyrus* (after his Conquest of *Babylon*) to the time of *Antiochus Epiphanes*; *Jehozadack* the Nephew

Vid. Selden.  
de success.  
in Pontif.  
And Light  
foot in his  
description  
of the Tem.  
ple.

High-  
Priests  
of the  
second  
Temple.



Nephew of *Ezra*, the Son of his Eldest Brother, likewise call'd *Jehozadack*, getting into the Pontificat, his Race kept in the possession of it, 'till the time of *Antiochus Epiphanes*; when the *Pontifical Dignity* went out of the Race of *Zadock*. For the unfortunate *Menelaus* hapning to be at variance with his Brother *Jesus* or *Jason*, and calling *Antiochus Epiphanes* to his aid, occasion'd that dreadful Persecution, which proved the destruction of the *Jewish Religion* and People; *Menelaus* himself turning Apostate. *Matthathias* with his 5 Sons standing up in the defence of the Law, with good success, the *Pontifical Dignity* was transfer'd to his House, tho' he was not descended of the *Pontifical Family*, but only of the *Sacerdotal Race* descended from *Aaron*.

Of what  
Race the  
Maccabeans  
were de-  
scended.

*Matthathias* was descended of the Family of *Jehojarib*, the first of the 24 Classes, into which the Priests were divided and establish'd by *David*; but it remains uncertain of what Branch this Class of *Jehojarib* was descended, whether from *Eleazar* or *Ithamar*; tho' it seems most probable, that they ow'd their Origin to the Race of *Eleazar* the eldest Brother of *Ithamar*; because in the 1st Book of the *Maccab.* Chap. 2. 54. *Matthathias* says to his Sons; *Phinchas* our Father, for having been a Zealot for God's Cause, obtained the High-Priest-hood of the Lord; and this *Phinchas*, who slew the *Israelite* with the *Moabite Woman*, was the Son of *Eleazar*, and the Grand-Son of *Aaron*. Those that will consult the 24th Chap. of the first Book of *Chron.* may easily be convinc'd that *Jehojarib* was of the Race of *Eleazar*, because this precedency was not owing alone to the chance of the Lot; it being not their method to cast Lots, but for one Branch at a time, viz. for that of *Eleazar* and that of *Ithamar* alternatively.

The Royal and Pontifical Dignity being join'd in the Family of the *Asmoneans* from the word *אסמון*, or of the *Maccabeans*, they govern'd the *Jewish Nation* for 200 Years before the coming of our Saviour *Jesus Christ*; which has misled *Trogus Pompey*, and *Justin* his *Epitomizer*, as also *Diodore* in *Photius* into a gross error; when they affirm, that *Aaron* succeeded *Moses*, both in the Royal and Pontifical Dignity, and that the *Jewish Kings* were always invested also with the High-Priest-hood. The matter standing thus, when the *Romans* began to be acquainted with the *Jewish Affairs*, they were misguided into this Opinion, as if the thing had always

L. 36.  
Plat. Bibli-  
oth.

always the same, viz. that the Royal and Pontifical Dignity had been invested in one and the same Person. *Aristobule* the Son of *Hyrcan*, the 5th of the Race of the *Maccabeans*, being the first who assumed the Title of a King; the young *Aristobule* Brother of *Mariamne*, was the eleventh and last of his Race, being drowned by *Herod*, who transfer'd the Pontificat into another Family; from which time to the destruction of the Second Temple, i. e. for the space of above 100 Years there was no certain rule of Succession observ'd; the Pontifical Dignity being first by *Herod*, and afterwards by the *Romans*, bestow'd most generally to the Fairest Bidder, or upon him who could most ingratiate himself; so that they used to expel one another by turns, out of the Pontificat; for from *Aristobule* the last of the *Asmonean* Race, to the destruction of the Temple, there were about 30 or 40 High-Priests; Among which were no less than 25 betwixt the time of *Aristobule* and the beginning of the *Roman War*; after which, the High-Priests were put in and turn'd out, according to the strength and capaciousness of the different Factions.

## CHAP. II.

### Of the Condition and Qualifications requisite in the High-Priest.

THE first qualification was his Birth, it being requisite he should be descended from the Race of *Aaron*, from Male to Male, the Mothers-side having no share in this limitation. By the Strangers mentioned in the Book of *Numbers*, must be understood the Family of *Aaron*, according to the Interpretation of *Maimonides*: The lowermost among the Priests, provided he was descended in the Male Line from the Race of *Aaron*, was qualify'd for the Pontificat in case of necessity, i. e. in case the Pontifical Family hapen'd to fail; because according to the Law, the Succession belong'd to the Son, Brother, Nephew or next of Kin to the Deceased, with respect to the right of Primogeniture, unless there should have been some defect or impediment

The High-Priest must be descended of the Family of Aaron.  
C. 18. 4.



pediment, which excluded them from the enjoyment of the prerogative of Primogeniture.

The Second Condition was, that there ought not to be the least blemish in the Birth of the *High-Priest*.

(1.) A Person born of an incestuous Marriage, forbidden by the Law in the 18th Chap. of *Leviticus*, could not be admitted to that Dignity. (2.) As also those born from illegal Copulations, or Fornication, tho' not incestuous. (3.) As likewise Children born in those sorts of Marriages forbidden to the *High-Priest*; for the Priests in general were ty'd up to much more stricter rules of Wedlock than the rest of the People. They were under an Obligation not to marry a Woman polluted, or divorced; by a *Polluted Woman*, some Authors understand an Harlot, or a Woman ravish'd, or deflowred against her consent; but others interpret this *polluted Woman*, of one born either of a Stranger, or a Bastard; or one born in Wedlock forbidden by the Law, whose birth is not unblemish'd; which seems the most probable, Children born in these sorts of Marriages, as well as their whole Posterity were for ever excluded from the Pontifical Dignity; tho' the rest of the People might marry these sort of Women without blemish. Besides which, the *High-Priest* was forbidden to marry a Widow, but was oblig'd to take to Wife a Virgin, and that of his own People, *i. e.* she was to be neither a Captive, nor a Proselyte; and according to the Opinion of some, she ought to be of the Sacerdotal Race; for the vulgar Translation expresses the words of the 15th ver. *לֹא יִחַלל זֶרְעוֹ בְּעַמִּי*, *ne commisceat stirpem generis sui*, *i. e.* he ought not to intermix his blood with the vulgar sort of the Nation. *Philo the Jew* adheres to this Sentiment, but neither the *Jews* nor *Josephus* mention any thing of it, but interpret these words, *non polluat semen suum in populis suis*: That he ought not to pollute himself by marrying a Woman that was not of the *Jewish Race*.

There are also not a few among the Interpreters, who will have it, that *Polygamy* (allow'd to the rest of the Priests) was forbidden to the *High-Priest*; because in the 21st Chap. of *Leviticus*, mention is made only of one Wife. *Selden* seems to be of a contrary opinion, because in 2 *Chron.* Chap. 24. v. 3. two Wives are mentioned of *Jehojada* the *High-Priest*, but this is a mistake of *Seldenus*; it being said that he took two Wives, not for

*Levit. 21.7.*

*Levit. 21.  
v. 13.*

*L. 2. De  
Monarch.*

*Polygamy  
not allow'd  
to the High-  
Priest.*

for himself, but for King *Joash*; there being no great likelihood, that a Person of above a hundred Years of age should marry two Wives. All the Children begotten and born in such Marriages as were forbidden, either to the Priests in general, or to the High-Priest in particular, were incapable of being admitted to that Dignity; But it is to be observ'd, that what was a defiled or polluted Marriage in a High-Priest, was not always the same with a simple Priest; so that the Son born to the High-Priest, from a Widow, or a Proselyte, was not capable of enjoying the Pontificat; nay, not so much of the Prerogative of the Priest-hood in general; whereas those begotten by a simple Priest, upon a Widow or Proselyte (his Wife) was qualify'd for the High-Priest-hood, because his Birth was unpolluted.

The third Condition was his Age. The Sons of Kings, *The third Condition, the Age.* tho' not above 2 days old, did succeed their Fathers, and were actually Kings; but it was not so with the Pontifical Dignity: The ordinary Age to qualify them for this Dignity, being the Age of 20 Years; before which, even the simple Priests were not admitted to the Service; tho' the *Jewish Authors* are of opinion, that they might be received into the Priest-hood at 13 Years of age, provided there appear'd in them some signs of Puberty, *i. e.* that atleast they had *duos pilos in pube*. For the Sacerdotal Function perform'd by an Infant under 13 Years of age, was defil'd; whereas the same administer'd by a young Lad above that age, was reputed legal among the *Jews*. For the rest, the ordinary age of Puberty in a Civil Station, as well as for the simple Priests, and the High-Priest was the age of 20 Years; when a Priest was consider'd as qualify'd for the exercise of his Sacerdotal Function, tho' they seldom apply'd themselves to it, 'till the age of 30 Years, but at 13 Years of age, a Son might succeed his Father in the Pontifical Dignity. But here arises a Question, whether a Son might not challenge the Dignity of the High-Priest, as by way of Survivorship, tho' he was not in a capacity to exercise it immediately; so that he might live under a Tutor or a Vicar, 'till the age of his Majority, and then be invested in the exercise of this Dignity. *Joseph Scaliger* boldly determines for the Affirmative, but *Selden* has evinced the contrary; *viz.* That an Infant under the age of 13, lost his right



In Elench.  
Oration.  
Chronol.  
D. Paræi  
Seiden c. 4.  
de success.  
ad Pontif.

right to the Pontificat, which thereby did fall to the share of the next of Kin, who remained in possession of it to his last breath; so that Birth alone was not a sufficient Title to the *Supream Pontificat*; it being requisite he should be also consecrated to that Dignity, which could not be done under the age of 13 Years.

The fourth  
Condition,  
the strait-  
ness of all  
visible  
parts.

The fourth Qualification required in a High-Priest, was, an entire and unblemish'd Constitution of the body in all it's visible Members, but not in its internal or invisible parts, as the same is describ'd in the Law of the 21<sup>st</sup> Chap. of *Leviticus*, as also what is said in the 22<sup>d</sup> Chap. and the 22<sup>d</sup> and following Verses of *Levit.* concerning the blemishes or defects which render a Victim defiled or unclean; all these defects being applicable to the incapacity of the High-Priest; but the *Jews* say further, that these things being mentioned only there as an Example, or Pattern; many more things ought to be added, which they multiply to the Number of 142, and say they render a Person unqualify'd for the Priest-hood: Among these corporal Defects, they account *Epilepsy*, *Deafness*, *Simplicity*, being possess'd with an Evil Spirit, but don't include the Tongue which seems surprising, considering they don't exclude Deafness. But they say, the Tongue belongs to the internal part, but the Ears to the external ones. If a simple Priest afflicted with any defects in his external Parts, was excluded from the Service, how much more reasonable is it, a Person under the same Circumstances should not be invested with the High-Priest-hood. Of this *Josephus* gives us a memorable instance in *Antigonus*, who ordered *Hircan's* Ears (whom he had deposed from the Pontificat) to be cut off, to render him incapable of ever being readmitted to that Dignity.

Maimon.  
Biath. Ham.  
mikedash  
p. 8.

Antiq. 1 14.  
c. 25. & 21.

There were also besides this, certain Trespasses, which excluded a Person from his right to the *Supream Pontificat*; some 'till he had perform'd his penance before the *Sanhedrim*, others for ever; of the first kind was the marriage with a Strange Woman, as may be seen in the History of *Samballat* and *Menassah*, but this was to be expiated by sending away the Strange Woman; but there was two Crimes which for ever deprived a Person from the High-Priest-hood, viz. Idolatry and Schism; for to sacrifice to the Idols, or to have join'd in the service or worship of a Schismatical Temple; as that

Ezra and  
Nehem.  
c. 13. 28.  
Since exclud-  
ing from  
the Pontifi-  
cat.

of *Onias* in *Egypt*, was an unpardonable Crime; so that a Priest who had perform'd the Sacerdotal Function in the Temple of *Onias*, or that of *Guerizim*, could not be admitted into the Service of that of *Jerusalem*. Effusion of blood is not set down among the *Jews*, as an everlasting Pollution; but according to their Opinion, a Priest who had committed Manslaughter, tho' even by chance, remained unqualify'd to stretch forth his hands to give the Benediction to the People, pursuant to the words of *Isaiah* Chap. 1. *When you spread forth your hands, I will not fear, for your hands are full of blood.* Concerning the Defects which excluded all the Priests in general from the Priest-hood; see *Maimonides*. C. 9. 6. &c.  
8. in Biath.  
Hammike.  
dath.

The Priests whilst they were performing their Functions, lived not unlike the *Nazarites*; not drinking any Wine or Strong Liquors, as the same has been well observ'd by *Ainsworth* in his Commentary upon a passage in the 10th Chap of *Levit.* v. 9. which according to *Porphgryus* agrees with the Religion of the *Egyptians*. L. 2. de  
abstinentia. *The Egyptian Priests*, says he: *Sometimes quite abstain from Wine, other stake it in a very slender quantity; giving for a reason, that Wine offends the Nerves, disturbs the head, hinders invention, and encreases the Veneral Appetite.*

### CHAP. III.

#### Of the Authority, Privileges and Dignity of the High-Priest.

THE Chief Dignity belonging to the High-Priest, Whether  
the Pontif.  
cat was in  
one single  
Person. is, his being the Supream Head of all the other Priests that serv'd in the Temple; as also of the *Levites* and all other inferiour Officers of divers ranks, belonging to the Temple; all which amounting to a great number, his jurisdiction was of a considerable extent, and was invested only in one single Person at a time, without any Associate in his Dignity: Tho' this be an undeniable truth, there are nevertheless certain Passages in the Scripture, which seem to contradict it. First, under the Reign of *David*, *Abjathar* was High-Priest, which seems to be without contradiction, because he was deposed from the Pontificat, by *Solomon*, who



Zadok and  
Abjathar  
were not e-  
qual in  
Dignity.

Ver. 24.

who bestowed the same upon *Zadok*. Notwithstanding which, 'tis said in *1 Chron.* 16. 39. that *Zadok* was left at *Gibeon*, to offer burnt Offerings upon the Altar continually, according to the Law, and to attend the Service of the Tabernacle; the Ark being not there at that time; but transported thence by *David* to Mount *Zion* in *Jerusalem*; so that there was another High-Priest required to attend that Service in the City. In the 2d Book of *Samuel* 8. 17. we read: *And Zadok the Son of Ahitub, and Abimelech the Son of Abjathar were the Priests, i. e. the High-Priests*; for else they would not have been distinguish'd from a thousand others of the same Rank; the same thing is repeated in the same Words, in *1 Chron.* 18. 16. and in *2 Sam.* 15. where an account being given of *David's* flight before *Absalom*, *Zadok* and *Abjathar* are represented as equal in rank; *Zadok* also and all the Levites were with him bearing the Ark of the Covenant of God, &c. and *Abjathar* went up until all the People had done passing out of the City. And in the 27 v. the King himself says to *Zadok*; *ארתה ראה Art not thou a Seer?* these words thus interpreted would imply, that he carry'd the *Ephod* to answer by the *Urim* and *Thummim*, which still more entangles the Question, this being the chief Office belonging to the High-Priest; wherefore I should rather translate these words thus: *Doest thou not see? or thou seest*, viz. the necessity of returning backwards; in the 29. v. it is said: *Zadok therefore and Abjathar carry'd the Ark of God again to Jerusalem*, and in the 35. v. *Zadok* and *Abjathar* are both together stiled Priests, and *Zadok* is mentioned first: *Hast thou not there with thee Zadok and Abjathar the Priests?* in the *1 Chron.* 24. v. 4, 6. it is said, That *David* constituted two High-Priests; *Zadok* of the Family of *Eleazar* and *Abimelech* the Son of *Abjathar* of the Family of *Ithamar* the second Son of *Aaron*. Most Authors are of Opinion, that at that time there were actually two High-Priests at a time, equal in all respects, and *Josephus* positively asserts it: *He chose Zadok of the Family of Phinchas High Priest in conjunction with Abjathar*. But notwithstanding all this, I cannot find out that this could be conformable to the Law, nor was it to their Practice. We read in the 1 Book of the *Kings*, Chap. 2. v. 35. That *Solomon* put *Zadok* the Priest in the room of *Abjathar*; which plainly evinces, that *Abjathar* alone was High-Priest, and that *Zadok* succeeded him in that Dignity.

To resolve this difficulty, it must be observed: That *Abjathar* alone was High-Priest, but had two Grand Vicars under him, because at that time the Service was perform'd in two different Places; viz. at *Gibson* where was the Tabernacle of *Moses*, and the Altar of burnt Offering, and in the City of *David* at *Jerusalem*, where stood the *Ark*; which consequently required two Chiefs or Presidents. *Zadok*, was constituted the Head of the Priests, that attended the Service of the antient Tabernacle, as *Abimelech* the Son of *Abjathar* was of those that performed the Service before the *Ark*; but *Abjathar* still remained the Supream Head of them all. The same Observation ought to take place in reference of what is said in *1 Sam. 7. v. 1.* that the *Ark* being brought to *Kirjathjirim* into the House of *Abinadab* in the Hill, they sanctified *Eleazar's* Son to keep the *Ark* of the Lord; viz. in order to perform the Service before the *Ark*, and tho' it is not plainly exprest, that *Abinadab* was of the Race of the Priests, nor that *Kirjathjirim* was a City of the Priests; yet it is very probable that *Eleazar* was a Priest and descended of the sacerdotal Race, for it seems not likely that they would have deposited the *Ark* in the House of a private Person, which induces me to believe, that *Eleazar* was consecrated Vicar or Deputy High-Priest to the Supream Pontife. It seems as if at the time of *Absalom's* Rebellion, *Abimelech* was either dead or in some other employment, he being not mentioned there, but *Zadok* and *Abjathar* stiled High-Priests after the Building and Consecrating of the Temple of *Solomon*, no mention is made of two High-Priests at once, because the Service of the Temple was perform'd not in two places but only in the Temple.

But there remains still another difficulty, of no less consequence than the former; viz. that in the Gospel they frequently find High-Priests mentioned in the Plural Number; and particularly in the 3 Chap. v. 2. of *St. Luke*, in the 15 Year of *Tiberius*, &c. *Annas* and *Caiphas* being the High-Priests, &c. It ought to be observed in general; that the Title of High-Priest was given to divers sorts of Persons; (1.) To *Sezen* (of which more anon) who was the Grand Vicar, as *Zadok* and *Abimelech* were under *Abjathar*. (2.) This Title was bestowed also upon the Chiefs or Heads of the 24 Classes of Priests appointed for the Service of the Temple. (3.) This Title also belonged to such of the High-Priests as were deposed, a thing that happened frequently during

The High-Priest had two Great Vicars in David's time.

Whether in our Saviour's time there were more than one High-Priest at once.



C. 11. 49.  
& 18. 13.

Acts 4. v. 6.

Cap. 4.

All the  
Jewish  
Councils  
composed of  
an odd  
Number.

The Rights  
of the High-  
Priests  
they had no  
Power in  
Civil  
Affairs.

ring the time of the second Temple, especially after the *Almonean* Race was extinct; the Pontificat being by degrees become Annual; as it is expressly said in the *Gemara* a Treatise of the *Thalmuth* entituled *Joma*; viz. That they changed the High-Priests every Year, as they did with the Officers belonging to the Pallace. All such as had been once invested with the Pontifical Dignity retained the Title for ever, and were in high Esteem with the People, and it seems as if the Words of St. John, when he says, that one named *Caiphas* was High-Priest that Year, were to be interpreted in this Sense. 'Tis true, he had been in possession of that Dignity at that time five Years, and enjoy'd the same for seven Years after, but this only shews that they did not create always every Year a new one, but frequently confirm'd those they approved of annually in the same Dignity. For *Annas*, who is mentioned with *Caiphas* had five Sons, who were all Supream Pontifes, one after another. (4.) Lastly, The Title of High-Priest was also given to all such as belonged to the Pontifical Family, and out of which they chose the High-Priests. This is call'd by St. Luke *ἱεροὶ ἀρχιερεῖς*. But is not applicable to *Annas* and *Caiphas*, who are in plain terms, and particularly stiled *High-Priests*. In the before cited passage of the Acts; St. Luke bestows peculiarly the Title of *High-Priest* upon *Annas*; and *Annas the High-Priest*, and *Caiphas*, and *John*, and *Alexander*, and as many as were of the kindred of the *High-Priest*. It seems most probable that betwixt *Annas* and *Caiphas*, the one was actually High-Priest, and the other President of the Great *Sanhedrim*, consisting not of 72 (as is generally believed) but of 71 persons, because all the Councils of the *Jews* were composed of an odd Number; so that both *Annas* and *Caiphas* was stiled High-Priests, because they shared the whole Ecclesiastical Authority betwixt them, and gave Judgment in all sacred and spiritual Matters, as to what relates to the Rights and Prerogatives of the High-Priests, they were not always the same, but differed less or more according to the Times, and different State of Affairs of the *Jews*. However, we don't find they had any right of intermeddling with Civil Affairs, and if now, and then, they interposed their Authority in Matters of State, it was during the Minority of their Princes, when the Queens Regents abused their

their Power, as we see in *Jehojada*, who caused *Athaliah* to be slain, and restored *Jehoash*. After the return of the *Jews* out of their Captivity, the Power of the High-Priests was considerably augmented, especially after the Royal and Pontifical Dignity was joyned in the *Asmenean* Family. At the time of our Saviour, and since the Reign of *Herod the Great*; the *Romans* being then Sovereigns of *Judea*, they left them some shade of the *Sanhedrim*, to judge, or at least to take informations concerning Capital Crimes; and to determine matters relating to the Observation of the Law, and to the Service of the Temple. It seems very probable, that the High-Priest was generally also the President of the *Sanhedrim* as is apparent from the *History of the Gospel*, and from the *Acts*; for when our Saviour and the Apostles appear'd before this Council, it was the High-Priest, who spoke like the Mouth and President of the Council; but this was not challenged as a right annexed to the Pontifical Dignity; the High-Priest himself (as the *Thalmudists* affirm in the Treatise call'd *Sanhedrim*) was not only accountable to the Great Council, but also to the other inferiour Councils.

Properly speaking, he had only an Authority or Power of directing and not of punishing of the Priests under his Jurisdiction; it being the *Sanhedrim* which had the Power of summoning and determining all matters relating to the Priests and the Temple, the High-Priest being only invested with the executive Power of their Sentences; so that in all such Cases where we find the High-Priests to have acted the part of Magistrates, the same must not be supposed to have been done under the Character of High-Priests, but as Presidents or one of the chief Members of the *Sanhedrim*; these were the chief Rights of the High-Priest, considered as High-Priest: (1.) He was invested with a power of giving Directions in matters relating to the Service of the Temple, and of issuing his Commands, that every thing might be transacted according to the Tenour of the Law, and that every one did his Duty in his respective Station; but in case any difficulty or doubts did arise, they were referr'd to the *Great Council*. (2.) He had a Privilege of performing Service and offering Incense in the *Holy Place* every day, when he pleased; whereas, the rest of the Priests were not permitted so to do, unless in those Weeks, when they were in waiting.

*The High-Priest had no real Jurisdiction.*

*The High-Priest had the direction of the Service of the Temple.*



(3.) He alone enjoy'd the Prerogative of entering the *most Holy Place*, but no more than once a Year, viz. on the day of Propitiation. For whenever the High-Priest consulted God by the *Urim* and *Thummim*, he did not enter the *most Holy Place*, but turn'd only to the Ark, which might be done in any part of the Temple. St. *Austin* and *Sigonius*, ascribe the same Prerogative to all the other Priests, being of Opinion, that the Altar of Incense, upon which the common Priests offered Oblations, stood in the *most Holy Place* beyond the second Veil. But this is erroneous; the High Priest being the only Person who entered into this *most Holy Place* once a Year. This is manifest from the 16 Chap. v. 2. of *Leviticus*: *Speak unto Aaron, that he come not at all times into the Holy Place within the Veil before the Mercy Seat, that he die not*; immediately after which you meet with an exact account of all that is to be transacted on the day of the Feast of the Expiations. (4.) It was forbidden to the High-Priest, to touch, and thereby to defile himself for the Dead; not even for his Father, Mother or Sister; whereas the same was allow'd by the Law to the Common Priests in regard of their next kindred, viz. a Father, Mother, Son, Daughter, Brother or Sister, provided the last was a Virgin; nothing being mentioned of a Wife. Our Interpreters in their Explications upon the 4. v. of this 21 Chap. will have it, that a Husband was not permitted to bury his own Wife; but this is erroneous; it being in effect express'd thus in the Text; *being Baal, a Lord or Husband, he shall not defile himself among his People*; unto which they have added the word *Wife*, whereas the words for *his Wife* are not extant in the *Hebrew* Text. The *Jewish* Canons mention expressly a Wife among those things by which a Priest could be defiled, and therefore this was not allow'd to the High-Priest; for all that touched a dead Corps being accounted defiled, and his Person being consecrated to God in a most peculiar Manner, he ought not to commit any voluntary Act to pollute himself. (5.) He enjoy'd the Prerogative of the *Holy Unction* exclusive to all the other Priests: 'Tis true, the Kings were likewise anointed; but not all, and according to the *Jewish Thalmudists*, this Ceremony was never observed, except when the Crown was transferr'd into another Family. 'Twas for this reason that *Saul* was anointed by *Samuel*, as *David* was afterwards, being of another

See *Cinæas*  
Lib. 2. cap. 5.

Levit. 21. 2.

Vid. Ains.  
worth in  
locum.

The High.  
Priest must  
be anointed.

another Family: Thus *Elisha* anointed *Jehu* as being descended of another Race: This Unction was also administered to the King's Children, in case they did not come to the Crown in a Lineal Succession; but by God's peculiar Choice: This was the Reason why *Solomon* was anointed, he being not the eldest Son of *David*, but succeeding by God's peculiar direction. But we don't find, that any of the other Jewish Kings were anointed. The *Gemara* in the Treatise call'd *Horajoth* speaks to the same purpose, and not without good reason; *Maimonides* will have it that *Solomon* was anointed, by reason of the Contest betwixt him and *Adonijah*. They used not to anoint a King, who was a King's Son; because the Royal Dignity is hereditary and successive from Father to Son in the House of Israel; according to what is written in Deut. 17. 20. he and his Children in the midst of Israel; unless there happened a Contest about the Succession to the Crown: For in this case they administered the Unction to him who got the better, to end the dispute; and to let the whole World know, that this was the true and legal King: 'Twas for this Reason that *Solomon* was anointed in opposition to *Adonijah*, who contended with him for the Crown; *Jehoash* received the Unction in regard to *Athaliah*.

Kelei Ham  
mikedash  
Cap. 1.

But there was an absolute and indispensable necessity of administering the Holy Unction to the High-Priest, notwithstanding the Son succeeded to the Father; whence he was stiled *Sacerdos Unctus*. 'Tis true, the Sons of *Aaron* were likewise anointed as well as their Father, as we find in *Exod.* 40. 15. but this was done to intimate, that this Unction should be for all the Priests their Successors, without being ever reiterated, or perhaps all the Sons of *Aaron* did exercise the Pontifical Function. There was also a certain High-Priest, stiled *משיח מלחמה* i. e. *Unctus in bello*, intended only for time of War, which ceasing, his Office ceased likewise, and he was no more afterwards than a Common Priest.

An uncertain Tradition.

(6.) The High-Priest did wear the Pontifical Vestments, of which we shall give a Description hereafter.

(7.) He was dispensed withal from going into Mourning: the Jews in sign of an extraordinary Mourning; used to tear their Garments and appear with bald Heads; but this was not permitted to the High-Priest. Notwithstanding which we meet with an instance, that the High-Priest did rend his Cloaths; unto which it is answered by the Jews according to the *Thalmuth* in the

Levit. 21.

Matth. 23.



Treatise Horejoth: That they might rent their Cloaths towards the Bottom about the Feet but not about their Body or the Middle.

(8.) He enjoy'd the Prerogative (with Exclusion to all others) to wear the Breast-piece or Plate on which was the *Urim* and *Thummim*, whereby he consulted God concerning future or hidden Matters.

Cap. 11.  
v. 52.

There is a certain Passage in *St. John*, which seems to intimate, that the High-Priests were endowed with the gift of Propheſie, at least during the first Year of their Pontificat; *And this he spake not of himself, but being High-Priest that Year, he Propheſied that Jesus should die for that Nation.*

Tom. 4.  
in Joh. Exp.  
Cap. 11.  
v. 51.  
St. John.

'Tis impossible any thing can be more ingeniously express'd upon this Point, than what has been said by *Origene*: *Caiaphas propheſied, because he was High-Priest that Year, i. e. the same Year that Christ was to die; for tho' there had been other High-Priests; yet not one of them did Propheſie except he who was High-Priest, the same Year Christ was to suffer; his meaning is, That God would have this Person to propheſie, to be an undeniable Witness of the Necessity, and Utility of the Death of Jesus; in the same Year that Christ suffered Death, which in plain terms is as much as, that Caiaphas, who was High-Priest that Year, did not express himself thus of his own accord, but by an extraordinary inspiration.*

(9.) It has been mentioned before, that the Law has made a peculiar proviso in regard of the High-Priest's Marriage, that he could espouse none but a Virgin of the Jewish Race, no divorced Woman, no Widow, no Stranger, none of an ill Reputation, but one of a quite unblemish'd Birth. And it seems very probable, that he could have but one Wife at a time.

Levit. 21.  
v. 12.

(10.) It seems, as if according to the *Levitical Law*, he was not to come out of the Sanctuary; *neither shall he go out of the Sanctuary, nor prophane the Sanctuary of the Lord his God.* 'Tis true, there the High-Priest had his peculiar Apartment in the Temple; *i. e.* in the Court, where he was in the day time; but his House or Seat was in the City of *Jerusalem*, and if we may believe the *Jews*, he was obliged to dwell within the City. The words of *Leviticus*, imply, only thus much, that he was not to go out of the Sanctuary; *i. e.* he was not to exclude himself from entering into the Sanctuary by any voluntary act of defilement, such as touching the dead, &c.

(11.) Be-

(II.) Besides these the *Rabbies* mention divers other trifling things which are for the most part either Fictitious, or were not used till towards the latter times; of this kind is, That he was to be always different, if not opposite to other People; if the rest were veiled, he was to be unveiled; if he sat upon a Seat, the rest were to sit upon the Ground.

## CHAP. IV.

### *Of the Vestments of the High-Priest.*

THE High-Priest had some Garments, the same with the rest of the Priests, and some that belonged in a peculiar manner to his Dignity and Office. We will speak first of those that were the same with the other Priests Vestments.

(1.) As often as the Priests appear'd in a Civil Capacity, they wore no other Garments, but such as were used by the other *Jews*, neither did they wear their Sacerdotal Vestments, but in the Week whilst they attended the Service. Then they laid aside their ordinary Cloaths, and after having wash'd themselves put on their Holy Garments; nay, even then they did in the Night time sleep in their ordinary Cloaths, which being laid aside again in the Morning, they wash'd themselves, and put on again their Priestly Garments. Probably *St. Paul* alludes to their Cloaths and Custom, when he bids those who are wash'd and have put on Christ, to lay aside the old Man: The Garments of the Priests were of white Linnen, whence perhaps is risen that Custom to dress the New Baptized persons in white, and what is said in the *Revelations* concerning those that appear'd in white Garments, is spoken by way of allusion to these white Vestments.

On their Feet they wore neither Shoos nor Sandals, but walk'd barefooted in the Court upon the Marble Floor, because it was said to *Moses*, pull off thy Shoos, for the Place is Holy; unto which Custom in some measure may be attributed the frequent Distempers that reign'd among the Priests; besides, that there were but thirty cloathed, dress'd, undress'd and wash'd themselves frequently,

Some Garments of the High-Priest the same with those of the Priests. See Selden. de pontif. p. 4. v. 4. Joseph. de. bel. Judaic. Lib. 6. c. 15. Cap. 3. & 7. v. 5.



Cunæus de  
Repub. Ju-  
dæor. lib. 2.  
cap 14.

The first  
Priestly  
Garment  
the Bree-  
ches.

Exod. 28.

v. 42.

The second,  
the Sur-  
plice.

Quest. 119.  
in Exod.

The third,  
the Girdle.

The fourth,  
the Sacro-  
tal Miter.  
Antiq. 1. 3.  
c. 8.

quently, and never were permitted to sit down in the Place where they perform'd the Service. Of all the Sacerdotal Vestments, we have a full Description in the 28 Chap. of *Exodus*.

(1.) Next to the Skin they wore linnen Drawers or Breeches, reaching from the Loins to the lower part of the Thighs, that in case they bowed or ascended to a high Place; their nakedness might be covered.

(2.) Over these Drawers they had a kind of a Shirt or Surplice which was very strait, reaching from the Shoulders quite down to the Heels; it is call'd in the Text כְּתוֹנֶת חֹשֶׁן *Tunica Ocellata*: St. Jerome, *de veste sacerdotali* says, it might be call'd *Camisia*, being a strait bodied Garment worn close to the Skin. This Surplice was made of stich or needle work. The LXX. have

translated it χιτὼν Κορυμβοῦς, which St. Austin has interpreted *cum Cornibus* with Horns.

(3.) Over this they wore a Girdle or Sash, all round about the Body to keep them streight and warm; Selden says, This Girdle was of three Fingers breadth, and 32 Cubits in length, and reach'd a great many times round their Bodies. But this appears not very probable, for 32 Cubits making 15 or 16 French Ells of a thick Stuff of four Fingers in breadth, where could they bestow so considerable a quantity of it about the Body? I can scarce imagine, but that they were allow'd to wear some other Garments under these three before mentioned ones; especially in the Winter, for which way could they expose themselves the whole Day long to the Winter Season in the open Air, without any thing else but a pair of Drawers and a Surplice, and that barefooted upon a Marble Floor?

(4.) On their Heads they had a kind of a Miter, which according to the Description given of it by Josephus, resembled a Turbent, such as are used among the Eastern Nations; made of several pieces Twisted within one another; except that the Modern Turbants are somewhat more pointed on the Top, and the Twisting surrounds only the Middle part of the Head, whereas the same in the Mosaick Miter did reach all over it without distinction, making a kind of a large round Bonnet, or as St. Jerome expresses it, like a Bowl cut in the Middle, Selden says, That the several Bands that compos'd it were 16 Cubits long. This Ornament was common to both the Priests and the High-Priests, with this difference, the

Miter

Miter of *Aaron* being call'd *מִטְרָה* and those of his Sons *מִטְרֹת* tho' in the 29th Chap. v. 9. of *Exodus*, it is ordained that these *מִטְרֹת* should be given both to *Aaron* and his Sons. In our Translation they are call'd *Calots*, which they pretend was put under the Mitre of the High-Priest, whereas the ordinary Priests wore only these *Calots* and no Miters. But *Josephus* and the *Jews* make no mention of two sorts of covertures of the Head. 'Tis certain there was no other difference betwixt them, but that the Miter of the High-Priest was larger and richer than those of the ordinary Priests as it was likewise with the Girdle, which was the same for the High-Priest and the Priests, and differed only in richness and magnificence. The Girdles of the Common Priests was only of Linnen, but that of the High-Priest of very fine Linnen, with Purple and Crimson Flowers, and Embroidered with Gold: Tho' *Josephus* tells us, That the Girdles of the ordinary Priests were of Linnen, but wrought with Purple, and Hyacinth colour'd Flowers, differing in nothing else from that of the *High-Priests*, but that his was bracado'd with Gold. He further adds, that this Girdle was of four Fingers breadth, edged like a Serpent, of fine Linnen with Purple Flowers, &c. the Superfluous part of this Girdle, which could not be wrap'd round the Body, hung down before to the Feet, and whenever it was in their way, they used to throw it over the left Shoulder.

Besides these there were four other Ornaments peculiarly appertaining to the *High-Priest*. (1.) On the lowermost part of the Forefronts of the Miter was fastned a Plate of Gold with Purple Thread, on which were Engraven these Words *קֹדֶשׁ לַיהוָה*, Holiness to the Lord; the Fore-front of the Mitre was call'd *צִיץ*. Ornaments peculiar to the High-Priest. First the golden Plate.

(2.) Over the first Shirt they had another Surplice, call'd in the *Hebrew* Text *מִיטָה* a Mantle or Robe, and in our Translation a Coat being a Garment like our Coats; *Philo* and *Josephus* say it was all over of a Purple and Hyacinth Colour, tho' these are not one and the same Colour; the *Hyacinth* being a kind of a Violet inclining to the White, not unlike an *Azure Colour*; it is not express'd in the Law, whether there was any Gold among it; it was put on over the head. *Lightfoot* is of Opinion, that it had no Sleeves, but was open on both sides, one piece before, the other behind, and not sew'd together upon the Shoulders, having an edge or binding of needle-work. The second the Mantle. Jos. l. 3. Art. fig. c. 2.



work all round the edges to prevent its being rent : *Josephus* makes it all of one piece like a Veil, with an opening in the Middle, thro' which the High-Priest put his Head, which opening reach'd behind to the Middle of the Back, and before down to the Breast, this Garment did hang only a little below the Knees. To the lowermost Hem of it were fastned Pomgranates wrought of Purple, Scarlet and Blew with golden Bells betwixt them, one Pomgranate, and one Bell, by turns, all round the Bottom of the Robe. So, that the High-Priest could no stir without making a considerable Noise ; he never stir'd out of the Temple in his Pontifical Habit, except in case of extream necessity, such as we see in *Jaddus*, when he went out to meet *Alexander*.

*The Ephod.* (3.) After the Garment of Purple or *Hyacinth* came the *Ephod*, which is differently described by different Authors. Sometimes that Shift or Surplice above mentioned to have been the second Garment of the ordinary Priests, was also call'd the *Ephod*. *Samuel* wore an *Ephod* of Linnen, and it is said that *Saul* slew 80 Sons of *Abimelech* that wore Linnen *Ephods*. This was an Ornament used by the Priests Sons, and by such who had Consecrated themselves to God, like the *Ephod* of *Moses*, or rather it was that call'd כִּתְּמוֹת *Tunica*, Surplices or Shirts ; such a one as *David* was cloathed with, when he went before the *Ark* ; *Lightfoot* gives us the following Description of the *Ephod* of the High-Priest : It was a kind of Veil of Purple intermixt with Gold and Blew, of fine Linnen ; hanging down backwards to the Heels. It reach'd in breadth from Shoulder to Shoulder, and being as it were cut asunder came over both the Shoulders forward to the Middle of the Breast, the Head being in the Middle of the two Pieces. What makes this Description appear very probable is, that the word עֲפֹד is derived from the Verb עָפַד to cover ; so that the *Ephod* was a coverture ; and in reality it was nothing else according to the Description given of it by other Authors.

These Shoulder-pieces, according to *Light-foot*, were fastned to the Girdle before ; upon each of these Shoulder-pieces, was an *Onix Stone* or a *Beril*, and upon each of these Stones Engraven the Names of the 12 Tribes, viz. 6 Names upon one, and 6 upon the other ; which made up 25 Letters upon each Stone, and to make this Number even the Name of *Josephus* was added,

יְהוֹסֵפִי

הַחֹמֶת according to the Opinion of the *Jews*. These Stones were enchased in Gold upon the Shoulder peices. *Josephus* says; That the Stone on the right Shoulder Lib. 3. c. 12. carry'd so brilliant a Lustre, that it was seen at a vast distance, as soon as the High-Priest began the Service; but this may perhaps be only a Fiction, this Author being sometimes addicted to rehearse Fables as well as the rest of the *Jews*; witness his River of *Sabbaticus*.

On these Shoulder-pieces were Ouches of Gold, to which were fastned the Chains of Gold, that reach'd to the two Ends of the Breast-plate upon the Breast. Other Authors, and even the Book of *Exodus* it self, don't mention this Veil upon the back, but describe the *Ephod* like two Pieces or Bands, and a Girdle reaching from the Shoulders to the middle part of the Body: This is the Description given of it by *Aquin* a converted *Jew*; but *Josephus* compares it to a *Græcanica Epomidi*, or a *Grecian Casaque*, and consequently it reach'd over the Shoulders: He calls it *μυρῖνος cubitalis*, of a foot and a half, according to which it was a kind of a Robe, and he further tells us, that it had it's Sleeves like a Tunic or Vest. *Maimonides* agrees in the same description, כלי המקדש cap. 8. which is also *Lightfoot's*, being agreeable to that of *Josephus*.

4. But the most august and most mysterious Ornament, was that call'd in the *Hebrew Text* חושן, translated by *Josephus* the *Rational*, and by our Interpreters Antiq. 1. 3. the *Breast-plate*. It was a four square piece of four Fingers breadth, fastned to the *Ephod*, which is described by *Josephus*, like one entire piece with an opening on the middle of the Breast of four Fingers breadth, in which was fastned this *Rational* or *Breast-plate*, which being double, it's whole length was two Spans; which being laid double together, made a four square piece of one Span, or four Fingers breadth. The ground was of Gold, of Purple, of Hyacinth Blew, and fine twined Linnen; in which were set in Enclosings of Gold, twelve Stones in 4 rows, viz. 3 in each row, to reckon from the top to the bottom. In the first or uppermost row, were (1.) A Sardius, a Topaz, an Emrauld. (2.) In the second, a Carbuncle, a Jasper and Saphir. (3.) In the third, a Ligure and Agate and an Amethyst. (4.) And in the fourth, a Chrysolite, an Onyx and a Beryl. Upon these 12 Stones, were engraven the Names of the 12 Tribes; Unto which the *Jews* add of their own



own, that the Names of the 3 Patriarchs, *Abraham, Isaac and Jacob*, as also these words *שבטין ישרון*, *Tribus Justi*, the Tribes of the Just, or the Tribes of *Israel*, were likewise engraven upon them. This Breast-plate was fastned to the Shoulder-pieces of the *Ephod* by small Golden Chains fastned above to Golden Ouches, and below to Golden Rings, on the ends of the upper part of the Breast-plate. On the lower-most part of the Breast-plate, were two other Golden Rings in which were fastned two blew Laces or Cords, which reaching on both sides under the Arms, ty'd it to the sides of the *Ephod*. *Josephus* gives us a somewhat different description of these Laces, which he calls Chains, and says, that they turn'd quite backwards, but his account of them is very obscure.

This makes  
for the tri-  
ple Papal  
Crown.

The whole Pontifical Habit amounted to this: First, on his head he had a Mitre, such a one as has been describ'd by us before. *Josephus* says, that upon the Mitre or Bonnet, stood a threefold Crown made of Flower-work, not unlike the Fruit and the Herb call'd by the *Greeks* *δοκνῆμας*. This flourish'd Border, or Coronet, made in form of a Golden Cup, surrounded the whole Mitre, except in the Fore-front; (says *Josephus*) where was the Plate upon which was engraven the Holiness to the Lord. It is said in the Law, *Thou*

*Exod. 29. 6.* shalt put the holy Crown upon the Mitre; but this Holy Crown is nothing else, but the Golden Plate which appear'd on the Front like a Diadem. Certain it is, that no other Crown is mentioned in the Law; if there was any such thing, it must have been added during the time of the *Asmoneans*, when the Royalty and Pontificat were joyn'd in one and the same Person. Upon the Body the High-Priest wore first Breeches, or Drawers, from the middle downwards, and over the Drawers a Shirt, or strait Surplice reaching down to the feet, which was of fine white Linnen. Over this he wore the *Chiton*, or Coat of blew Purple and Gold, &c. which being all of a piece, hung both before and behind, without being sow'd together in the sides, over all the rest was the *Ephod*, a small *Grecian* Robe which cover'd the body, especially on the back part. In the midst of this *Ephod* upon the Breast was fastned the Rational or Breast-plate, and over all this, he wore a Girdle of four Fingers breadth; the extremity of which did hang before quite down to the Ground. This

Two Girdles  
of the High-  
Priest.

is the same that is call'd *the curious Girdle of the Ephod*. <sup>Exod 29. ver. 5.</sup>  
 Our Interpreters distinguish'd this Girdle from the other, which was just over the Surplice, and under the Coat and *Ephod*. And according to this Passage in *Exodus*, it seems as if the *curious Girdle* and the other under it were one and the same; and that consequently the High-Priest had but one Girdle over all his Garments; But it is evident from *Leviticus*, that our Interpreters are in the right. For here *Moses* put upon *Aaron* first the Girdle, then the Coat of Purple, then the *Ephod*, and over all them the *curious Girdle of the Ephod*, so that the High-Priest wore no less than two Girdles; the first or undermost not appearing in sight. There is still remaining behind a piece of Ornament belonging to the High-Priest, of great Consequence; which was fastned to the Breast-plate, viz. the *Urim* and *Thummim*. Thou shalt put in the Breast-plate, the *Urim* and *Thummim*; which deserves a peculiar Chapter. <sup>Exod. 28. 30. Chap. 8. 7.</sup>

## CH A P. V.

### Of the Urim and Thummim.

THE only thing founded upon a real certainty in this matter, is, That the *Urim* and *Thummim* was one of those means bestow'd by Heaven upon the *Israelites*, whereby to confute the Divine Oracle, concerning his Pleasure in cases of a dubious Event. 'Tis for this reason (according to my Sentiment, that this Breast-piece was call'd *the Breast-piece of Judgment* <sup>המשפט</sup>, and the *Urim* the rule and light by which they were to be guided in their Consultations. That its use was to obtain an answer from God, when they had a mind to be satisfy'd in a case of dubious consequence, is evident from the 27th Chap. ver. 21. of the Book of *Numbers*. Here God constituting *Joshua*, *Moses's* Successor, says: He shall stand before *Eleazar* the Priest, who shall ask Counsel for him, <sup>במשפט האורים</sup> after the Judgment of *Urim*, i. e. by the means of the *Urim*. Some also apply to this the words of *Moses* in *Deutronomy* <sup>לאיש חסידך חמור ואור</sup>: *Let thy Thummim and thy Urim be with thy Holy One*, i. e. with the Consecrated Priett. 'Tis of this means of



1 Sam. 23.  
26.  
2 Sam 21.  
2 Chron 5.  
19.  
1 Sam. 14.  
18.

What this  
Urim was.

consulting by the *Urim*, that must be understood what is said in the 1st v. of the *Judges*. The Children of *Israel* asked the Lord, *who shall go up before us?* And in the 20 Chap. of the same Book, it is said, that the *Israelites* consulted God several times by the *Urim*, concerning their intended War with the *Benjamites*. *David* did frequently consult God in the same manner, and *Saul's* intention was to enquire of the Lord by the *Urim*, when he told *Abimelech* come near unto the Ark, &c. we read in the 28th Chap. v. 6. of the 2d of *Sam.* that God did not answer *Saul* neither by Dreams, nor by the *Urim*, nor by Prophets. Of this there are so many Proofs, that the whole World seems to be agreed in it.

But setting aside this Point, all the rest is full of uncertainty. (1.) The question is, what was this *Urim* and *Thummim*, which *Moses* according to God's command was to put into the Breast-plate. The Translations don't give us the least light upon this Head. The LXX have express'd it by *σηλως & ἀλήθεια*, and in the 3d Chap. of *Hosea*, they say only *σηλοῖ*, having more regard to the sense than the words; it being their intention to signify that it was a means to bring the truth to light. *Aquila* has express'd it *φωτισμὸς & τελείωσις*, being word by word translated after the *Hebrew*. The vulgar Translation calls it *Doctrina & veritas*, these words properly signify *Light* and *Perfection*; I believe that there is an *ἐνδοξαστοῖν*, *Light* and *Perfection* instead of a *Perfect Light*, i. e. a *Perfect Truth*; because God's Oracles are truth it self.

(2.) Concerning this *Urim*, there are various Conjectures; the first is, that this *Urim* was the name of God *Jehovah*; either written in several different ways by the transposition of the four Letters יהוה, or join'd to some others of God's Names; and that this was put betwixt the Lining of the Breast-piece. The second is, that according to *Rabbi Kimchi's* opinion, we are quite ignorant in this matter.

Spencer de  
leg. Hebræ.  
diss. 7. Sect.  
1, 2. & 3.

The third, which is not only erroneous, but even scandalous is that of *Spencer*, who asserts, that the *Urim* is the same thing with the *Teraphims*; and that they were certain Images made use of in Divinations, and delivering Oracles. That these Images in the *Urim* must needs be very small, because the Lining of the Breast-piece, where

where these Images must be placed, being but of a small extent, it could not contain a large Image. *These Images, says he, were the means, by which God, or an Angel in his behalf, answered such questions as were asked by the High Priest, with directions what they should do or not do.* Nothing can be said more like a Pagan or a Magician than this, that God, who under such rigorous Pains, had so expressly forbidden the use of Images, and particularly those by which the Devil used to deliver his Oracles, should have so far authoriz'd these Images, as to introduce them into his Sanctuary, and to place them in the most sacred of all the Instruments belonging to his Service; such prodigies of a licentious Imagination are remarkable Instances of the boundless Confidence of some of our Modern Writers, among which *Spencer and Marsham* lead the *Van*; who are not ashamed to assert, that the *Mosaick Service* was for the greatest part settled in imitation of the Idolatrous Worship of the *Pagans*. I have been a thousand times in the mind to publish a formal refutation of these strange Notions in Divinity, but have been as often diverted from my purpose, by other more weighty and more necessary business.

However, I can't forbear to say something upon this occasion, in defence of that Text; which being by *Spencer* made the Foundation Stone of his opinion, seems to have furnish'd him with some shade of probability. This is the following passage in the Prophet *Hosea*: *Thou shalt abide for me many days, &c. and thou shalt not be for another Man, &c. For the Children of Israel shall abide many days without a King, and without a Prince, without a Sacrifice, and without a Statue, and without an Ephod, and without Teraphims; afterward shall the Children of Israel return and seek the Lord their God, and David their King.* *Spencer* pretends that the *Ephod* and the *Teraphims* are one and the same thing, and that the Prophets intention is, to signify that the *Jews* should be deprived of the Oracles of *Urim* and *Thummim*. A great many curious things might be alledg'd in refutation of this Phantastical Notion; according to which the *Jews* might still live in hopes of having their *Urim* one day restor'd to them again; because the Prophets threats extend only to *some days*, or to *many days*.

*Hosea. c. 3.  
v. 3, 4, 5.*

It



The Religion of the Modern Jews, is neither true nor false.

It is as clear as the Sun at Noon-day, that this Text gives us an exact description of the Modern State of the *Jews*, such as it has been ever since the destruction of their Temple; the sense of which amounts to this: *You shall live as it were without any Religion*, i.e. your Religion shall neither be the true nor the false one; you shall have no Worship, whether idolatrous or otherwise, nor Oracles neither true nor false. For the *Mosaick Religion* which the *Jews* pretend to profess, can't be a false Religion, as acknowledging God for it's Founder; neither is she the true one, as being abolish'd by God. Besides that, the *Jews* being now deprived of the Temple and the *Holy Land*, their religion does no more subsist upon the same bottom; because the exercise thereof is rendred impracticable, as consisting in such Ceremonies as can impossibly take place now. *You shall abide without a King and without a Prince*; because the *Jews* look upon all the Princes of the World, under whose jurisdiction they live like so many Tyrants and Usurpers. *Without Sacrifices and Statues*, i. e. without either a true or a false Worship; without *Sacrifices*, because the *Modern Jews*, neither do nor can offer any without *Statues*, i. e. no *Idolatrous Worship*; because all *Statues* and *Images* are an abomination to the *Jews*. Lastly, without *Urim*, without an *Ephod*, without any true Oracles, as likewise without the *Teraphims* or Magical *Images* to be used in Divinations and delivering of Oracles; because the *Jews* being actually deprived of their Oracles, of their *Urim*, of their *Visions*, *Spirit of Prophecy* and of their *Rath Koll*, are in that respect destitute of all means of being instructed concerning the will of God, except by the Monuments of the Prophets. 'Tis evident, that the Prophet here proposes four *Antitheses*. (1.) Concerning the Anarchical State of the *Modern Jews*. (2.) Concerning the *Idolatrous Worship* abominated by them, and the true Worship they are deprived of. (3.) Concerning the *Sacrifices* they are not in a capacity to offer, in opposition to those Criminal *Sacrifices* offer'd to *Statues*. And, (4.) The true Oracles deliver'd by the *Ephod*, and the *Urim* in opposition to those false Oracles procured by Magical *Figures* and the *Teraphims*. You see how easie a matter it is to dispel these Phantastical Dreams by the light of truth. The true sense of the Prophet *Hosea*, being once discovered in the manner we have brought it to light

just now, does without much difficulty overturn and suppress those vain glorious notions of Human Inventions and Literature, upon which *Spencer* values himself with so much affection. I live in hope that our Conjectures upon the *Teraphims*, in the manner we intend to treat of them in the third part of this work, may be accepted of by the Publick, and look'd asfounded much more upon reason than those of this Learned *Englishman*.

The 4th and most probable Opinion is, That the *Urim* and *Thummim* was nothing else but the precious Stones set in the Breast-plate; *Rabbi, Hazarias* is supposed to be the first Author of this Opinion; *Brown* says, *Hazarias* did believe these two words of *Urim* and *Thummim*, put betwixt the Breast-plate within, to have been the *Urim*; and tho' very few of the *Jews* follow the Sentiment of *Hazarias*, yet many of the *Christians* do, and the same in my Opinion also carries the most probability along with it, and is follow'd by *Brent* in his Commentary upon *Exodus*; and *Vatable* and *Fagius* having taken it from *Brent* (tho' without mentioning his Name) give their Approbation of it. The Reasons alledged in its behalf, are: That *Moses* giving so exact a Description of the Pontifical Habit, according to God's Ordination in the 28 Chap. of *Exodus*, does never mention the *Urim* afterwards, which God commanded him to put in the Breast-plate; but speaks only of the Stones, a convincing Proof, that the *Urim* and those precious Stones were one and the same thing, if it were otherwise, *Moses* would not have pass'd by in silence the principal Piece, viz. the *Urim*. (2.) *Moses* who is so punctual in giving us so exact an Account of all and every part of the Holy Vestments, tho' of much less moment, says not one word of this; and there being but little likelihood, that this was done by neglect, it follows, that this *Urim* was nothing else but the Breast-plate it self, of which he has given so circumstantial a Description. (3.) It is further to be observed, that oftentimes the *Urim* and *Thummim* are express'd by the word *Ephod*, as in the 3 Chap. of *Hosea*: They shall abide without an *Ephod* and without *Teraphims*, and in 1 Sam. 30. 7. *David* said to *Abjathar* bring me hither the *Ephod*, i. e. consult the *Urim*; which shews that the *Urim* was nothing else but that remarkable piece belonging to the *Ephod*, call'd the Breast-plate. (4.) The

Names

In Meor  
Enaim c. 50



Antiq. Lib.  
3. cap. 8. &  
9.

Lib. 3. de  
Vita Mosis,  
& Lib. 2.  
de Monarch.

In what  
manner  
God deli-  
vered his  
Oracles.

Antiq. L. 3.  
c. 9.

Names of *Urim* and *Thummim* contain a plain Allusion, to the Nature of these precious Stones, the true propriety of which is to be *luminous, pure, entire and sound*. &c. This is also *Josephus* his Opinion, who makes no mention of the *Urim*, but only of the precious Stones, by the means of which they enquired after Futurities, *Josephus* being a Jew and a Priest, who liv'd during the time of the second Temple, and consequently nearer to the time of the Jewish Traditions than any other Jewish Author, deserves credit in this Point; especially since *Philo* agrees with him in Opinion.

There remains therefore no great difficulty in the Resolution of the preceding Question, but that which arises next is involved in much greater, viz. in what manner God delivered his Oracles by the means of these Stones; for tho' all the Authors don't agree that the Stones and the *Urim* were one and the same thing, yet the greatest part take it for granted, that these Oracles were delivered by means of these Stones, and the Letters engraven upon them; some will have it, that God did deliver himself to the High-Priest by a Voice; but this does not agree with what the other Doctors say upon that Head: viz. That the *Urim* and *Thummim*, was a *Medium* betwixt the Spirit of prophesie, and *בית קול* *Bath Kol*, the Daughter of the Voice, belonging to the second Temple; for in case a Voice had been heard, it would have been the self same thing with the *בית קול* it self. The most general Opinion is, That the Stones on which were engraven the Names of the 12 Tribes, as also the Names of *Abraham, Isaac* and *Jacob*, together with the words *שבעי וישראל* added to compleat the 24 Letters of the *Alphabet*, were the Instruments thro' which God delivered these Oracles. *Josephus* says; That these 12 Stones did cast forth a more than ordinary Lustre, when the *Israelites* were to obtain a Victory, whence they could judge of the success of Affairs; their Lustre fore-telling good Success, as their appearing dark and cloudy signified nothing but Evil.

Others are of Opinion, that as many of the Letters as were requisite to answer the proposed Question, used to raise themselves above the rest; as for instance, when the *Israelites* ask'd (according as it is related in the 1 Chap. of the *Judges*) *who shall go up for us?* it was answered by the Oracle, *Judah shall go up*: The word, *יהודה* engraven on one of those Stones, was raised, and cast

cast forth a great Lustre, after which the four Letters  $\aleph, \beth, \gamma, \delta$ , did raise themselves in the other four Stones. *Kimchi* says, That the High-Priest was endowed with *Judg. c. 20.* the Spirit of prophesie, which seems the most probable of all. Sometimes they used also to make use of the Lot in conjunction with the *Urim*, for the more certainty's sake; 'twas in this manner, that, according to the Tradition of the *Jews*, the Division of the Land of *Canaan* was performed. They consulted the *Urim*, and he said such a Lot for such a Tribe, afterwards they cast Lots. It was by this Method that *Saul* was chosen by *Samuel*, and *Achan* discovered.

*Brown* is of Opinion, that they never consulted the *Urim* but in the *Holy-Place*, but this seems not probable. *Abjathar* enquired of God for *David* in the Desert: He, in whose behalf, the Question was ask'd stood behind the High-Priest, who consulted the *Urim*; and since no Lay-man was admitted into the *Holy-Place*, it is most likely, that they used to consult the *Urim* in all Places, I mean, in all Places, where they could come at the *Ephod* and the *Rational* or *Breast-Plate*, they might consult the Oracle as is apparent, from what was done by *David* in the Desert, who there consulted this Oracle, but *Abjathar*, who flying from *Saul*, who then caused all the Males of his Father's House to be slain, carry'd the *Ephod* along with him into the Desert. There are several other instances in the Sacred History of this Nature, viz. how in the midst of their Armies, they used to consult the Oracle by the *Ephod*. Perhaps, it may be further ask'd, whether he that consulted the *Urim* and *Thummim*, stood before the *Ark*? when the *Ark* stood in the most Holy-Place, 'tis certain, that the High-Priest who consulted the *Urim* and *Thummim* did not approach near it; he being not permitted to enter the most Holy-Place, except once a Year, on the day of Expiations; and on this Feast of Expiations, the High-Priest did not wear the *Ephod* and the *Breast-plate*; nevertheless it is very probable, that in case the *Ark* was in the Tabernacle he used to turn towards the *Ark*; but if the *Ark* was without in the Body of the Army it self, 'tis likely that he approach'd to the *Ark* it self. For *Saul* wanting to be *bring hither the Ark* if *Sam. 14. v. 18.* come of *Jonathan*, told *Abiah*, *God, &c.*

The fourth  
Question  
concerning  
the Place  
where they  
enquired of  
God.



Who had  
the privi-  
lege of en-  
quiring of  
God and  
wearing  
the Ephod.

Rep.  
Judg. L. 1.  
c. 14.  
1 Sam. 30.  
p. 7.

Mark 2. 26.

The Person that was to consult the Oracle, and to be invested with, must be no other person than the High-Priest himself: This is the general Opinion of the *Jews*, and sufficiently proves it self from thence, because God puts the Rational or Breast-plate, and the *Ephod* among the Number of the Vestments, belonging peculiarly to the High-Priest. *Aquin* will have it, that *Samuel* had a privilege of wearing the *Ephod*, and to enquire of God by the *Urim*, but this is erroneous; 'tis true, *Samuel* put on an *Ephod*; but this *Ephod* was no more than a Vest, such as the other Priests used. *Cunaeus* also has been misguided into a gross Error, when he imagines, that it was a Right belonging to their Kings to wear the *Ephod* themselves, and to consult the Oracle in their own Persons; because *David* said to *Abjathar*; *Bring me hither the Ephod*. This I say is a strange Mistake, for a Person of so much Learning as *Cunaeus* was; for *David* being not actually a King at that time, could not have made use of that Prerogative, supposing any such to have belonged to their Kings. (2.) Is it likely, that the *Jewish* Kings being not allow'd so much as to put their Hands to a Censor (as appears by *Uzziah*, who was afflicted with Leprosie for so doing) they should have enjoy'd this Prerogative of wearing the Breast-plate, the most Sacred of all the Instruments belonging to the *Levitical* Worship? wherefore these words ought to be Translated (as they are in our Translation) *take the Ephod*, consult the Oracle in my behalf. But there remains a much greater difficulty in that, it is said, that *Abjathar* enquired of the Lord for *David*, he being no High-Priest: It may be answered, that he was, for his Father being dead, and he the only that was left, this Dignity belonged to him by Right of Succession. Against this some will object, that his Birth-right alone was not a sufficient Qualification for the Pontificat, because he ought to have been also anointed and consecrated; unto this it may be answered, that *Abjathar* had received the Holy Unction in his Fathers life time to qualifie him for the Survivorship; or perhaps to be his Vicar: Thus it was said by *Christ*, that *David* did eat ~~whereas it was not done under Abimelech as may be~~ *Shew-bread* in the days of *Abjathar* the High-Priest, evident from 1 Sam. 21. 1. but in this there is not the Error or Mistake, because *Abjathar* was Grand Vicar to his Father *Abimelech*.

The

The *Jews* assert that this Oracle was not to be consulted but in behalf of the King, in behalf of what they call'd *בית דין*, i. e. the Chief Justice, and of the Great *Sanhedrim*; which implies as much, as, that the Divine Oracle was not to be consulted upon all occasions, nor in private Affairs, but only such as related to the Publick, *David*, who during *Saul's* life was actually no King, did nevertheless consult the Oracle by *Abjathar*, because the Matter related to the Publick, and was of the utmost Consequence to the Nation.

'Tis further asserted by the *Jews*, that the Answers delivered by the *Urim* and *Thummim* were irrevocable, whereas those of the Prophets were sometimes recall'd; as appears in *Jonah* his Prophecie against the *Ninivites*, and that of *Isaiah* concerning the Malady of *Hezekiah*. There is an instance in the 20 Chap. of the *Judges*, which seems, as if this Oracle had twice misguided the *Israelites* in the War with the *Benjamites*: They ask'd Counsel of the Lord three several times; *Shall I go up to Battle against my Brother*; they were answered; *Go up against him*; and nevertheless they were put to the Rout the two first times, unto this it is answered, that the two first times they did not enquire, *wilt thou deliver them into mine Hand?* but only *which of us shall go up first?* this was the first time; and in the second they enquired only, *shall I go up against my Brother?* God Answered them according to their Question; *Judah shall go first*, and to the second, *Go up against him*. But the third time God gave them assurance of Victory, which he had not done in the two preceding Answers.

*Maimonides* in the last Chap. of his Treatise *כלי המקדש* gives us the following Account, concerning the manner of asking Counsel of the Oracle. The High-Priest invested with the *Ephod* turn'd himself towards the *Ark*, standing upright; he in whose behalf the Oracle was consulted being directly behind him, and proposing the Questions with a low Voice, as if he were muttering his Prayers by himself. *D'Aquin* on the contrary asserts, that he for whom Counsel was ask'd, instead of being behind the High-Priest, stood before him, looking in his Face, because it is said to *Moses*, *set him before Eleazar*, &c. But this seems not very probable, because according to this Supposition, he himself might have seen the Letters in the Breast-plate, and known the Answer; there is however a certain Book entituled



*Jatekut*, which seems to speak in favour of *Aquins* Opinion.

The second  
(Observation).

to obtain an Answer from this Oracle, it was required that the High-Priest as well as the Person who proposed the Questions were *in casto*, i. e. that they lay not under the guilt of any mortal Sin: In reference to the Person that ask'd Counsel, we have two remarkable Instances of this kind: The First in 1 *Sam. c. 14. v. 37.* where the Oracle did not Answer, because the whole Army did lye under a Guilt, *Jonathan* having contrary to his Fathers Solemn Oath tasted of the Honey; and it was this that convinced *Saul* that there was a Sin in the Army. The second Instance is in the 28 *Chap.* of the same Book, *ver. 6.* where it is said, *That God did not answer Saul by the Urim*, because the Lord was departed from him, by reason of his Rebellion; this caution did also take much more place in respect of the High-Priest; upon which Head the *Jews* say: That they used to deprive the High-Priest of his Dignity, if he did not obtain an Answer by the *Urim*, it being look'd upon as a Sign, that the Spirit of Prophecie had left him. This they gather (but how I don't understand) from the 15 *Chap.* of 2 *Sam.* and from the History of *David's* flight from *Absalom*; because there it is said, that *Abjathar* staid till all the People had done passing out of the City; and that *David* said to *Zadok*, *Art not thou a Seer?* they alledge upon this Passage, that *Abjathar* being incapacitated to Answer by the *Urim*, his Dignity was bestowed upon *Zadok*; because the Spirit of Prophecie did dwell no more in *Abjathar*.

How long  
this Oracle  
continued.

There remains another Question of moment, to wit; whether this *Urim* and *Thummim* continued during the time of the second Temple; according to the general Opinion of the *Jews* it did not; being one of those five things, they said were wanting in this second House: (1.) The Ark and the Tables of the Law, (2.) The Sacred Fire, (3.) The Holy Oil, or the Anointing Oil, (4.) The *Urim* and *Thummim*, and (5.) the Spirit of Prophecie. Some add to these שכינה the Presence of God's Spirit; but this being the self same thing with the Spirit of Prophecie, the *Holy Oil* is put in its stead, as one of the five things that were wanting in the second Temple. It may be asserted with good Reason, that their Gift of Prophecy ow'd its Origin to the *Ark*, and to the *Cherubims*, because God says: *I will commune with thee from between*

between the Cherubims; and for this Reason it was, that he who consulted the *Urim*, turn'd himself towards the *Ark*; so that the *Ark* being destroy'd, the *Urim* did not exert its Vertue in the second Temple.

Such among the *Jews* as are of Opinion, that this *Urim* was the Name *Jehovah*, but within the Lining of the Breast-plate, believe, that the true Name of *Jehovah* and its pronounciation being unknown unto those living during the time of the second Temple, they could not be bless'd with the *Urim* and *Thummim*; the whole vertue whereof in reference to Divinations, consisted in the true pronounciation of the word *Jehovah*. But the opinion of *Maimonides* is the only true one: He says: *They made an Urim and Thummim for the second house, but they did return no answers.* The same thing we read in the *Gemara* of the first Chap. of the *Cod Jamma*. They had an *Urim* and *Thummim*, otherwise something would have been defective in the sacred Vestments, but they gave no answers to those who ask'd Counsel of them, This *Urim* was nothing else but the Breast-plate it self, as has been shewn before, but they were not without this Breast-plate, as *Josephus* himself testifies; but this Breast-plate was destitute of the Spirit of Prophecy. *Outram* entertains a peculiar opinion upon this head; viz. That the *Urim* and *Thummim* ceased to deliver Oracles, since the time that the *Jews* having rejected the Theocracy or God's Government over them, the Royal Power and Dignity was entail'd upon the House of *David*. 'Tis true, no mention is made of it afterwards, nevertheless this does not necessarily prove, that there was not any such thing.

'Tis not to be deny'd, but that it seems almost surprising, that after the death of *Saul*, no mention should be made of *Urim* and *Thummim* in the History of the Kings; notwithstanding it is so frequently said of these Kings, that they used to ask Counsel of the Prophets, to be instructed by them, when they were at a stand what to do: Perhaps they did neglect to consult the Oracle, having all that time Prophets living among them. Or, as this Oracle was intended by God to direct the *Israelites* during the Theocracy, God thought fit the People should be govern'd by the Commands of their Kings, after they had embraced the Monarchical State. The Spirit of Prophecy ceased under the Second Temple, nevertheless, it is to be observ'd, that this Spirit of Prophecy.



phesy did still continue at the beginning of the Second House after the Captivity. For *Ezra*, *Haggai*, *Zechariah* and *Malachi* were Prophets. The *Jews* say, that the Spirit of Prophecy decreased by degrees, but did not absolutely cease 'till the time of *Simeon the Just*, who was the last and 12th of the great Synagogue. (1.) This *Simeon* was the second since *Jaddus*, who lived under the reign of *Alexander* the Great, and who went out to meet him. This *Simeon* is placed by *Cappel* in the Year of the World 3700. About 300 Years before our Saviour's Nativity, and near 200 Years after their return out of the *Babylonian Captivity*. It seems not probable, that a Person should arrive to so high an age in those days; for, according to this supposition of his, having been of the *Great Synagogue*, of which (according to the *Jews*) *Ezra* had been the Founder and Head, he must at least have been 200 Years old. 'Tis probable, that this *Simeon* was the same of whom the *Ecclesiastes* has left us an *Encomium*. *Drusius* in the 15th Book Chap. 3. of his *Observations*, says: That *Alexander* being met by *Jaddus*, he required, he should ask Counsel in his behalf, of his God; but *Jaddus* answer'd, that since the transportation of the Holy Vessels of the Temple to *Babylon*, they had no *Urim* and *Thummim*. This he has taken from *Joseph* the Son of *Gorion*; but this does not agree with what is related by the other *Jews*, concerning this *Simeon the Just*; who, as they say, was Grand-son of *Jaddus*; and if you may credit them, there were still some remnants of Prophecy left in his time; which if so, could be no otherwise but by the *Urim*; because they had no Prophets after *Malachi*. *Josephus* himself goes still further, for in this so often cited Book, he says, that it was not above 200 Years since the Stones of the *Rational* or *Breast-plate* did not cease to send forth their Lustre (if consulted) in case of a future Victory; which is as much as to say, that it continued 'till 150 Years before the coming of our Saviour *Jesus Christ*. But this is not very probable, as far as I can guess at the matter, the privilege of consulting the Oracle by *Urim* and *Thummim*, did still continue during the time of the Prophets, *Haggai*, *Zechariah* and *Malachi*, but the Spirit of Prophecy expired with them. That the *Urim* was still remaining in the time of *Ezra*, seems to be very probable from these words: *And the Tirshatha* (i. e. *Ezra* himself) *said unto them*

Antiq. l. 3.  
c. 9.

Ezra. c. 2.  
v. 63.

them : That they should not eat of the Most-holy things, 'till there stood up a Priest with Urim and with Thummim. But all this is no Argument against our assertion, viz. That the *Urim* was actually in the Temple, in respect of its material part, but not in its vertual qualification, because the *Urim* and *Thummim* signifies nothing else in this place but the *Breast-piece* it self ; which may also serve as an additional Proof, for what we asserted before, to wit : That the *Urim* was the same thing with the *Breast-piece*. The whole sense of these last words amounts to this : That *Ezra* did enjoin those among the Priests, whose Genealogy was as yet doubtful, not to come into the Court, at that time when the High-Priest should appear in his Pontifical Habit, in order to officiate and to allot every one his Portion. It is certainly very well worth observation, that in the same age, i. e. during the time that interceded betwixt the *Babylonian Captivity* and the coming of our Saviour *Jesus Christ* ; God put a stop to all sorts of Oracles, as well among his own People, as among the *Pagans* ; because of the coming of him, who was to accomplish and put a final Period to the Oracles, began to approach.

*The time why all the Oracles ceased.*

## C H A P. VI.

*Two remarkable Singularities relating to the Pontifical Vestments.*

HAVING hitherto given you a description of the Vestments belonging to the High Pontife ; there remain two things further to be consider'd upon that account. The first is, that on the most solemn day of the ministry of the High-Priest, viz. on the day of *Expiations*, he was not permitted to wear these magnificent Vestments, nor to officiate in his Pontifical Habit ; except in the Court of the Priests, and in the Sanctuary ; but was not allow'd to appear in them in the Most-holy Place, and consequently he never stood before the *Ark* with the *Urim* and *Thummim*, notwithstanding nothing seems to be more agreeable to reason, than to ask Counsel by the *Urim* and *Thummim* before the same *Ark*, from whence God spoke to *Moses*, from the midst of the *Cherubims*.

*The High-Priest did not wear his magnificent Vestments on the day of Expiations.*

Upon this head *Cinnaus* flatters himself, to have found out a singular Over-sight in *Josephus* ; but *Selden* has undertaken his Justification, and shewn sufficiently that *Cinnaus* has put a wrong Interpretation upon the words

*De Rep. Judæor. Seld. de success. ad Pontif. of p. 497.*



Jos. l. 5.  
c. 15.

of *Josephus*; and upon a strict examination of the mourning of the *Jewish Historian*, I can't but be of his Opinion. *Cunaeus* pretends, that according to *Josephus*, the High-Priest did not put on the Breast-plate, upon which was the *Urim* and *Thummim*; but when he came into the *Most-holy Place*, which happen'd no more than once a Year, viz. on the day of *Expiations*; whereas *Joseph* says only, that the High-Priest wore his magnificent Vestments, when he officiated on the days of the Sabbath and the New-Moons; but that on the day of *Expiations*, he did wear another plain Habit, his magnificent Vestments being used also when he came into the *Holy-Place* to burn the Incenses or Perfumes; which is actually the truth. For upon the great day of *Expiations*, he used a peculiar Habit, which is described in the 16th Chap. of *Leviticus*, viz. (1.) The Breeches of Linnen. (2.) The Shirt of Linnen, (3.) The Mitre of Linnen, and the Girdle likewise of Linnen: These were very plain Vestments, and white, whence they are call'd by the *Jews* בגדי לבן *i. e.* the *white Vestments*, and the other rich ones בגדי זהב the *golden Vestments*. So that on the days of *Expiations* the High-Pontife did officiate in the same Garments as were used by all the other Priests, except that they were rather more plain and white than theirs; no question but this was not without a Mystery, that the High-Priest on that day, which was a day of Humiliation, should not appear in his rich Vestments; even his Mitre was white on that day, in lieu that the other was of a Hyacinth Colour, *i. e.* Blew or of an Azure Colour.

They were  
kept in a  
Fort.

The other remarkable thing is, that during the time of the second Temple, the Pontifical Vestments were in so high an esteem, that they had assign'd them a peculiar house to be kept in, which stood without the Enclosure of the Temple; on the North-side of it; this was call'd *Baris* during the reign of the *Asmoneans*, but was afterwards call'd by *Herod the Great*, *Ark Antonia*, from his Friend *Mark Anthony*: They were left in the custody of the High-Priest, 'till first *Herod*, and afterwards the *Romans*, did seize upon them, and putting a Garrison into the Fort, took the Sacerdotal Robe into their own custody; at the request of the *Jews*, they were restored to them by *Claudius*, but soon after the *Romans* seiz'd upon them again.

I am

I am of opinion; that the Commandment given in *Leviticus* relates to this Robe: *He that is the High-Priest among his Brethren, on whose head the anointing Oil was poured, and that is consecrated to put on the Garments, shall not uncover his head, nor rent his Cloaths.* C. 21. v. 10. Wherefore when we read, that *Caiaphas* rent his Garments, when he gave judgment against Our Lord, he did not act contrary to the Law, these words having no relation to his ordinary Garments: What is alledg'd by the *Jews* upon this account, that the High-Priest was not permitted to rent his Vestments but about the feet, appears to me very uncertain, and favouring of a Fiction. It being the intention of the Law, that the High-Priest whilst he was officiating, should not shew any signs of mourning, tho' he received never so dismal Tydings.

## CHAP. VII.

### *Of the Election, Instalment and Consecration of the High-Priest, Of the anointing Oil.*

NOTwithstanding the Pontifical Dignity was obtain'd by right of Succession, nevertheless the body could be actually invested with it, without the authority of the *Grand Sanhedrim*; there being besides the right of Succession, required many qualifications both of body and mind, whereof they were the competent Judges; it was therefore the *Sanhedrim* which used to assemble in the Stone-chamber near the Temple, unto whom belong'd the right of examining, whether the High-Priest, as also all the Inferiour Priests, were free from all blemish in respect to their Birth, or without any bodily defects. As to what related to the Inferiour Priests, such among them as had a blemish in their Birth, contrary to the Statutes of the Law, they had a black suit given them, and so they were turn'd out of the Court; but those whose Birth was unblemish'd, but labour'd only under some corporal defects, were appointed to pile up the wood, and to examine it, whether it were fit for their service or not, and consequently had their share in the Offerings, like the rest. Lastly, such as

The High-Priest was examined before the Sanhedrim.  
Maimon. Biath. Hammike. dash. c. 6.  
 were



Mishna  
Middoth  
cap. 5.

The Cere-  
monies of  
Instalment  
of the  
High-  
Priest.

The first  
Ceremony  
of putting  
on his  
Cloaths.

were without blemish, both in respect of their birth and bodies, being dress'd in white Vestments, had the following thanksgiving pronounced over them: *Blessed be God, because the Seed of Aaron has been found without blemish, and because he has chosen Aaron and his Sons, to appear in his presence, and to perform the service before him.*

The examination of the Person, who was to succeed in the Pontificat being over, they proceeded to the Ceremonies of his Instalment or Consecration which lasted seven days: *And you shall not go out of the door of the Tabernacle of the Congregation in seven days; until the days of your Consecration be at an end, for seven days shall he consecrate you.* Three principal Ceremonies were observable in this inauguration; of which we have so exact and so ample an account given us, in the 29th of *Exod.* and in the 18th of *Levit. v. 33.* that there is but little room for the Jews to make any additions to it. The first Ceremony was, that the High-Priest was invested with his Pontifical Habit, in the presence of the People. The second was the Unction, and the third the Sacrifice of all; which Ceremonies we have a very exact description in the before cited Chapters.

First of all, the High-Priest who was to be Consecrated, being plac'd in the Court of the Priests, near the altar of the Burnt-offering, before the door of the Temple had his ordinary Garment pull'd off; which done, being wash'd with water in the Laver, he was dress'd in the presence of the people. (1.) First with his Linnen Breeches, or Drawers; reaching from the Loins to the Knees. (2.) Next to this, with the long Linnen Vest, or Linnen Surplice; which came from the Shoulders down to the Feet. (3.) Here it is said in *Leviticus*, that *Moses* put on the Girdle above the Coat or Surplice; which makes me believe, that there belong'd two Girdles to the Pontifical Dress. (4.) After this he was cloathed with the the Purple Robe, or Casaque, on which hung 70 Bells intermix'd with Pomegranates. (5.) Over this they put the *Ephod* upon him, and it is said in *Leviticus*, that he was girded upon the *Ephod* with another Girdle. (6.) Tho' they put the Breast-plate upon him fastned to the *Ephod*, as has been said before; neither was this Breast-plate remov'd as long as the High-Priest lived. The *Ephod* and the Breast-Plate remaining always join'd together. Last of all, they put the

the Mitre upon his head, with the Golden Plate fastened to it with a blew twist : Thus ended the first Ceremony, to wit ; the putting on of the Vestments.

The second was the Unction. We don't find that *Abjathar* had received this Unction when he follow'd *David*, notwithstanding which, he acted whilst with *David* like a High-Priest, and wore the *Ephods*, which has induced the *Jews* to assert, that the Unction was not an essential part of the Pontifical Dignity. This Unction was performed with a certain sacred Oil, the Composition whereof is described in *Exod. Chap. 30. 23. &c.* *Moses* was commanded to take of *Myrrh* 500 *Shekels* ; a *Shekel* being exactly half an Ounce, 32 of them went to one of our Pounds, and 500 *Shekels* are equivalent to 15 of our Prelads, of Cinnamon 250 *Shekels* i. e. about 8 Pounds ; and 500 *Shekels* or 15 Pounds of *Cassia*, of *Sweet Calamus* 250 *Shekels*, or 8 Pounds, and of Oil of Olive 3 or 4 of French Pints. The Law expresses it by a *Hin*, which was 12 *Logs*, i. e. at the most 12 small Septiers of Liquor, a small quantity of Oil for so great a mass ; but this was done because the Oil of Olive is apt to corrupt, instead of preserving the Species. *Maimonides* has an odd notion, viz. that by מִיֶּנֶם which we have translated *Myrrh*, ought to be understood the Coagulated Blood of a certain Indian Creature ; perhaps he means of the Civet Cat, which is a kind of Congealed Blood of a certain Animal of the same Name. But there is not the least probability, that blood should have been one of the ingredients of this Composition, especially the blood of an unclean Animal. All these Drugs being well bruised in a Mortar, and well mix'd afterwards, were boil'd to the Consistency of a liquid Substance ; which altogether might weigh about 48 or 50 Pounds, and after the Coction about 40 or 45, because that this Composition is not very apt to exhale upon the Fire.

This whole Composition tho' affording but a moderate quantity, yet was sufficient for all the Unctions. And as they had none of this Oil in the second Temple, I am apt to imagin, that they never made it a second time. *Abarbinel* upon the 30th Chap. of *Exodus*, says positively, that they never repeated the same Composition of this sacred Oil, and this he affirms, upon the Tradition of all the *Rabbies*. They used to make always new Perfumes ; if they could have also made a fresh

The second Ceremony the Unction.

Tract. Kele Hammike-dash.

The anointing Oil was made but once.



fresh Oil, after the first was consumed, why did they not repeat the same Compositions after their return from the *Babylonian Captivity*? Besides that, 45 Pounds of Oil will go a great way. 'Tis true, they anointed with the same Oil, all the Vessels belonging to the Service, but they put only a very small quantity into them at a time, and that only for once, they being thus consecrated for ever; neither do we find, that *Solomon* did consecrate the Vessels of his Temple, by anointing them, neither were the Kings anointed with this Oil, at least not as far as it appears to us; so that what was remaining, was over-sufficient to anoint about 28 or 30 High-Priests, that lived from the time of *Aaron* to the *Babylonian Captivity*.

With this anointing Oil, they anointed the High-Priest; *Abarbinel* in the before cited place, says, that this Unction was always to be perform'd by a Prophet; but this seems not probable, for where would they have always found a Prophet in *Israel*, even during the time of the first Temple? The Unction, says he, being a mark of God's Choice, the same must consequently be perform'd by one, who being God's Minister, knew by the Spirit of Revelation, the Person chosen by God. But this is a very slender reason, this dignity being hereditary and not elective, and consequently God had no share in it, except in reference to his general Providence.

The manner  
of anoint-  
ing the  
High-  
Priest.

How the  
Unction of  
the High-  
Priest was  
performed.

In relation of the manner of performing this Unction, the Law ordains only: *To take the anointing Oil, and to pour it upon his head.* Unto this the Jews add, that he who perform'd the Consecration, used to put his finger well dip'd in the Oil to the middle of the Fore-front, betwixt both eyes; and guiding his Finger to both sides to the four Corners of the Front made the Figure of a Cross like the Cross of *St. Andrew*. The Jews say כמכף יונת, of the Figure of a *Greek Cappa*, others say of a כו a *Greek X*, but whether it were like a *Cappa* or like a *Chi X*, it was certainly in form of a Cross. This is the description given of it by *Mikotfi*, *Abarbinel*, the *Thalmuth* and others. This leads us into the true interpretation of the words of the 133d *Psalm*, where it is said, that the precious Ointment ran down upon the Beard, and went down to the Skirts of the Holy Garments. If it had been the Custom to pour out the Oil upon the hair of the head, it must needs have required a great quantity, in case it should

run,

run down to the beard; but being put to the Front, it is much easier to conceive, however a very small quantity of this Oil, might run along the Nose down to the Beard. 'Tis this that makes me believe, that they used to mix this anointing Oil with fresh Oil, because by length of time all Oils will incorporate and turn from a liquid to a solid Consistency. The Sons of *Aaron* were anointed with this Oil, as well as their Fathers, but afterwards it was the High-Priest alone who received the Unction with it, which seems to be a Confirmation of the *Jewish Tradition*, that this Sacred Oil was never made again afterwards; the first being preserved from Age to Age, and no body but the High-Priest being anointed with it to make it hold out the longer. According to the *Mosaick Ordination*, the Mitre was put upon *Aaron's* head, before he was anointed, which serves for a further confirmation of the before mention'd *Jewish Tradition*, viz. that the High-Priest was anointed on the Front; for had they poured the Oil upon his Hair, which were covered by the Mitre, it must needs have been spoil'd, neither would the Oil have come to his Head much less to the Beard.

The third Ceremony, related to the several Sacrifices (1.) of an Ox, upon the Head of which the High-Priest lately Consecrated, having laid his Hand and kill'd it, he that perform'd the Ceremony of Consecration, took off the Blood with the extremities of his Fingers and put it upon the Horns of the Altar of burnt Offering, and poured the Blood at the Bottom of the Altar. The Fat and Kidneys being burnt upon the same Altar, the rest, viz. the Hide, the Entrails and the Flesh were burnt without the Camp and without the Temple. (2.) The second Sacrifice was two Rams, one of which being kill'd after the Consecrated High-Priest had laid his Hand upon the Head, was offer'd as a burnt Offering; this done, they took the second Ram call'd *אֵיל מִלִּים* *Aries impletionum*; i. e. the Ram of Consecration, because this was the last Ceremony belonging to it; and because the High-Priest himself was touch'd with the Blood of this second Ram (no great Consecration being made without Blood) which was a Propiatory Sacrifice, or Offering of Attonement, and his Blood poured not at the Bottom of the Altar, as that of the Bullock, but upon the Altar, as was likewise the Blood of the first Ram. But before its being poured upon the Altar, it was

*The third Ceremony, the Sacrifices.*

*This first Sacrifice was the Sin Offering.*

*The second a burnt Offering.*

*The third properly a peace Offering.*

*catch'd up.*



catch'd in a Vessel, in which he that performed the Ceremony of Consecration, having dipt his Finger, he put it upon the Tip, *i. e.* the soft fleshy part under the Cartilago of the Ear of the Consecrated Person; in the same manner he put some of it upon the Thumb of his right Hand, and upon the great Toe of his right Foot. Afterwards having mix'd a little of the Blood with the anointing Oil, he with a Sprig of *Hissop*, sprinkled it upon the High-Priest, and his Vestments, and poured the remaining Blood upon the Altar all round about. After this they took the Fat, the Kidneys, Rump and right Shoulder, unto this they added an unleavened Bread of the bigness of a Sea *Turtoise*, and another Cake of oiled Bread, and another lesser one like a Wafer dip't in Oil, and the Consecrated High-Priest stretching out his Hands, all the before mentioned things were laid upon them; after having been turn'd and waved up and down; then they were taken again from his Hands, put upon the Altar of burnt Offering, and burnt with fire. He that performed the Ceremony of Consecration took the Breast for himself, of which he made a *Leave Offering*; *i. e.* by lifting it up towards Heaven, as some say in the Figure of a Cross, towards the four Corners of the World. The remaining part of the Ram belonging to the Consecrated High-Priest, he did eat it with the rest of the Priests, in the Tabernacle or Temple with unleavened Bread and oiled Cakes, of which there was a whole Basket full ready; and out of which Basket they had taken the Bread and Cake that were burnt upon the Altar together with the Fat, Kidneys, the Rump, and right Shoulder of the Ram: the Flesh of the Mutton was boild in the Temple, *i. e.* in the Court of the Priests, if any thing was left the first day it was burnt with fire the next.

Exod. 29. 30.  
 & 29. 35.  
 36.

These Ceremonies of the Consecration were repeated for seven Days successively, during which the Consecrated High-Priest durst not stir out of the Court neither by Day nor by Night, and the Ceremony of putting on his Vestments was repeated as before; and the High-Priest that succeeds in his stead, shall put them on for seven Days: I say, they repeated all the Ceremonies, the Unction as well as the Sacrifices for seven Days: And thus shalt thou do unto Aaron and to his Sons according to all things which I have commanded thee, seven Days shalt thou Consecrate them, and thou shalt offer every day a Bullock for a Sin Offering for Atonement.

Du-

During the time of the second Temple, the same Ceremonies were observed in this Consecration, except the Unction, they being destitute of the Sacred one, whence it is that the Jews call the High-Priests of the first Temple מְשִׁיחֵי מִדְּבַר מִרְיָהּ or מְחַרְבֵּי; and those of the second House מְרֻבָּה בְּגָדִים: The Consecration of the ordinary Priests was performed with the same Ceremonies, except that of the Unction.

i. e. Exalt-  
ed by Un-  
ction.  
i. e. Exalt-  
ed by Vest-  
ments.

## CHAP. VIII.

### *Of the Ordinary Priests.*

WE have not much to add at present, concerning the ordinary Priests, most matters belonging to them, relating also to the High-Priest, except certain Prerogatives peculiar to his Dignity. They were all of the Family of *Aaron* and of the Tribe of *Levi*. God was pleased to pitch upon the Tribe of *Levi* for the Service of the Tabernacle, and afterwards for the Service of the Temple. *Levi* had three Sons, *Gershon*, *Kohath* and *Merari*. *Kohath* had four Sons, among whom *Amram* was the Father of *Moses* and *Aaron*; and God chose the Family of *Aaron* of the Branch of the *Kohathites* and his posterity, to the Priest-hood. At first 13 Cities were assign'd them, in the several Tribes of the *Israelites*. But in process of time, their Number en-creasing extremely, they dwelt in all parts of the Land, but especially at *Jerusalem*; it being their Function to take care of all sorts of Purifications, and every thing belonging to the Worship or Service, as ordained by the Law. The chief Privilege belonging to them, was, that they might enter into the *Holy-Place*, to burn Incenses, a Privilege peculiar to them alone, as the High-Priest was the only Person admitted into the most Holy Place; but as the High-Priest could not come into the most Holy Place at all times, so neither all the ordinary Priests, at all times did burn Incenses in the Holy Place, but only those Weeks when they attended the Service, and that this Function did fall to their turn by Lot.

All the  
Priests of  
the Race of  
Aaron.

Jos. 21. 13.  
1 Chron. 6.  
5, 4.

They



They were distinguish'd into several *Classes* or *Orders*; call'd *ἐκκλησίαι*. *Zacharias* the Father of *St. John* the *Baptist* was of the Class or *Ephemery* of *Abijah*.

According to the *Jewish* Tradition in *Moses* his time they were first divided into certain *Orders* or *Courses*; some say into eight, four of *Eleazar's*, and four of *Ithamar's* Family. Others say into 16, viz. eight of each.

But of this we find nothing in the Scripture, till the Reign of *David*, who divided them into 24 *Classes* or *Families*; among which the Branch of *Eleazar* furnish'd the greatest part, there being 16 *Classes* of his, but

no more than eight of *Ithamar's* Branch; the Slaughter made by *Saul* of the Priests of the Branch of *Ithamar* (at the Instigation of *Doeg*) being the Reasons that they were not near so numerous as those of *Eleazar's* Branch. Each of these 24 *Families* had its own Chief or Head, stiled by the *Jews* ראש המשמר Captain of the Guard; which Heads were generally the chief Men as well of the Church as of the State, and generally

Members of the *Sanhedrim*, being frequently dignified with the Title of *High-Priests* in the New-Testament. Each of these *Families* had their certain Weeks to attend the Service in their turn, so that each Class was in waiting only two Weeks in the Year; and the time of their attendance being expired, they return'd to their respective Homes; as may be seen in the History of

*Zacharias*, who lived in the Hilly Country of *Judah*, and came to his House after the time of his waiting on the Service was expired. After the Captivity, these 24 Sacerdotal *Families* were dispersed with the other

Tribes; Tho' *Josephus* says, That these 24 *Families* return'd out of their Captivity, and continued till the Destruction of the Temple; but according to the *Jewish* Tradition, no more than four of these *Families* return'd thence, to wit: Those of *Jedajah*, of *Harim*, of *Pashur* and of *Jimmer*. Of that of *Pashur* no mention is made among the 24 *Classes* mentioned in the 1 *Chron. Chap. 24*.

but *Ezra* puts him among those that return'd with the Priests out of the Captivity, and makes him a Head of a Sacerdotal Family; of which there were actually no more than four, the same that are mentioned by *Ezra*. It must be confess'd that in succeeding times, some other *Families* have been made mention of, as in *St. Luke* it is said, that *Zacharias* was of the *ἐκκλησία*, of the *Ephemery* of *Abijah*, who in the 24th *Chap.* of the 1 *Chron.*

is the eight in Rank, tho' not the least mention is made of this Family in the History of the Return of the *Jews* out of the Captivity. Unto this it is answered by the *Jews*: That these four Families were subdivided into 24 Classes, as under the Reign of *David*, and that they cast Lots for their Ranks and Names, which they took according to the antient Names and Ranks of the Families under *David*; except that the Name of *Joharib* which was the first in Rank among the Classes instituted by *David*, did become the second, and gave the Precedency or first Place to *Jedajah*, he being descended of the Pontifical Family of the House of *Joshuah* the Son of *Jozadak* who was High-Priest under *Hezekiah*. This *Jedajah* was Son of *Joshuah*, as it is observed by *Ezra*, but did owe his descent to the Family of that *Jedajah* of whom mention is made in 1 *Chron. Chap. 24. ver. 7.* Cap. 2. v. 36.

They commonly entred upon their Office in the 30th Year of their Age, according to the Tenour of the Law; *Numb. Chap. 4. ver. 3.* for which reason it was, that our Saviour thought fit also to begin his Office when he was 30 Years old. However, if he perform'd the Service before that time, it was not look'd upon as illegal, but generally speaking, they were not admitted to it without very weighty Reasons, before the Age of 30 Years. Each Family or Division began their weekly attendance on the Sabbath-day in the Morning, and came out of waiting again the next *Friday* in the Evening, viz. on the Eve of the next Sabbath. The first thing they did, was to cast Lots, to share the several Services betwixt them; as for instance, which of them were to attend the Morning, which the Evening Sacrifices; who was to burn the Incense, and so with all the rest. *Tarchi* says, That antiently, they used not to cast Lots for the Service of burning Incenses, but it having been taken notice of by degrees, that he who officiated that honourable Service, used to thrive in every thing he undertook, every one strove to have his share in this Honour.

Lib. 9: in  
Thalmuth  
Massechet  
חשיר  
Cap. 3. vid.  
Cappell.  
Spicilegium  
in Luc. 1. 9.

However, all those that were born of the Sacerdotal Race, were not therefore of necessity to be admitted to the Service, but such only as were nominally chosen for that purpose; for, whenever a Priest happened to die, his place was fill'd with another chosen by the *Sanhedrim*, whose business it was to examine the Candidat, as we told you before; their Consecration was perform-



ed very near with the same Ceremonies as that of the High-Priest; they were invested with the Sacred Garments, the Breeches, Tunick or Surplice, the Bonnet or Miter and with the Girdle. They shared all the Offerings among themselves which belonged to them, except what was Offered by way of Burnt-offering, and the share belonging to him that gave the Offering.

## CHAP. IX.

*Of the Levites, Porters, Singers and Nethe-  
nims, of the Musick and Musical Instruments  
of the Temple.*

Numb. 3.  
41.

The Office  
of the Le-  
vites.

THE Levites, Porters and Singers were descended of the same Tribe with the Priests, the Sons of *Levi*, chosen by God for his Service, in lieu of the First-born; which property belong'd to him, and which he sanctify'd to himself and took under his peculiar protection, when he slew all the First-born of *Egypt*, for the sake of the *Israelites*, but spared those of their Race: Besides that by a most ancient Custom, long before the Law, the First-born enjoy'd the prerogative of *Sacrificing*, or of the Priest-hood, in their Families.

Their business for which they were appointed, was: To perform all manner of Service in the Temple, according to the direction of the Priests, who put them to the several sorts of manual Services belonging to the Temple; such as to keep it clean, to guard it, to hold the Victims whilst they were killing, and sometimes to kill them themselves; to clean the Altar, take away the Ashes, to provide new Wheat instead of the old one, Salt, &c. to look after the Beasts intended for the daily Sacrifices, and in short all manner of Service and Labour. But because there are divers remarkable things to be taken notice in the Service of the *Levites* in the Temple, it will not be amiss to make our Observations in due order. (1.) In *Moses's* time they were by a natural Course distinguish'd into three Families; viz. the *Koathites*, or Sons of *Coath*, whence came the Branch of *Aaron*, the *Gershonites* and the *Merarites*, thus named from the three Sons of *Levi*; *Gershon* the Eldest

Eldest, *Kohath* the Second, and *Merari* the Youngest ; unto whom God allotted their respective Services in the Wilderness : And as the Tabernacle was to be transported from place to place, their Principal Office was to be a Guard to the Tabernacle, to encamp round about it, when they had pitch'd their Tents in a certain Station, and to carry all the Parts and Utensils of the Tabernacle, whilst they were upon the March.

We have said something before, concerning the manner of encamping of the People, but the Sons of *Levi* were encamped in the following manner. The Sons of *Aaron*, i. e. the Sacerdotal Family were on the East-side of the Tabernacle ; as to the opposite side, viz. to the West were the *Gershonites* ; all along the Hangings of the Court on the South-side lay encamp'd the *Koathites*, as on the other side to the North were posted the *Merarites*, the whole People being likewise encamp'd according to these four sides, at a 1000 Cubits distance (from the Camp of the *Levites*) under their 4 respective Banners, viz. on the East side *Judah* carrying a Lion in his Banner, in conjunction with *Issachar* and *Zebulon* ; on the West-side *Ephraim* having an Ox in his Banner, with *Manasseh* and *Benjamin* ; on the South-side *Reuben* with a Man in his Standard, with *Simeon* and *Gad* ; and lastly, towards the North, *Dan* with an Eagle in his Ensign, and *Asaph* and *Naphtali*. This was the order of their Encampments. How the Levites were encamp'd.

When they were upon the march, the *Koathites* were to carry and to take care of the several pieces of the Tabernacle ; and because the *Koathites* were the next in rank to the Priests, as being descended of the Family of *Koath* (the same unto which *Aaron* ow'd his descent) God did appoint for them the most excellent part of that Service, i. e. to take care of the Tabernacle it self with all its Utensils ; the Ark, the Cherubims, the Table, Candlestick, the Altar of Incenses, Plates, Basins, Censers, Snuffers, Lamps, and in general of all the Utensils us'd in the Temple on the Altar of Incenses, the Table and Golden Candlestick. However, the *Levites* were not permitted to approach these sacred Moveables, nor to touch them, nay, not so much as to cast an Eye upon 'em, or to carry them before they were done up by the Priests, whose business it was to take down the Tabernacle, and to put up the Ark, Candlestick, the Table and Altar of Incenses in Coverts of Purple, and



Badgers Skins, &c, so that the *Levites* could see nothing of what they carry'd, and when they came to the Station where they were to encamp, they set them all down in the Center of the Camp, where the Priests rear'd up the Tabernacle again, and put every thing in its place as before. The *Levites* were obliged to carry every thing upon their Shoulders, having no Beasts for carriage allow'd them.

*The Gershonites carried the Tapestry, Hangings, &c.* The Second Devision was that of the *Gershonites*, whose business it was to carry the Tents and Tapestry of the Tabernacle, as well those of the in, as those of the out-side, as likewise the Hangings which enclosed the Court, and the Cords wherewith they were fastned, with the rest of the Instruments used in sacrificing, as Basons, Platters, Knives, &c. they might make use of

*Numb. 7. 17.* Carts, and they had two Carts drawn each by two Oxen allow'd them.

*The Merarites carried the heaviest part.* Last of all, the *Merarites* were employ'd in carrying the heaviest, and the things of least Moment, as the Boards, Pillars, as well of the Tabernacle as of the Court, the Lavers, the Altar of the Burnt-offering, &c. for the carriage of all which, they had 4 Carts and 8 Oxen allow'd them.

*Numb. 7.* After the *Israelites* were put into the possession of the Land of *Canaan*, the Tabernacle was but seldom removed; but when ever it was, or the Ark alone, it was carry'd upon the Shoulders of the *Levites*. Thus we read, that when *David* set the Ark of God upon a new Cart, *Uzzah* pay'd for it with his life. Besides this, there is no question, that they did all other manner of Services in the Tabernacle, but we are ignorant as to what method was observ'd in the distribution of their Offices, before the time of *David*, who made an exact distribution among them of their several Offices and Employments, as may be seen in *1 Chron. Chap. 23*. He distinguish'd them into four principal divisions. (1.) He constituted some of them Judges, to administer justice in the Cities of the *Israelites*, these being obliged to administer this Office, did not attend the Service of the Tabernacle. (2.) He establish'd a vast number of Porters, to keep Guard all about the Temple, intended to be built by *Solomon*, and of which *David* himself projected the Model. (3.) He appointed another division to 4 Singers and Musicians. (4.) The rest were ordain'd to attend the Priests in their Services of the Tabernacle.

*Four Orders of the Levites instituted by David.*

The

The Judges of the first Division, belonging more properly to the Civil Government, than to the Divine Worship, we will pass them by in silence, and begin with the Porters.

These Porters, or Captains of the Guard, or Gates, were properly those appointed for the Guard of the Gates and the Enclosure of the Court, *i. e.* of that great Court, which surrounded the whole Temple on all sides. There were several Gates leading into this Enclosure, every one of which had its Guard; even the Guard of the Gate of the Court of the Women, being committed to the *Levites*: For the Gate of the Court of the Priests, was guarded by the Priests themselves. The chief Employment of these Guards in the day time, was, to take care that no disorder or noise should be made in the Temple, that no Persons, except such as had a free access to the Temple, according to the Law should enter there: Besides that, in the night time they kept a constant Guard; and if we may credit the *Jews*, there were no less than 24 *Guard de Corps*, or Guard-chambers belonging to the Second Temple, *viz.* 21 of the *Levites*, and 3 of the Priests: They went the rounds all the night long, and if they found any of them asleep, they might beat them, and set fire to their Cloths.

*The first division of the Porters.*

Ezra puts among the division of the Porters, those *Levites* that were Overseers of the Treasuries; which makes me believe, that the Chambers of the Treasury of the Temple were near the Gates. Among the rest, mention is made of a Treasury, where were laid up what they call *Donaria*, ἀναθήματα, dedicated by David, Samuel, Saul, Abner, Joab, &c. and others of their Great Warriors, out of the Spoils of the Enemy, and all other sorts of Presents made to the Temple.

*1 Chron. 26. v. 20.*

It is most probable, that the Porters were distinguish'd into 24 Classes or Courses, as well as the Priests and Singers; and tho' the same is not mention'd in express terms, yet it may rationally be suppos'd, because they must needs have their turns in waiting, and so actually they had, if we may credit the *Jews* and the 9th Chap. of the *1 Chron.* leaves no room to doubt of it, for the *Levites* did enter upon waiting from seven days to seven days, as well for the Guard of the Gates, as for other Services.



The divisi-  
on of the  
Singers.

The Second Division of the *Levites*, that attended in the Temple, was that of the Singers. They were distinguish'd into 24 Classes, or Courses, as we see in the 25th Chap. of 1 Chron. 12, belonging to each Class; because according to the Tradition of the *Jews* there could be no less than 12, but there might be more than 12, to an indefinite number; each of these Classes attended a Week at the time, in their several turns.

Numb. 10.

2.  
Of the Mus-  
ick of the  
Temple.  
First of the  
Trumpets.

'Tis to be observed, that divers sorts of Musick belong'd to the Temple, viz. Trumpets, Voices and Musical Instruments. First of all, they had Silver Trumpets, according to the Tenor of the Law; which ordains no more than two, for which reason they could have no less than two. But in process of time, their Number was augmented, according to the good liking of those, that had the Over-sight over the Service. However the *Rabbies* tell us, that their Number ought not to exceed 120; because in the dedication of the Temple of *Solomon*, they made use of no more. Generally speaking, at least before *David's* time, there

2 Chron. 5.  
12.

2 Chron.  
16. 6.

1 Chron.  
15. 24.

were no more than two Trumpets belonging to the Temple; because the *Author* of the Book of the *Chronicles* tells us, that *Benajah* and *Jahaziel* the Priests were continually with Trumpets before the Ark of the Covenant, after it was placed under the Tabernacle, erected by *David* at *Jerusalem* for that purpose; if there were no more than two Priests, there were no more than two Trumpets; but when the said Ark was brought from the house of *Obed Edom* to *Jerusalem*, there were 7 Priests that sounded the Trumpets, but this was something extraordinary and even in the Second Temple, in the continual daily Service, there were no more than two Priests who sounded the Trumpet. It is to be observ'd, that the office of sounding the Trumpet, belong'd only to the Priests, according to God's Ordination; of which there are many instances, so that the *Levites* took care of the Vocal and Instrumental Musick, but the Trumpets belong'd to the Priests.

Numb. 80.

8.

1 Chron. 15.

24 & 16.

6. & 5. 12.

Flutes or  
Hautbois.

They had another sort of an Instrument, call'd by the *Thalmudists* חֲלוּל, and אֵבֶר i. e. *spica* a Reed, or Pipe, being a Flute or Hautbois; but this Instrument was not used every day in the Temple, as were the Trumpet and the other Musical Instruments, but only 12 days in the Year; as on the Feast of *Easter*, of *Pentecost*.

*tecost*, for 8 days during the feast of the Tabernacles, and on some other solemn days; This Hautbois was made of a Reed.

There are three sorts of Instruments, frequently mention'd in the *Psalms*, the *Cymbals* *כִּנּוֹר*, the *Psalteries* or *Violins* *כִּנּוֹר*, and the *Harp* *נבל*. The *Cymbals* were large and broad pieces of Brass, bent and giving a strong sound, which were beaten very near in the same manner as we do our Drums, and are known by the name of *Tymbals* now a-days. 'Tis to these *Cymbals* that *St. Paul* alludes, in the *1 Corinth.* 13. 1. *κὺμβαλον ἀλάζον.* The *Nablium* or the *Harp* had some resemblance to our *Clarycyds*, according to *Josephus*. It had 12 Notes, each Note having its own String, which was managed with the Fingers. *The Cymbals.*  
*The Harp.*  
*Antiq. l. 7. c. 10.*

*Κινύρα* according to the description given of it by *Josephus* was a kind of a Violin, *ὑπὸ πτεταί πλῆκτρῳ*; which they play'd upon with a Bow, says he, it had 10 Strings, and the several Notes were manag'd by the Bow or touch, as we do now a-days in our Lutes and Violins. But the *Nablium* or *Harp* had a String for each Note, which could not be alter'd according to the different way of touching the String. The *Levites* were the only Persons that were to play upon those Instruments; 'tis true, we read in *Samuel* 6. 5. that *David* and all the house of *Israel* play'd on Instruments, as they were conducting the *Ark* the second time; but this might perhaps be one of those irregularities which occasion'd the death of *Uzzah*. At least it may be asserted, that this was not allow'd of, except in the Country and in Private Houses, but in the Temple no body durst play on Instruments unless he were a *Levite*, or the Son of a *Levite*. I say the Son of a *Levite*, for the *Rabbies* tell us, that such of the *Levites* as were Singers, used to bring their Sons along with them into the Court of the Priests, tho' they were not come to the full age, required to perform any Service in their own behalf in the Temple. There is another Tradition of the *Rabbies*, according to which it was allowable to chuse Singers from among the People of *Israel*, provided they were either call'd by Marriage, or of near a kin to the Sacerdotal Race. *It belonged to the Levites only to play upon these Instruments.*  
*1 Chron. 15.*



Several fa-  
milies divi-  
ded the In-  
struments  
betwixt  
them.  
C. 15. v. 20,  
21, 22.

It seems as if the several Families of the Singers, had chosen among themselves different Instruments to play upon: The Families of *Heman*, *Asaph* and *Ethan*, were appointed to sound with Cymbals, and sing to them. *Zechariah*, *Aziel*, and others named in *1 Chron.* to play upon the Harp, and others upon Violins.

Numb. 10.  
v. 10.

When these  
Instruments  
were used  
in the Tem-  
ple.

According to the Tradition of the *Jews*, this Musick play'd in the following time and manner; it seems as if the before mention'd Trumpets of Silver were not instituted by the Law, but only to sound upon their Feasts: *In the day of your gladness, and in your solemn days, and in the beginning of your Months, ye shall blow with the Trumpets over your Burnt-Offerings, and over the Sacrifices of your Peace-offering.* It is ordained by the same Law, that in their Wars the Signal of battle shall be given by the sound of these Trumpets, as also to call together the People, and for giving a Signal of their March in the Desert. But the *Jews* positively assert, that they did blow these Trumpets every day in the Temple, which may be gathered from what is said in the *1 Chron. c. 16. v. 16.* that two Priests were continually with Trumpets before the *Ark*. The sound of these Trumpets began with the drawing of one continued Note, and was continued by 10 others, composed of Divisions and *Taratantara*. They finish'd in the same manner as they had begun, with a full continued Note, each sound of the Trumpets being composed of these 3 different Notes.

First the  
Trumpets.

The day was begun with the sound of the Trumpets, at the opening of the Gates of the Court, being instead of a Ball to give notice to the People, that the Temple Gates were open. (2.) They sounded these Trumpets during the Service of the continual Sacrifices which were offer'd every Morning and Evening; the Priests who blew the Trumpets, being plac'd betwixt the Gate of the Temple and the Altar of Burnt-offering, were answer'd by the *Levites*, with their Instruments, who stood on the other side of the Altar, with their Faces towards the Temple, and their backs turn'd to the Court, where the People were: The Musick was begun by the Trumpets, which sounded to give notice to the People of the time, when the Morning Sacrifices were perform'd. But the Vocal and Instrumental Musick did not begin 'till such time, that the *Lipamen* was made, or the effusion of the Wine; which

The Vocal  
and Instru-  
mental Mu-  
sick.

which was not done till after the Members of the Beast were put upon the Altar. In this Consort of Voices and Instruments, at least 12 Voices were required, but they might have a great many more; They used but one Cymbal, because the Noise thereof would have drowned the sweetness of the Voices and the other Instruments; and as for the Harps, they could have no less than two, but might at no time have more than six. As for the Violins, they must have nine at least, but might have as many above that Number as they pleased; because these being soft Instruments, made a very agreeable Consort with the Voices.

One Cymbal  
Use of the  
Harps.

They did Sing and Play certain Psalms appointed for each Day in the Week, and for the several Feasts; On the First Day of the Week, they Sung the 24th Psalm. *The earth is the Lords, &c.* this being the Day of the Creation. On the Second Day they did Sing the 48th. On the Third Day the 82d. On the Fourth the 94th. On the Fifth Day the 81st. On the Sixth the 93th, and on the Sabbath Day the 92d Psalms, with a sixth part of the Song of Moses, for the Morning Service; and a sixth part of the Song in Exodus, for the Evening Service. It seems as if St. John intended to allude to these Songs of Moses, which were sung on the Sabbath-Day, when he says, That the Saints in Heaven did sing the Song of Moses, i. e. That they sung the Song of the Sabbath, they being here represented as celebrating the Everlasting Sabbath. Thus the New Moons, the Feasts, and other extraordinary Days, had their certain appointed Psalms and Songs; Nay, all the Psalms of David, were either composed by David himself, or by some other Holy Men, and given to the Head Musician to be set in Notes to their Instruments, as is evident from the Titles of the Psalms. These chief Musicians, were Asaph, Jeduthun, Heman and Ethan, frequently mentioned in the several Titles of the Psalms; and of whom it is said, in 1 Chron. 25. That they prophesied according to the Order of the King, and that they prophesied with harps, psalteries and cymbals, &c. They sung Songs composed by a Prophetick Spirit, which may serve to explain the words of St. Paul, Every woman that prophesied with her head uncovered, dishonour'd her head, i. e. a Woman that Sings the Psalms composed by a Prophetick Spirit. I am apt to believe that Asaph composed several of these Psalms, that go under

Certain  
Psalms ap-  
pointed for  
certain  
Days.

Deut. 30.2.

Revel. 15. 3.

1 Cor. 11. 5.  
How a Wo-  
man is said  
to Prophesie.



under his Name. The Musical Instruments and Voices join'd in one Confort, but as soon as they begun, the Trumpets left off, because the noise of the Trumpets would have drowned the sound of all the rest. The Singers divided the Songs or Psalms into three Sections each, pausing a considerable time betwixt every Section, and in the mean while the Trumpets gave three sounds, each sound, consisting of the three before mentioned Notes, viz. a full Note, a Division, and afterwards a full Note again.

At every  
sound the  
People pro-  
fited  
themselves.  
1 Chron. 15.  
2.

The same Order was observed in the Evening Sacrifices, they sung the same Psalms with the Trumpets, betwixt the intervals. Besides, that each Feast was distinguish'd by several peculiar Sounds of the Trumpets; On the Eve of the Sabbath, the Trumpets sounded, to give notice to the People, when to leave off working; And, as the Service of the Sabbath, continued longer than on the Week-days, they added some Sounds in the Trumpets, and so in Proportion on the other Feasts, of which more hereafter.

The last  
division of  
the Levites.  
1 Chron.  
23. 28.  
2 Chron.  
29. 16.

The last Division of the *Levites* was designed for the Inferior Services in the Temple, and to assist or attend the Sons of *Aaron*, i. e. the Priest. (1.) They were to keep clean the Court and the several Chambers, with every thing belonging to the Temple; However, they were not permitted to come into the Sanctuary or the Most Holy Place, in order to clean them; this Business belonging to the Priests, who were to take thence all the dust or impurities, and give them to the *Levites* to be carry'd away, as is evident from the History of *Hezekiah*. The Provinces of the *Levites*, therefore extended no further than to the Court of the Priests, to the Chambers and Lodging rooms round the Temple, and to all the other Courts, all which they were

The Priests  
alone made  
the Corn-  
position  
of Incenses  
vid. 1 Chr.  
9. 30.

to keep clean. (2.) Their Business was to take care of the Materials for Sacrifices and Offerings, of the Beasts for the Daily-offerings, of the Salt, Oil, Shewbreads, Flower for the Cakes, in all which matters the Priests were at Liberty to employ themselves in, if they pleased, but the Business properly belonged to the *Levites*. To be short, they were to take care to provide for the Temple, Wheat, Wood, Wine, Oil, &c. and lay them up in the several Places appointed for that purpose. (3.) They were further to take care that none of the Utensils or Instruments required for the use of the

1 Chron. 9.  
29, 28.

the Priests, and the Temple should be wanting; such as Knives, Basons, Plates, &c. to keep them clean, and lock'd up in their proper Places, in order to give them to the Priests, as occasion required. (4.) They had also some Employment in the Management of the Burnt-Offerings, and other Sacrifices, as may be seen in the *1 Chron.* 23. 31. And though the same is not Circumstantially express'd here, yet something of it may be gathered from other Places; Thus much is certain, that neither the sprinkling of the Blood, nor the putting of the Fat and the Pieces of the Victims upon the Altar to be consumed by Fire, belonged to their Province; this being the Priests business, but, it is evident from the History of the *Passover* kept by *Hezekiah*, and *2 Chron.* 30. that of *Ezra*, that the *Levites* kill'd the Lambs of the *Passover*, and consequently the other Victims; For, *v. 15. 17. Ezra. 6. 10.* since private Persons might kill themselves their own Victims, it is Rational to imagin, that the *Levites* were not debarr'd from that Office; and it has been sufficiently proved by *Codmark*, that every one had Liberty to kill his own Victim, not only at the gate of the Court of the Priests, but even within the Court it self. It seems as if they were not only employed in the killing of the Victims, but also in cutting of them in Pieces; as we see in the History of the *Passover*, under *Josiah*: and these Victims belonged to the *Passover*, I am apt to believe, that the ordinary Sacrifices were *Levit. 14. 5. 6. 3. & 4. 24.* managed altogether by the Priests, and that the *Levites* were never call'd to their Assistance, unless when there *2 Chron. 35. 11.* happened to be a great Number of Victims, and only a few Priests to kill them. (5.) There is not the least question to be made, but that they had under their care the Sacerdotal Vestments, to keep them clean and lock'd up, and to deliver them, when they had occasion for them; They were also to look after the Lavers, Conduits and Waters, to keep them in repair and in a good Condition. These *Levites*, were questionless distinguish'd into Twenty four Courses, as well as the Priests and Singers, and gave their Attendance in their Turns. In *David's* time commonly 24000 were appointed for these several Employments, *viz. 1000 1 Chron. 24. 31.* every Week; and, as they were relieved every Day; and truly considering the vast bulk of the House, a less Number would scarce have been sufficient to accomplish the Work. The number of the Porters amounted *1 Chron. 23. 4.* to



to 4000 distinguish'd likewise into 24 Classes, so that 170 attended weekly in the Temple; The Singers amounted to the same Number of 4000.

Some say  
that from  
25 to 30,  
they kept  
guard in  
the Temple.

According to the Law these *Levites* were admitted into their Offices when they were 30 years old; Notwithstanding which the time of their beginning the exercise of their Service is limited in *Numb. ch. 8. v. 24.* to 25 years. *From 25 years old and upward, the Levite shall go in to wait upon the Service.* Unto this it is answered, that at the Age of 25 they began to have Admittance into the Temple, and to perform some sorts of Employments, but not all; they being as it were Attendants to the old *Levites*, till they came to 30 years of Age. *David* towards the latter end of his Reign, caused them to be numbred for the Service from the 20th year of Age; but perhaps this numbring mentioned in the *1 Chron.* implies no more than their being registred, or put into the roll, to be employed as occasion should require, but not to enter into immediate Service; which properly speaking, was not actually done before they were 30 years old; and they were discharged again from their Employments, and considered as *Emeriti* at the Age of 50. Upon which account *Abarbinel* (in

The Inau-  
guration of  
the Levites  
was by  
washing  
and sha-  
ving.

*Numb. 8.*) makes this judicious Observation, *inter Levites sacerdotum irregularitas, non macula; contra inter Sacerdotes macula inducunt irregularitatem, non anni.*

Among the *Levites* it was the Age, and not any Natural defect, that rendred them incapable of the Service; whereas on the contrary, the Corporal defects and not the Age, did incapacitate the Priests. It is indeed worth observation, that the *Levites* were not rejected for any bodily defect, provided they were strong and lusty, for it is not likely they would accept of a dwarf or crooked Person. The reason why at 50 years of

See *Numb.*  
8. 7.  
*1 Chron.*  
23. 27.

Age they were discharged from their Employments, was, because they were put to very hard Labour, and at that Age, the Voices of the Singers were much decay'd. They had no peculiar Habits, but their Cloaths were like those of the rest of the People; this is evident from what *Josephus* says, That under the Reign of *Agrippa*, the *Levites* obtain'd from the King, and the *Sanhedrim* a Privilege of wearing Linnen Tunicks like the Priests, but they did not enjoy it long, the Destruction of the Temple being near at hand.

Antiq.  
L. 20 c. 8.

All

All the Divisions of the *Levites* had their peculiar Heads or Chiefs, viz. The Chief of the Porters, The Chief Musician, the Head of those design'd for the other Services; These Heads were *Levites*, it being required, that the Head of each Division should be a *Levite*; as may be observed from the 15 Chap. 1 *Chron.* where are mentioned six Heads or Chiefs, stiled the Fathers of the *Levites*, though over all these Heads was set a Priest, whose Directions they were obliged to follow. In *Moses* his time, they were under the Conduct of *Eleazar* and *Ithamar*, the two Sons of *Aaron*; *Eleazar* was Chief of the Chief of the *Levites*, that performed ordinary Services in the Temple, and no question, but he had the same Authority of the others. *Chron.* 9. 20.  
*Numb.* 3.  
32.

Under the *Levites* were a sort of servile Generation, call'd *Nethinims*, being cutters of Wood, and Water Bearers. *Joshua* did at first employ in this drudgery, the *Gibeonites*; but *David* and *Solomon*, were forced to augment their Number with others, partly because *Saul* by his unseasonable and indiscreet Zeal, had very near extirpated the Race of the *Gibeonites*, partly because the Service of the Temple required more of these Materials. They were call'd נתינים being either Captives taken in the Wars, or such as *David* and *Solomon* had bestowed upon the Temple. They used to cut the Wood in the Forests, and bring it thence in small Carriages, they were also to take care of the Water, Springs, Pipes and Aquaducts; Besides which they were also employ'd in the vilest drudgeries belonging to the Temple, whither they carry'd the Wood and Water, as far as to the Court of the Priests, where it was delivered to the *Levites*. *Chapter* 9.  
*Ezra* 8. 20.

## C H A P.



## C H A P. X.

*Of the other Ministers of the Temple, of whom mention is made in the second Temple.*

WE have treated hitherto of the Ministers of the Temple, mentioned in the Old Testament; Besides which the Jewish Monuments make mention of several other Officers, that owe either their first Institution to, or were not so much taken Notice of, before the time of the second Temple.

*The Grand Vicar of the High-Priest.*

Among these Challenges the first and most considerable Rank, the *זקן Segen* or *Sagan*, who was, properly speaking, the Grand Vicar of the High-Priest. 'Tis an Ancient Tradition among the Jews, that on the Eve of the Day of the Feast of *Expiations*, they used to chuse a Deputy High-Priest, that in case the High-Priest himself, should by some Pollution or other be rendred incapable of performing the Service at the Feast, the same might nevertheless be celebrated by his Deputy. *Josephus* relates an instance of this Nature, of the High-Priest *Matthias*, towards the latter end of the Reign of *Herod*, who dreaming to have enjoy'd his Wife that Night, one *Ellem* officiated in his stead. But, if this were admitted according to the literal sense, the *Sagan* must have been a Vicar only, for one Day or Week in the Year, whereas it is evident, that this Dignity was of a long Continuation; and though the Name of it, might not be very well known in the first Temple, the Office was sufficiently understood. I don't in the least

*Antiq. l. 17. c. 8.*

*1 Sam. 3, & 4.*

*2 Kings 25. 18.*

*Jerem. 52. 4.*

Question, but that *Eleazar* was Grand Vicar to *Aaron*, *Phinchas* and *Hophni*, were Grand Vicars to their Father *Eli*; as *Zadok* was Vicar under *Abjathar*, with *Abimelech* under the Reign of *David*. At the sack-  
ing of *Jerusalem*, under the Reign of *Zedekiah*, men-  
tion is made of the second Priest; *The Captain of the Guard* took *Serajah the Chief Priest*, and *Zephaniah the second Priest*, and the three keepers of the door. These words are repeated by *Jeremiah*, and in another Passage; The *Caldean* interpreters has translated it *זקן Sagan*. This was the second Priest who had the Oversight over all the other Priests, and in the absence of the High-Priest, might transact every thing, that he himself was empowered

impowered to do, even to the wearing of the *Ephod*, and officiating in the Sanctuary.

Next to this סגן *Sagan*, were two other Officers, call'd by the *Jews* sometimes *Kathicolin*, sometimes *Kathilokin*, and sometimes *Katholikin*. But be it which it will, the same is certainly derived from the *Greek* word *Catholicus*; which name in our times is bestow'd upon the Patriarch, the Head of the Religion among the *Armenians*, viz. the *Catholick of Armenia*. The *Chaldeans* and *Thalmudists* frequently make use of this word, when they intend to speak of a *Great Lord*. They say that the Office of these two Persons, was to be Chief Commissioners, or Over-seers of the Treasury of the Temple, unto whom all the Receivers and under Treasurers were accountable; for as the *High-Priest* and the *Sagan* had the Over-sight over the Service of the Temple, so had these two Officers over the Treasury of the Temple.

These two Chief Commissioners had under them 7 other Treasuries call'd אמרכלין or *Ammarcalin*. 'Tis said that their chief business was, to keep the Keys of the 7 Gates of the Court of the Priests, and of the Treasury or Exchequer, where they used to deposite what they received from the Collectors. This word is frequently made use of in the *Chaldean Paraphrase*, to signify the Heads of the Tribes, and Chief Leaders of the People; as for instance, in the passages of the Paraphrase cited in the Margin. Generally they signify the Priests, who had the Keys in their Custody: Their Office was to keep and take an account of the Vessels, Gold, Silver, and other precious things appertaining to the Temple. These Officers as well as those of the former, were fix'd and not changed like the Stations of the Priests.

Lastly, there were three others גוברין, a word we find in the Text of *Ezra*, c. 1. 8. and in the *Chaldean Paraphrase* of *Ezra*, c. 7. v. 21. we have translated it *Treasurers*. These 3 Treasurers were properly speaking the Receivers of the Temple, who collected the *Shekel* of the Sanctuary, and the money of ransom paid for every thing to be ransomed, because it could not be laid upon the Altar. They also had in their Custody the Vessels dedicated to the Temple, the Gold, Silver, Vestments, and every thing else belonging to the revenues of the Temple, either by way of Gift, or settl'd

Over-seers  
of the Treas-  
ury of the  
Temple.

*Numb. c. 7.  
& c. 7. 11.  
Levit. 4. 15.  
Cant. 4. 3.  
2 Kings 12.*



settld Rents. Perhaps these are the same 3 Treasurers or Door-keepers mention'd in 2 Kings 25. v. 18. and in Jerem. c. 52. 24.

The Stationary Men.

These are call'd the Ministers belonging to the Temple. Besides these they had another sort of People, who were oblig'd to attend in the Temple in their due turns in the same manner as the *Priests* and *Levites*; being divided also into 24 Courses, each Course waiting in the Temple by the week, like the *Priests* and *Levites*, their business being to be assistant at the daily Service that was perform'd in the Temple. They were neither *Levites*, nor *Priests*, but chosen from among the People living in all parts of the Country. They were call'd אנשי המעמר *Viri Stationarii*, because their Office was to be assistants to the Service perform'd in the Temple.

Three reasons for their Institution.

Their Establishment or Institution was founded upon divers reasons. The first was, because no Sacrifice could be offer'd in the behalf of any Person, unless he were present himself, or in his stead another Person, who did represent him in his absence; so that these Persons were obliged to be assistants to the Sacrifices, to appear instead of the absent Persons. The second reason was, that certain Sacrifices were offer'd in the Temple, for the whole Nation, and among the rest the continual Sacrifices, every Morning and Evening, and as it was impossible to call the whole Nation together, twice a day, to be present at those Sacrifices made in its behalf; so these *Stationary Men* or *Assistants*, were intended to represent the People. The third reason of this Institution was, because no Divine Service could be perform'd in publick, but in the presence of an Assembly. For which reason it is, that the *Jews* constantly observe this Maxim in their Synagogues, not to perform any publick Worship, unless in the presence of ten Persons at least. And in effect, it would have been very unbecoming, if the daily Service, which was perform'd with so much solemnity in the Temple, should have been without an Assembly: For as they offer'd Sacrifices at least twice a day, in the Evening and Morning, did read the Law twice in the Morning, and had Prayers four times; it must have happen'd frequently, that these matters had been transacted without a competent number of Assistants, had it not been for these Men, who were appointed to be there present, instead of all the others;

others. And I am apt to imagin, that this was the true and chief reason of their Establishment. And it was for this reason, that these *Stationary Men*, were under an Obligation of coming to *Jerusalem* from their places of abode, and in case they were prevented, by reason of the too great distance, sickness or any other unavoidable Obstacle, they were enjoyn'd to appear (during their waiting week) in the Synagogue of their dwelling place, to Fast, Pray, and to read the Law, turning their faces towards *Jerusalem*, to shew their desire of being there: They fasted the 2d, 3d, 4th and 5th day of that week, i. e. the *Monday, Tuesday, Wednesday* and *Thursday*. I won't pretend to determin, whether the *Stations* so much celebrated in the first Centuries of the Primitive Church did take their rise from thence; some are of opinion, that one of the Duties belonging to the *Stationary Men*, was to impose their hands upon the head of the continual Sacrifice, offer'd in the name of the People: But *Maimonides* tells us, that this custom of putting the hand upon the head of the Victim, was not us'd in the Sacrifices made for the whole Congregation, except upon two occasions; first on the Feast of *Expiations*, and secondly in case the Congregation had committed some Error or Trespas. They further say, that these *Stationary Men* were to take notice of such of the Assembly as were unclean, in order to provide for their Purification. They were forbidden to let a Razor touch their Skin, or to wash their Cloths during the Week of their Attendance, but to have the same done before they enter'd into Waiting.

F F

C H A P.



## C H A P. XI.

*Of the maintenance of the Ministers of the Temple, i. e. Of the Tythes, Revenues of the Temple, and of the Shekel of the Sanctuary.*

*Numb. c. 18.  
Deut. c. 18.  
Joshua. 13.  
14.*

*Levit. 23.  
10.*

*C. 14.*

*C. 23. 10.*

ALL the Ministers belonging to the Temple of the Tribe of *Levi*, as well *Priests* as *Levites*, were not allow'd any Possessions or Lands, according to the Commandment given by the Law in the several Texts cited in the Margin; they having no other allotment, but certain Cities (in each Tribe) with their Suburbs for their dwelling places, where they had some ground for Gardens, but no Fields for Cultivation. But instead of this, God had provided for the maintenance of all the Ministers of the Temple, in a very ample manner. (1.) The *Jews* presented the *Priests* with the first Fruits, before they tasted or gather'd the Products of the Earth; of Wheat, Barley, Figs, Grapes, Olives, Pomegranates and Dates. These being the seven Species, of which they gave the first Fruits, according to the good will and pleasure of the Father of each Family, without being bound to any certain method or rule in this point. But all this amounted to no great matter, it seems as if according to the Levitical Law, the first Fruits were not offer'd 'till after the harvesting. *Selden* distinguishes the Firstlings of *Wheat, Oil, Wine*, and of the Herd and Flock, ordain'd by *Moses* in *Deuteronomy*, as different from the rest: He says, that these second Firstlings were given only of these four things, and that they call'd it חֲרֹמֶה a Hare Offering. But I can't find out this difference, all these things together being call'd ראשית as well in *Levit.* where he himself confesses mention is made of the first Fruits, as in *Deut. c. 18. v. 14.* So that *Selden* must needs have taken this opinion from the *Jewish Tradition*. But it matters not much, it being agreed by all the World, that the first Fruits amounted to no great matter: The following Ceremonies were observ'd, according to the *Jewish Thalmudists*, and *Maimonides* (in his Treatise *Biccurim*) in the offerings of the first Fruits.

Their

Their Habitations of all the Boroughs belonging to a certain District met at the Chief City, of that part of the Country, where remaining in the Streets all that Night (for fear of any Accidental Pollution) in the Morning they were awakened by their Conductor, saying, *Let us go up to Zion, the mountain of our God.* Upon their march an Ox with his Horns gilt, and a Coronet of Olive Branches upon his Head, was led in the Van of the People, who travell'd only two third parts of the Day; coming near unto *Jerusalem*, they sent a Messenger to give Notice of their Arrival, and adorned their Baskets with Flowers, and the choicest of their Fruits. The Chiefest among the Priests going to meet them without the Gates, after they were entered the City, and pass'd along the Streets, they said, *one foot shall keep within the Gates of Jerusalem*; and were answered by the Citizens: *O Brethren* (of such a place) *be welcome*; all the way they were attended by one that play'd upon the Flute, and went before them; so soon as they came to the Temple, every one taking his Basket upon his Shoulders (not excepting the King himself as they say) they march'd on into the Court of the Women, and so to the Court of the Priests, and to the foot of the Altar, singing the 115 *Psalms*; and at their entring into the Court of the Priests, the 30th *Psalms*; and coming to the bottom of the Altar, they said with a loud Voice, *This day I profess that I am come into the Possession of the Earth*; and afterwards the following words out of *Deut. 36. 4.* *A Syrian ready to perish, was my Father, &c.* to the 10th verse. Then taking off the Basket from the Shoulder, and the Priest putting his hand underneath it, and waving it before the Altar, whilst he pronounced the before mentioned Fruits; he after that, put the Basket near the Altar, and so they went their ways; They commonly made an Addition of some pairs of Pigeons, or of Turtles, intended for the Sacrifice; the Baskets belonging to the Priests of that District, who lead those that made the Offering. These firstlings were not laid promiscuously in the Baskets, but each Fruit separate from the rest.

Maimonid:  
Biccurim.

The firstlings began however by Degrees, to amount to something considerable; for according to the Computation of the *Rabbies*, it was at least the 60th part of the whole; and such as would appear more Liberal gave the 40th part; and some the 50th, but never un-

c. 3.  
Firstlings;  
the 60th  
part.



The great  
Tythes.

der the 60th part; of 6000 Packs, and 100, and thus in Proportion of a less quantity, all this belonged to the Priests, the *Levites* having not the least share in it.

(2.) The next thing to be done was to take off the great Tythes; being the tenth part of the whole, the greatest part of which appertained to the *Levites*. viz. out of 6000 Packs, 600. This was taken from Wheat, Wine, and Oil, the Chief products and main revenues of the Country.

The tenths  
of the  
Tythes.

(3.) Of these great Tythes belonging to the *Levites*, the tenth part belonged to the Priests, being called the Tenths of Tythes. For the Priests being in the same degree above the *Levites*, as these were above the People, the *Levites* took the Tythes from the People, and the Priests again the tenths of the *Levites*.

(4.) Besides the great Tythes belonging to the *Levites* and Priests, each Father of a Family, lay under an Obligation, of paying by another Tythe or tenth part of what was remaining, which tenth part was to be employed.

(1.) To defray the Charges of the Journeys to be made to the great Feasts, to Celebrate the Feasts, and for the Entertainment of the Priests, *Levites*, and others at these Feasts. (2.) in Pious Works, Alms, and Acts of Charity to the Poor, according to God's Command given in *Deut. ch. 14. v. 23, 24, 25. Thou shalt eat before the Lord thy God, &c.* If they lived not at too great a distance from *Jerusalem*; they carry'd the Tythes of Wine, Oil, Wheat, and the Beasts to *Jerusalem*, but if they did they turn'd them into Money, which was to be employ'd for the same purposes, and to buy Provisions against the Feast.

*Deut. 14.  
23. & 26.  
12.*

No small disputes are arisen concerning this second Tythe; because it seems, as if according to the *Mosaic Law*, the Tythes were not gathered but from three years to three years; *At the end of three years, thou shalt bring forth all the Tythe, of thine increase the same year, and shalt lay it up within thy gates. And the Levite, because he hath no part or inheritance with thee. And the stranger; and the fatherless and widow, &c.*

*Diatriba de  
decimis.*

*Scaliger* interprets this Passage of the Great Tythe, which he says, was gathered only from three years to three years, out of the Income or Encrease of that Year; but if this had been so, where should the Ministers of the Temple have got their Subsistence the other two years? *Selden* on the other hand maintains, That the

the great Tythe was duly gathered every year, and interprets these three years of the second Tythe, which was likewise laid by every year. The Tythes of two succeeding years being carry'd to *Jerusalem*, to be there bestow'd in Alms and Feasting before the Lord; but each third year reserved for the Consumption of this second Tythe in the Gates; is not the place of Habitation of the Father of the Family, by whom it was distributed among the *Levites*, poor Widows and Orphans of the neighbouring Places. *Selden* adds, That this is the same which sometimes is call'd the third Tythe, *i. e.* the Tythe of the third year, tho' it be the same second Tythe, bestow'd only in a different manner; because two years successively they used to carry them up to *Jerusalem*, but the third year they disposed of it, in and near their own dwelling Places. *Toby* speaks of this third Tythe; *As to the third Tythe: I gave it to those that ought to have it, according as Deborah the Mother of my Father had commanded me.* Most are of Opinion, that this Tythe of the third year, was still different from the two former; and was design'd particularly for the Poor, every third year.

(4.) According to the Computation of *Selden* and the *Jews*, the whole Tythe amounted to the fifth part of the whole yearly Increase; as for instance of 6000 Packs of Wheat set apart 100 for the firstlings; so there remains 5900. Of this take 590 for the great Tythe there remains 5310, from whence must be deducted again a tenth part *viz.* 530, so that from these 6000 being deducted for the three Tythes, *i. e.* for the firstlings, and the two Tythes 1221, there remained for the Master of the Family 4771. If the Tythes had amounted to 1500, it would have exactly made the fourth part. 'Tis further to be observed, That, though the Tribe of *Levi* was one of the twelve Tribes, nevertheless they did not make up in their whole number above the 49th part of the People, as may be seen in the Book of *Numbers*. Then the Tribes of *Israel* made up the number of Six hundred thirty five thousands and 50 Men, able to be at Arms, whereas the *Levites* from the age of a month, were only twenty two thousands; to reckon from the same age, there would have been no less than a Million of People of the other Tribes of *Israel*. In *David's* time there were numbred no more than about 38000

*The sum total of the Tythes, 100 for the Firstling take 1½ and more remains, 98 take of the Tythe remains 88. the second Tythe, makes 78 in the whole 21 in 100.*

*Chap. 1. v. 3. Chap. 3. v. 34.*

*1 Chron. 23. 3.*



*Levites*, Males, above the age of 30 years, when at the same time there was no less than Thirteen hundred thousand *Israelites* able to bear Arms, and according to the 21st. Chapter ver. 5. of 1 *Chronicles*, there were then in *Israel* Fifteen hundred and three-score and two thousand Men, able to bear Arms. Notwithstanding this small body of the People in Comparison of the rest, enjoy'd near the fifth part of the whole Revenue of the Land; besides, what profits did accrue to them from the Oblations, Sacrifices, &c. which are innumerable; whence it is evident, that those that attended the Divine Service must needs be very rich; The Priests having for their share, besides the first Fruits, the Tenth part of the great Tythe; besides the Profits arising from the Flesh, and Hides of the Beasts, and from all the other Oblations of Fruits and Liquid matters; in short, all what was not consumed in the Service, belonged to them. Indeed as to what relates to the second Tythe, it seems as if but a slender share thereof did fall to the Ministers of the Temple; the greatest part of it; being employ'd in Feasting and Alms, so that the best part came to the Poor; unto the before mentioned 38000 Male *Levites*, from 30 years and upwards, you add the Women, Children and young Men, under 30 years of Age, it will amount by a modest Computation to above 150000 Persons in the Tribe of *Levi*, not including the Families of the Priests. All these being maintain'd by the Temple, it may be said without an Hyperbole, that this was the Richest House in the World, not excepting the Demeasns of the greatest Princes, and most Potent Kings, there being not one, who out of his Revenues, and the Demeasns is able to maintain 200000 Domesticks. And what is more, the second Temple much surpass'd the first in Riches; for the desperation of the *Jews*, having been a great means of their Multiplication, vast and rich presents were sent to this Temple from all parts of the World; There was not a solemn Feast, but some hundred thousands flock'd to *Jerusalem*, most Strangers, and not one of these came with empty hands; and such as could not come in Person, never fail'd to send their presents.

(5.) Besides the Tythes of the Product of the Ground, they had also that of the herd and flock; (1.) Each firstling of Cows, Sheep and Goats were to be sent to the

the Temple, but the First born of mankind was to be ransom'd for 5 *Shekels* of the Sanctuary, if a Male, but the Female for 3 *Shekels*. The Firstlings of the unclean Beasts, as Horses, Asses, Camels, &c. being to be redeem'd in proportion to their Value. The *Jews* say, that besides all this, they us'd to gather the Tythes of the Beasts in the following manner; after they were brought together into an Enclosure, they were let out thence one by one, and the Gatherer standing at the Gate with a Rod tinged with red in his hand, mark'd every tenth Beast, as it pass'd by, which being once mark'd remain'd for the Tythe, whether good or bad, the same being never chang'd after it was once mark'd. Something of this may be gather'd from the 27th Chap. v. 23, 33. of *Leviticus*. All these Beasts were the portion of the Priests, as may be seen in the before mention'd passage of *Leviticus*.

Numb. 18.

17.

Maimond.

in Becou.

roth. c. 7.

The Scripture is silent in reference to the manner of the distribution of these Tythes, what share belong'd to the High-Priest, and what a portion to the Priests. It seems probable, they were divided by Capitation, even to the Child of a Month old. Because God order'd the *Male Levites* to be number'd from a Month old and upward, to take them to himself, instead of the First-born of *Israel*: And being thus register'd, and thereby endow'd from the age of a Month, with the privilege of representing the First-born of the People before God; 'Tis very probable, that they had also their share in the benefit thereof; what concern'd the proportion of this distribution, the same was questionless regulated according to the several degrees of their Employments and Dignities, to be determin'd by the Prince and the *Sanhedrim*. The manner of gathering these Tythes, was to lay them up in Granaries and Blens in each Province, by the assistance of certain *Levites* deputed for that purpose; these were questionless the same mention'd by *Ezra*, when he speaks of the *Levites* employ'd in the Provinces, in the work of the Lord, and the Service of the King; the work of the Lord, being to gather the Tythes for the Temple and the House of *Levi*.

Chron. 31.

19.

(6.) It is to be observ'd, that according to the Tradition of the *Jews*, no Tythes were due but from the Land of *Canaan*, unto which the *Rabbies* add some of the neighbouring Countries, as *Pennar*, *Moab*, the Countries of *Hog*, of *Sihon*, of *Hammon* and *Egypt*.

Maimon in

Biccurim.

c. 2.

I know



Tract. The-  
rouma.

I know not upon what reason they have founded this Tradition, since it is said by *Maimonides*, that they were to gather no Tythes ever among the *Samaritans*; as it is certain, that the Countries of *Hog*, *Moab*, *Hammon*, *Sihon* and *Egypt*, were much more foreign in reference to the Holy Land, than that of *Samaria*, which formerly belong'd to the Land of *Canaan*. After the dispersion of the *Jews* into several parts of the World, they paid no Tythes to the *Levites*; but no body being to appear before the Lord with empty hands: The *Jews* presented their voluntary Offerings, and the *Jews* multiplying to a prodigious number, must needs vastly encrease the Revenues of the Temple.

(7.) After their return out of the *Babylonian Captivity*, these Tythes took their former Course, as appears from a Passage of the Prophet *Malachi* c. 3. 8. & 10. But it is also evident from the same passage, that these Tythes were but very ill paid; especially after the dedication of the Temple by *Maccabee*, to the time of *Hircan*, for the space of 30 Years they were very negligent in discharging the Tythes, 'till by an Order of the *Sanhedrim* certain faithful and diligent Commissioners were appointed for the gathering of them, and from that time to the destruction of the Temple they were exactly paid. This is apparent from the words of our Saviour, when he says: That the *Pharisees* did pay the Tythes even to the *Mint* and *Cumin*, and of the other Herbs of their Gardens; and as neither by the Law, nor the *Jewish Tradition*, they were oblig'd to pay the Tythes of Herbs, they effected in so doing to perform a work of Supererogation. *Paschase Ratbert* Abbot of *Corbie* in his Commentary upon *St. Matth.* takes a great deal of pains to find out how the *Pharisees* could pay the Tythes, since they themselves being of the race of the Priests and Levites, were to receive and not to pay Tythes. But he is mistaken, when he imagines that all of them belong'd to the Levitical Race, because they might as well be of any other Tribe. *St. Paul* was a *Benjamite*, and nevertheless a *Pharisee*; and the same thing is to be observ'd in relation to the *Scribes*, and the *Jewish Doctors* of the Law.

It seems nevertheless, as if during the time of the second Temple, the Tythes were paid with a great deal of freedom and liberality; for in the 18th Chap. v. 12. of *St. Luke*, our Saviour introduces the *Pharisee*,  
reck'ning

Lib. 10.

Errour of  
Paschase  
Ratbert.

reck'ning among his work of Supererogation, (unto which he was not obliged to the Law) I pay the Tenth of all what I have : And *Philo* the Jew in his Book *περί τῆς νόμῳ κατὰ τὴν ἰσχυρίαν*, concerning the honours paid to the Priests ; tells us exprelly, that they paid the Tythes very freely and liberally : *They were before hand*, says he, *with the Officers that were sent to demand them ; and paid them even before they were due, according to the Law ; just as if they had rather received a benefit themselves, than had bestow'd it upon others, all Persons of both Sexes, in the several Seasons brought in their first Fruits with an alacrity and liberality scarce to be express'd.* Our Modern Jews, as they have neither Temple, nor Levites, nor Priests, so they pay no Tythes, the most Devout among them, instead of the Tythes, laying apart a certain share of their Revenues for the benefit of the Poor. *Scaliger* tells us, that having one time ask'd a Jew, that in case they were now at liberty to build a Temple, as they did after the Captivity, whether they would introduce the Custom of paying Tythes ; but was answer'd by him, that it was not in their power to rebuild the Temple, and consequently to revive the Tythes, because they were destitute of Legitimate Priests, by reason of the uncertainty of their Genealogies, no body being to be admitted to the Priesthood, but what was able to prove his descent from the race of *Aaron*.

After having treated of the Ecclesiastical Revenues appointed for the maintenance of the Ministers of the Temple, we ought according to the natural consequence of things, to enquire also into the revenues belonging to the Temple it self, in which the Priests and Levites had no share; but was intended to defray the constant expences of the Temple, which must needs amount to a vast Summ. Notwithstanding these Revenues of the Temple had not the least dependency on the Tythes, which belong'd only to the Priests and Levites, nevertheless the Temple of *Jerusalem* was the richest Foundation in the Universe. First, by reason of the prodigious presents sent thither from all parts, in Silver, Gold and precious Stones, even by the *Pagans* themselves, and the *Jews* were exceeding liberal in that respect, witness the poor Widow and her Mite. In the Court of the Women there were several Chests, into which every one did put his Benevolences, or voluntary Gifts,

*The Revenues of the Temple and the Shekel of the Sanctuary.*



Gifts, which were employ'd only for the maintenance of the service of the Temple. But that there might not be wanting a settl'd Revenue, it was ordain'd by God in the 30th Chap. of *Exod.* v. 13. That every Male of 20 Years and upwards, should pay by way of Capitation half a *Shekel*; some will have it, that this Tribute was intended only for the building of the Tabernacle; but it is evident from 2 *Chron.* Chap. 24. v. 5. that it was a constant annual Duty, converted by *Athaliah* to the use of the Idols. 'Tis true, that in the 10th Chap. of *Nehemiah*, the People are engaged to pay no more than the third part of a *Shekel*, but this was over and above the annual half *Shekel*, which at that time proved insufficient, by reason of the small number of those that return'd out of the Captivity. They were afterwards obliged to pay their half *Shekel* to the Capitol under *Vespasian*: This was the same half *Shekel* demanded of our Saviour *Jesus Christ*, *Matth.* 17. whereupon he order'd a whole *Shekel* to be paid for *Peter* and himself. Women and Children were dispensed with from the payment of this Tribute, yet if they did offer it, it was not refus'd. No Man, tho' never so poor, was exempted from this Tribute; nay, not even those that received Alms, as *Maimonides* tells us: This *Shekel* was not paid like the Tythes, only from the Land; but by every body without exception, as well *Priests* as *Levites*.

The first day of the Month of *Adar*, Proclamation was made for every one to prepare for the payment of it, against the 25th, when the Collectors attended in the Temple to receive it? What was collected in the Country, was sent thence to *Jerusalem*, and paid in against the next Feast of *Easter*. But to be satisfy'd, that this Tax was sufficient to answer the end for which it was intended; it is to be observ'd, that each *Shekel* weigh'd four *Drams*, and an *Ounce* having eight *Drams*, each *Shekel* was exactly half an *Ounce*; I am not ignorant, that most Authors are of opinion that the *Jews* had another *Shekel*, call'd the Crown *Shekel*, which was no more than one moiety of the *Shekel* of the Sanctuary; but *Petavius*, *Huet*, *Villalpandus*, and *Brerewood* are of a contrary Sentiment, and I must confess, that I my self can't relish this pretended difference betwixt the Weights and Measures of the Temple, and those in common use, because I can't find any reasonable

Sie Abon  
Esra in lo.  
cum.  
Joseph. lib.  
7. c. 26.  
de bello  
Jud.

Tract.  
שלח  
cap. 1.

See Huets  
Observati-  
ons upon Ori-  
genes. p. 56.

reasonable proof for it; but be this as it will, the half *Shekel* to be paid to the Temple, was the *Shekel* of the Sanctuary, and equivalent in value to a quarter of an Ounce of Silver; now an Ounce of Silver being at least 3 Livers in value, half an Ounce 30 *Sous*, according to this rate every one paid 15 *Sous* or Pence. In the time of *Moses*, the People at their going out of Egypt *Exod. 36.26.* being in number six hundred and three thousand 5 hundred and fifty; this Tribute amounted at half a *Shekel* per head, at 500000 Livers. When *David* numbred the people, there were found 1300000 Men able to bear Arms, and allowing the same number for the rest, the yearly Revenue of the Temple, must at that time amount to above two Millions of Livers. And when afterwards the People encreased to a far greater number, as it happen'd after their dispersion, the revenue also encreas'd almost beyond Computation; it may rationally be concluded, that the Tribute arising from the *Shekel* of the Sanctuary, might amount in our Saviour's time to above ten millions of Livers. Each *Shekel* contain'd 20 *Gerafs*, and each *Gerafs* was equivalent to two *Carolus's*, or something more; this Tribute according to *Maimonides* was bestow'd in buying of Victims, Wood, Incenses, Shew-bread, Salt, Flower, Oil, &c. *ubi supra.* *2 Sam. 24.*

THE



THE  
HISTORY  
OF THE  
Levitical Worship.

*Of the Sacrifices, Feasts and Ceremonies. Of the Penalties inflicted upon the Transgressors of the Law.*

PART IV.

CHAP. I.

*Of the Burnt-offering, call'd עולה.*

Five several sorts of Sacrifices.

δολοκαύτωμα.  
δολοκαύτωσις.

Here are five sorts of Sacrifices. (1.) The Burnt-offering call'd עולה or אשה, and in the Chaldean, גמיר, כליל. (2.) The Sin-offering חטאה. (3.) the Trespass-offering אשם. (4.) The Peace-offering, call'd שלמים. (5.) The Oblation of dry and liquid matters call'd מנחה, and רסך. The most probable among these several sorts of Sacrifices, was the Burnt-offering or *Holocaust*, so call'd by the LXX, because the Victim was entirely consum'd upon the Altar, not the least thing of it being reserv'd either for the Priest, or for him that offer'd the Victim. Concerning these Burnt-offerings, let us make the following Observations. (1.) Five

(1.) Five different sorts of Animals were allotted for this Sacrifice, viz. a Bullock, a Sheep, a Goat, Pigeons and Turtles, viz. 3 sorts of four leg'd Animals, and 2 sorts of the Wing'd Creatures. All the other Beasts, even those allow'd to be eaten, being not qualify'd for Sacrifices.

(2.) It must be a Male, for the Burnt-offering being the most noble kind of all the Sacrifices, requir'd consequently the most noble Sex. Those who value themselves so much upon this remark, may remember that this being a thing never call'd in question by any body; I see no reason, why they should pretend to alter the Translations of the Scripture, by inserting the word a *Bull* in all the passages, where the Ancient as well as Modern Translators have made use of the word *Ox*: For tho' according to the common acceptation of the word *Ox* among Butchers, signifies as much as a Castrated Animal; yet it is certain, that originally the word *Ox*, signifies all sorts of *Beefs*, whether castrate or not. Thus in the History of the Sacrifices, and the Beasts appointed for Victims for the Divine Service, you will generally meet with the words *Ox* and *Mutton*, and seldom with a *Bull* or *Ram*. The so much celebrated *Apis*, and the great representative of the Religion of the *Egyptians*, is always call'd the *Ox Apis*, and very rarely the *Bull Apis*; tho' it is sufficiently known he was no castrated Male. The *Jews* call שור, the same thing we call an *Ox* or a *Bull*; neither do we find them to make any considerable distinction, betwixt שור and בקר. These two words signifying promiscuously the whole kind of *Bullocks*, whether castrated or not. The word of *Hecatombes* so frequently us'd by the *Greeks*, and retain'd in so many other Languages, is an undeniable proof, that the Beasts design'd for the Sacrifices, were express'd by the word of *Oxen*, and not by that of *Bulls*. But let us proceed in the enquiry of the other Ceremonies und Observations relating to the Sacrifices of the *Mosaick Law*.

(3.) It was required that the Victim should be without any defect, neither *Lame* nor *Blind*, or any thing of that nature; nay, the least blemish did render the Beast as well as the Priest unqualify'd for the Service, as we have told before. Besides which, a certain respect was also had to the age of the Victim, nothing under 7 days of age, being reputed fit for the Altar. *Maimonides*



More Nevo kim. c. 46. *des* says: God has commanded not to offer any thing to him, unless it were at least 7 days after the birth; it being, if younger, look'd upon as despicable, abortive and imperfect in its kind. Neither were the old Victims consider'd as improper for the Altar: Those of 4 or 5 Years of age, might be accepted of, but were not offer'd out of a singular respect to God, because they began to be too old for that purpose, says the Author of the Book call'd *Siphra*.

Of the Con-  
fession of Sin.  
See Levit.  
1. 4. & 5.  
Numb. 5.  
7.

(4.) The Person that made the Burnt-offering, was to bring the Beasts to the Gate of the Court of the Priests, whence the Beast as well as he that offer'd it, was conducted by one of the Priests, as far as to the Rings which were on the North-side of the Altar of the Burnt-offering. Here it was, that he who presented the Victim, laying his hand upon the head of it, confess'd his Sins, very near in the following words: *I have sinned, I have done very ill, I have been rebellious in doing so and so, &c. But I am returning with a sincere repentance to thee, and present this by way of Expiation.* The Jews don't agree in opinion, whether they us'd to lay both hands, or only one upon the head of the Beast; but are unanimous in this, that they were to press the head of the Beast downward with all their Strength. If the Victim happen'd to be a publick Victim, such as were offer'd in the daily Sacrifices, or on some solemn Feasts, those appointed to be Representatives of the People, call'd *אנשי המעמד* Stationarii, did lay their hands upon the head of the Beast; and in case the Victim was presented by several Private Persons, they were all obliged to lay their hands upon the head of it. When they kill'd the Beast, its head was turn'd to the South, the body to the North, and its face to the Temple, as likewise the Person that laid his hand upon the head, turn'd also his face to the Temple.

Levit. 1. 5.  
11.

(5.) Most commonly the Victim was kill'd by the Priest, tho' each Private Person might also kill his own Victim; in our Translation it is express'd, *You shall kill*, but in the Text, *he shall kill*. In reference to the Person that offers the Victim; 'tis certain, tho' according to the Jewish Tradition, every Private Person had a right of killing his own Victim, especially at the great and solemn Feasts, when the Priests had too much Employment.

(6.) But

(6.) But the Office of catching the Blood in a Bowl, and the Sprinkling of it upon the Altar, belonged properly to the Priests. They did catch the Blood in a Vessel belonging to the Altar, and appointed for that use; and not in any thing that was brought or appertained to a private Person; and the Priest performed the Sprinkling round the Altar, in the form of a *Greek Gamma*  $\Gamma$ , i. e. The Priest stood at the North-East Corner of the Altar, and thence Sprinkled the Blood upon two sides of the Altar, viz. those looking to the East and to the North; which done, he went to the South-West Corner, and did the same thing on the two other sides of the Altar; each Sprinkling being made in the form of a *Greek Gamma*, with one Angle and two sides; and the remaining part of the Blood, thrown at the bottom of the Altar; For all round the middle of the Altar, the same being divided as it were in two parts in height, by a red Line or Streak; Certain Sprinklings were made underneath, and others above this Line; The blood of the Birds offer'd by way of Burnt-offering, was Sprinkled above the Line, as that of the Victims sacrificed for Sin, and Trespass-offerings; as also of all the four leg'd Sacrifices was sprinkled below it, and their Blood thrown at the foot of the Altar.

*The sprinkling of the blood belonged to the Priest.*

(7.) The Sprinkling of the Blood being performed, they did hang up the Beasts, those small Pillars mentioned before, where being fixed to the Shoulders, they cut off the Head, and four Legs; which being given to the Priest, and the Skin or Hide quite taken off, they opened the Belly, took out the Entrails, which were carry'd to be wash'd in the Lavers. After having cut out the Heart, and let out the Blood out of its Ventricles, they cut off both the Shoulders and gave them to the Priest, each of whom had his certain share of Business allotted, viz. one to carry the Head, another the Shoulders, and so forth; whereof we have an ample account in that Treatise of the *Thalmuth*, call'd חניך, or of the *Continual Sacrifice*; each of these Pieces was salted upon the ascent leading to the Altar, before they put it upon the Wood to be burnt; but for the rest, they laid them upon the Altar, without any set or regular Order, just as they came into their Hands; tho' some are of Opinion, That they laid them upon the Altar in the same manner, as they are found belonging.

*Maimonid. Masse Korbau, c. 6.*



ing to the Beast, whilst yet living, *viz.* first the head, then the Shoulders, and so forth. If the Burnt-offering was of Pigeons or Turtle-doves, they scratch'd the head with their Claws, and with the Blood, that issued thence, besmear'd or touch'd the sides of the Altar. The Feathers and Entrails were thrown on one side of the Altar, to the East, among the Ashes, and taken away every Morning with them. They were not cut into several Pieces, but being opened only underneath of the Wing were burnt whole.

Jonathan  
Paraph. in  
Levit. 6. 9.

Pf. 66. 13.  
& 51. 20.  
Numb. 6. 11.  
Lev. 14. 19.  
& ch. 15.  
v. 15, 16,  
24.

According to the Assertion of the *Jews*, the Burnt-offering was made by way of Expiation for the ill Thoughts and Conceptions of the Heart, and according to others, for the Trespases of the negative Commandments. Of these Burnt-offerings there were divers sorts, *viz.* the continual Sacrifice offered every Morning and Evening; of which more anon; The Burnt-offering of the Sabbath, being double the quantity of the Daily-sacrifices, the Burnt-offering of the New-moon, and those of the High-feasts. All these belonged to the ordinary Burnt-offering, the extraordinary ones being offered by private Persons, as often as they thought it requisite, these Burnt-offerings being made for different respects, as Purifications, Expiations and Thanksgivings; as may be seen in the several Passages cited in the Margin. It seems to me very probable, that the Burnt-offerings were intended for all sorts of Sins in general, without any peculiar respect to any Sin in particular; and to expiate the defaults or errors, which produce Uncleanness, unto which all Mankind is subject without exception; whereas the Sacrifices of *Sin* and *Trespas-offerings*, had a respect to a particular Sin, committed either by a private Person, or a whole Society. And for this reason it was, that never any Vows, or Voluntary-offerings were made in respect of any Sin or Trespas committed; because they were absolutely required for the Expiation of certain Sins. But in respect of a general Corruption, every one might offer more or less, according as lead by his Devotion, and the sense he had of his present unhappy State, in reference to that Corruption; for which end the Burnt-offerings were actually instituted.

C H A P.

## C H A P. II.

Of the Sin-Offering, call'd *ḥattat*.

THIS is the second among the Propitiatory Sacrifices, or Offerings of Expiation; the Victims to be offered being of the before-mentioned five Kinds of Beasts, viz. Oxen, Sheep, Goats, Pigeons and Turtle-doves; The manner of presenting them, of laying the Hand upon the Head, and killing them, being the same that was observed in the Burnt-offerings: Nevertheless they were not alike in all respects, nor altogether performed with the same Ceremonies: And also distinguish'd into divers sorts.

(1.) The first was that offered by the *anointed Priest*, *Divers sorts i. e. the High-Priest* for himself, which, according to the *Jewish Tradition*, he was obliged to do, once every year at least. The Victim was to be a young male Bullock; After it was kill'd, and the Blood gathered in a Vessel, instead of sprinkling it upon the Altar of Burnt-offering, the High-Priest himself went with the Blood into the *Holy-place*, where having sprinkled seven times of it upon the Veil, that hung betwixt the *Holy* and *Most holy-Place*, and with the extremity of his Finger anointed the four horns of the Golden Altar; or the Altar of Incenses, standing before the Veil, he return'd thence; and the remaining part of the Blood was thrown at the bottom of the Altar of Burnt-offerings, without sprinkling, and all the Fat belonging to the Victim burnt upon the same Altar of Burnt-offering. This done, they took all the Flesh, the Hide, the Head and Legs, carry'd them without the Camp, and burnt them in the place, where the Ashes taken every Morning from under the Altar, used to be poured out. 'Tis to be observed, that such as burnt the Victims of the Sin-offerings, were reputed unclean; it being a received Maxim among the *Jews*, that all the Victims, the Blood of which was carry'd into the Sanctuary, did pollute those that burnt them; 'Tis further observable, that the High-Priest officiated in Person in that Sacrifice offer'd in his own behalf; so that he was then esteem'd already cleansed and unpolluted; without which he could not have intermeddled with the holy Sacrifice.



(2.) That  
for the  
Congregation.  
on.  
See Levit.  
4. 13.

(2.) The second was the Sin-offering for the whole Congregation; being likewise a Bullock, upon the head of which the Ancients deputed for that purpose, laid their Hands; This was sometimes performed by the *Sanhedrim*, viz. if the fault committed by the People, was owing to some illegal or unjust command of the *Sanhedrim*; for the rest the Ceremonies were the same as were observed in the preceding Sacrifice, the High-Priest himself carrying the Blood into the *Holy-Place*, and sprinkling with it the Veil and the Altar. These Sacrifices seem to have been the Figures of that of *Jesus Christ*, in a more eminent degree, than the Burnt-offerings, which were not burnt without the Camp, nor the blood of them carry'd into the *Holy Place*.

(3.) There was besides this another Sin-offering for the Congregation, viz. a Male kid offered on the Day of Expiation; of which more in another place.

Sin-offerings for private Persons.  
See Levit.  
4. 13.

(4.) Private Persons were also to present their Sin-offerings; and in case it was in the behalf of one of the Chief Men, or a Person in some considerable Station (they being distinguish'd from the rest of the People.) The Victim must be a Male kid of the Goats, brought and kill'd after the customary manner, but that the blood was not carry'd into the *Holy-Place*, the Priest anointing with his Fingers only the four Corners of the Altar of Burnt-offering. The *Jews* tell us, that they went up by the before described ascent to the Altar, and beginning on the right hand, came quite round the Altar, anointing first the *South-East* corner, afterwards the *North-East*, thence that looking to the *North-West*, and so to the *South-West* corner; and this, say they, is the blood, which was put upon the Altar of Burnt-offering, above that red Line, reaching all about the Altar.

See Levit.  
6. 26. &  
10. 17.

This done, they burnt the Fat of the Kid, the Flesh whereof appertained to the Priests, whence it is said, that they eat the Sin-offering of the Congregation. Thus you see two very remarkable Differences betwixt this Sin-offering of the *Rulers*, and the before-mentioned; For in this the Victim must be a Male kid, whereas in the preceding it was a Bullock, the flesh of this was to be eaten, and belonged to the Priests, but the Flesh of the other was burnt with Fire, without the Camp; Nay, the Flesh of this last Sacrifice must be eaten in the Court itself of the Temple, and no where else.

(5.) The

(5.) The Sin-offering of the Vulgar sort of the People, was a Female kid or sheep; which was sacrificed with the same Ceremonies as the preceding Sacrifice, the fat being consumed upon the Altar, and the flesh eaten by the Priests.

*An offering  
of Female  
for the  
vulgar.*

But there remains a difficult Question to be resolved, viz. Of what kind these Sins were, for the Expiation of which these Sacrifices were offered; what the Law says upon this Head is, that it was in attonement for Sins committed out of ignorance. (1.) In case a Person committed an ill Action, without being sensible that it was such. (2.) If any one happened to be engaged against his Will and Intention in any sinful Action contrary to the Law, whilst asleep, or by Inadvertency, &c. which Sins are styled Sins of Ignorance; It seems to me, as if this kind of Sacrifice was offered in Expiation for all those hidden Sins, for the forgiveness whereof, David prays in his 19th *Psal.* The Jews agree, that this kind of Sacrifice, was offered in Attonement for all sorts of Sins committed through Ignorance. For, say they, if a Person commits a Sin premeditately, he incurs the Penalty of *כרת* being cut off by the hand of heaven; as in case of the breaking of the Sabbath; if such a Sin was committed with premeditated malice, but in private he incurr'd the Punishment of *כרת* Kereth, or being cut off; but if the Fact happened to be done before Witnesses, he deserved to be stoned to Death; But in case a Man happened to break the Sabbath, not premeditately, but through Ignorance, an Attonement might be made by a Sin-offering; They compute in all 43 Sins, which being Trespasses against negative Commandments, are subject to the *כרת*, and to be expiated by the *חטאת*. There were also certain Sin-offerings, which seem to have no respect to the Sin-offerings of Ignorance, as that offered by the High-Priest, at his Consecration, that for the Purifying of Women after Child-Bed, and that for cleansing of the Leprosie; But it may be alledged that these and such like other Sacrifices, were intended not only in respect of hidden Sins, and such as were committed through Ignorance, but also for an Attonement of all Sins in general, like a daily *explicite and implicite repentance*. Because the Sin-offering or the *Chataah* was not made for any particular Sins, unless they were committed by mistake.

*See Levit.  
4. 2. 15.  
12. 27.*

*Levit. 9. &  
12. 6. &  
14. 19.*



Levit. 5.  
11. & 5. 8,  
9.  
Thalm.  
Tract.  
Zevachim.

Maase cor.  
ban. c. 6.  
Maimonid.

The poorer sort, who were not in a Condition, to make an offering of a kid, or sheep, might offer only a pair of Pigeons or Turtle-doves; and such as were not able to purchase either Pigeons or Turtle-doves, offered only the 10th part of an *Ephah* of Flower, which they called *מנחת תמיד*. Where it is to be observed, that in these Sacrifices they did not add either Oil or Incenses. The birds were kill'd in the same manner as in the Burnt-offering; the Pigeons or Turtle-doves, whereof there must be no less than a pair for each Sacrifice belonging to the Priests, who had the flesh for their share, nothing but the blood belonging to the Altar, from all the birds sacrificed by way of Sin-offerings.

'Tis worth Observation, that there was scarce any Difference betwixt the *Burnt-offering* and the *Sin-offering* of the High-Priest, and that of the Congregation; because all was consumed by Fire, with this Difference only, that in these two last the flesh was burnt without the Camp; it ought also to be observed, that in all the Sacrifices nothing was put upon the Altar, but what was seasoned before with Salt, as they did in the Burnt-offerings; it being a general Rule, that *no oblation must be made without salt*.

### C H A P. III.

#### *Of the Trespass-offering call'd **עושה אשם** Asham.*

See Levit.  
7. 37.

Difference  
betwixt the  
Sin-offering  
and Tres-  
pass-offe-  
ring.

There being so very slender a Difference betwixt this Sacrifice, and the last preceding, as to appear almost imperceptible, this has occasioned no small Disputes among the Learned. (1.) They have different Names, *אשם* and *עושה אשם*. (2.) God himself seems to distinguish them exactly when he says, *As the Sin-offering is, so is the Trespass-offering, there is one Law for them*. The difference betwixt these two Sacrifices in respect of their Ceremonies, is, (1.) That in the Sin-offerings the blood was often carry'd into the Sanctuary, where it was sprinkled upon the Veil and the Horns of the Altar; and the flesh of those Sacrifices, the blood whereof was carry'd into the Holy Place,

Place, was burnt without the Camp, even the Skin and Entrails not excepted, the Priests being not allow'd to eat any part of them. But the blood of these *Ashams*, or *Trespas-offerings*, never came into the Sanctuary, and the flesh of the Victim belong'd always to the Priests then in waiting; these as well as the *Sin-offerings* were call'd קדשים קרים *magna sacra*, none but the Priests being allow'd to eat of them, not with exclusion even of the *Levites* and the other Ministers belonging to the Temple; neither could they be eaten in any other place but in the Court of the Priests. According to the *Jewish Tradition*, they began to eat in the Evening 'till Mid-night, after which they durst eat no longer, but were oblig'd to burn the remainder. The Sacrifice call'd קדשים קלים *levia sacra*, might be eaten by the People in all places. (2.) Another difference is, that in the *Sin-offerings*, even those whereof the blood was not carry'd into the Sanctuary, they anointed the horns of the Altar of *Burnt-offerings* with the blood; whereas in the *Trespas-offerings*, they sprinkled only of the blood underneath the red Line, in form of a *Gamma*, as has been shewn in the Chapter of the *Burnt-offerings*.

The difference betwixt the Sins to be expiated by the Offerings of the *Chataah* חטאת and *Asham* אשם, is still involv'd in greater difficulties. St. *Austin* was of opinion, that by the חטאת ought to be understood the Sins of Commission, and by the אשם the Sins of Omission; in which he has been follow'd by *Lyranus*, *Abulensis* and many more, but especially by the learned *Grotius*; but they are in the wrong, it being evident, that the *Trespas* implies an actual Sin of Commission. *Eugubinus* says, the Sin consists in a real action, the *Trespas* only in Thought; this is no less erroneous.

*Philo the Jew*, whose footsteps are follow'd by *Sigoni-us*, says, the Sins call'd חטאת were Sins committed thro' ignorance, call'd by the *Greeks* ἀλημιλία. The *Asham* being a Sin committed out of infirmity, but not thro' ignorance. As for instance, if a Person lies with another Man's Wife, by mistaking her for his own; if he is sensible of his Error, he must offer the חטאת *Chataah*, it being a sin committed thro' ignorance: But if he enjoys his Neighbours Wife knowingly, but so as being



surpris'd by his infirmity, he is to make the **זבן**, or *Trespass-offering*.

*This they  
have taken  
from Levit.  
5. 17, 18.*

The *Jews* represent it under two different kinds: (1.) **זבן חטא** *delictum suspensum & dubium*. As for instance, a Person having Carnal Copulation with his Sister, he is subject to the penalty of the *Kereth*, provided it be done knowingly and with his consent. But if the same happen by a mischance, he mistaking her for his Wife, and afterwards discovering his having really enjoy'd his Sister, he must make the offering of the *Chat'aah* **חטאת**. But in case he, his Wife and Sister, lie in one Bed, without any intention on his side to enjoy his Sister; nevertheless he having a suspicion of mistaking one for the other, he remains in suspense, and must offer the **זבן חטא**: According to this supposition, the *Sin* and *Trespass* differ only in this, that tho' both are committed thro' ignorance, yet in one, the Person is assured of the matter of Fact, whereas it remains dubious in the other. But be this as it will, thus much is evident from *Leviticus*, that ignorance is an ingredient belonging as well to the *Asham* **זבן** as to the **חטאת**, there being no action of premeditated Malice in either. *Lightfoot* is of opinion, that no *Expiation* is to be made for such Sins as are committed premeditately and designedly, and not thro' ignorance or weakness; and that St. *Paul* alludes to this, when he says: *For if we sin wilfully after we have receiv'd the knowledge of Truth, there remaineth no more Sacrifice for Sin.* But I am of opinion, that a distinction ought to be made betwixt such Sins, as being committed premeditately, were punishable with death, and betwixt such as did not deserve death. 'Tis very probable, that in the first case, there was no room left for sacrifices, but that it was otherwise in those Crimes that were not Capital; and that such as repented sincerely, were admitted to offer their Sacrifices of Expiation; as it seems very evident from the 7th Ver. of the 6th Chapter of *Leviticus*.

*Chap 5.  
v. 25. &c.*

*Heb. 10. 26.*

The second kind of the *Asham*, was call'd (according to the Doctrin of the *Jews*) **זבן עונת**, *confess'd, granted*, and of this, they say, there were five several sorts. (1.) In case of a denial of what was deliver'd, and an unjust Detention, or of a Robbery or Cheat. (2.) For Sacrilege. (3.) For cohabiting with a Woman Slave. (4.) There was also an *Asham*, for the *Nazarites*. And (5.) For those affected with Leprosy. But the *Jews* are under

*Levit. 6. 2.  
Vide Ainf-  
worth in  
hæc omnia  
loca.*

*L. vit. 5. 15.  
& 9. 20, 21.  
N. b. 6. 12.*

der a great mistake, it being evident from the 17th v. *Levit. 14.* of the 5th Chapter of *Leviticus*, that the *DON* was offer'd for all manner of Sins. It seems also apparent by the said passage, that whereas the vulgar sort sacrificed a female Sheep or Goat, for their Sin-offering they were to offer a Ram in the *Trespass-offering*; some say, that to the Sacrifice of *Asham*, was offer'd for all sorts of Sins, as well those committed against the Ceremonial as the Moral Law; nevertheless it was requisite, that the same were committed either thro' ignorance or weakness, and not premeditately, or *Elata manu*. Maimonides *More Nevokim. p. 3. c. 31.* says, according to the Translation of *Buxtorf*: *Elata manu peccat ille qui superbit, faciem suam corroborat, & palam peccat. Qualis quisque contra legem facit, non tantum quod libidine sua, pravisque cupiditatibus victus in rem vetitam abripiatur, sed quia legi fidem derogat, eique planè repugnare vult.* *Outram* is of opinion, that Expiation might be made even for Sins committed *cum conscientia facti*, provided a confession was made of them before they could be proved by Witnesses; which he evinces from the 6th Chap. of *Leviticus*.

## C H A P. IV.

## Of the Peace-Offerings שלמים.

Hitherto we have treated of the Sacrifices of Expiation, these being call'd *Peace-offerings*, in respect of the Persons being reconcil'd to God; upon which Head, I think *Rabbi Ben Gerson's* thoughts are very suitable to the purpose, as may be seen in the Margin. Or else these Sacrifices were so call'd, because they were offer'd for the peace or prosperity either received or enjoy'd before, or to come, and intreated from God's Hand. They were Sacrifices performed either in consequence of certain Vows or by way of *Thanksgiving*, and distinguish'd into divers kinds.

(1.) There was a *Peace-Offering*, made for the Congregation at the Feast of the *Pentecost*, when the first Fruits were offer'd in way of *Thanksgiving* for the Harvest: This consisted of two Lambs, the Flesh of which

*Levit. 14. 12. & 6. 6. Heb. 9. 7. dicuntur.*

*ay vasi*

*omnia pec-*

*cata pro*

*quibus erat*

*propitiatio.*

*Quid sit pec-*

*care Elata*

*manu vide*

*Grot. in*

*Numb. 25.*

*Lib. de Sa-*

*cificiis.*

*in tertium*

*Levit. vult*

*dici pacifica,*

*quia erant*

*signa con-*

*cordia inter*

*offerentem,*

*Sacerdotes*

*& Deum,*

*qui eadem*

*mensa ut-*

*bantur, cum*

*pars victi-*

*mæ altari*



Sacerdoti,  
pars offe-  
renti.  
Divers  
sorts of  
Peace-offe-  
rings.  
See Levit.  
7. 12.

which did belong to the Priest, and was to be eaten in the Sanctuary. This was a Sacrifice peculiar and only in its kind, being perform'd but once a Year, and for that reason belong'd to the number of the *קדשי קדשים* *magna sacra*. All the other *Peace-offerings* being in the behalf of Private Persons, and call'd *קדשי קלים* *levia sacra*.

Levit. 7.  
Thanks gi-  
ving-offer-  
ings were  
made for  
the First-  
born.

Exod. 13. 13.  
But the Le-  
vites claim  
an Exempti-  
on from  
them; be-  
cause all  
their Chil-  
dren be-  
long'd to the  
Lord.

Numb. 18.  
17.  
None but  
the First-  
lings of  
Asses was  
either to be  
redeem'd  
or to have  
the head  
cut off, by  
reason, as  
Aben Ezra  
says in  
Exod. 13.  
The Jews  
when they  
went out of  
Egypt had  
neither

(2.) Among those Sacrifices offer'd by Private Persons, some were intended for Thanksgiving; in which case they added to it unleavened bread, or Cakes, Waters anointed with Oil, and Cakes mingl'd and fry'd with Oil; as also some leavened bread, which seems somewhat surprizing, no leaven being to come upon the Altar, as shall be shewn hereafter. The *Peace-offerings* made on the three great Feasts, had no bread added to them, as we shall have occasion to shew in the description of the Sacrifices of the particular Feasts; but these *Peace-offerings* of Thanksgiving, were made on account of some remarkable deliverance. *Solomon Jarchi* is of opinion, that they were made in respect of those deliverances mention'd in the 107th Psalm, because the Firstlings and Tenths were offer'd by way of Thanksgiving. But this is not altogether consonant to truth, it being certain, that these Sacrifices were made oftentimes in respect of deliverances of less consequence, and in regard of a good success of Enterprizes of no great moment.

(3.) There was also another sort of these Sacrifices, call'd *Voluntary Peace-Offerings*, perform'd only out of Devotion, without any prospect either of present or future interest, but barely as a Testimony of the Zeal of the Person that offer'd them to the Temple of God. Besides which, there was a third sort of *Peace-offerings* call'd *votiva*, such as were perform'd pursuant to a certain Vow, made in case of success of such and such an Enterprize. The second sort was generally most acceptable to God, I mean these spontaneous Oblations *זבחים*; for which reason it was also that they were not limited altogether by such strict rules as the rest; for the Beast to be offer'd in the *Peace-offerings* by way of Thanksgiving, or Vows, was to be without the least blemish or defect; whereas God was pleas'd to accept in these *Voluntary Peace-offerings* of Animals somewhat defective in their parts, *dummodo non esset Animal testibus contritum*. The Jews make this further observation, that

that in case an Animal design'd for a *Peace-offering* in case of a Vow, happen'd either to be stoln, or to die, another was to be brought in its stead; but a Beast intended for a *Free-will-offering*, hapning either to die or to be stoln, they were not obliged to put another in its place.

These were the Ceremonies observ'd in the *Peace-offerings*. (1.) The Victims were Bulls, Rams, Lambs, Weathers, Kids and Goats, both Male and Female, we don't find that Pigeons and Turtle-doves were used in these Sacrifices, as they were in the Offerings of Expiation. (2.) The Person who offer'd the Sacrifice, carry'd the Victim to the Gate of the Court of the Priests, the Priest kill'd it, the Person for whom it was offer'd, laying his hand upon the head of the Animal, but without making any confession of his Sins. The blood being gather'd in a Vessel, the Altar was sprinkled with it in form of a *Gemma*, according to the description given of it before in the Chapter of *Burnt-offerings*. (3.) The Victim being fle'd, and the Entrails taken out, viz. the heart, the Kidneys, the Liver, the Gaul, and all the fat that covers the inwards, were burnt upon the Altar of *Burnt-offering* before the Lord; for it is to be observ'd, that the fat of all the Sacrifices whatever belong'd to God; for which reason it was, that the *Israelites* were forbidden to eat the fat of the Kidneys or of any other part of the Entrails, all these being consecrated to God.

Nay, it seems very probable, that even the fat of all the Beasts kill'd for ordinary use, was to be carry'd to the Temple; at least in those places that were at no great distance from the great Altar of *Burnt-offering*. The words of the Law say thus: *Ye shall eat no manner of fat of Ox, or of Sheep, or of Goat; and the fat of the Beast that died of it self, and the fat of that which is torn with Beasts, may be used in any otherwise, but ye shall in no wise eat of it.* Whence it is apparent, that the Fat of such Beasts as were kill'd for ordinary use, was not only forbidden to be eaten, but could also not be employ'd to any other use; but in case a Beast died of it self, it might be used in Ointments. All this must be understood of the fat belonging to the interior parts, the fat intermix'd or adhering to the flesh, not forbidden to be eaten.

This

Horses nor Camels, but only Asses. See Levit. 22. v. 23, 24. Ceremonies used in the Peace-offerings. See Levit. 3. v. 2, 8. Exod. 29. 22. Levit. 3. 9. & c. 7. 23. All fat consecrated to God.



It seems as if they used to turn the Beast before it was kill'd See Levit. 23. 20. Numb. 14. 12, 24. Exod. 29. 26. I am apt to believe that both the Shoulder and Breast were lifted up and turned, and thus they were The-roumah, חרומה and Tenot-pha, חנופה See Levit. 8. 27. & 29. Vid. Fagium, in Exod. 29.

This Fat, before it was burned, they used to lay upon the hands of the Person, that offered the Victim; together with the right Breast and Shoulder, adding to it a Cake; (in those Peace-offerings where bread was to be added) after which the Priest putting his hand underneath those of the Person, that offered the Sacrifice, they lifted the Offering and turn'd it upwards and downwards; from the right to the left, from the East to the West; this was call'd a *Weave-Offering* (see the Ceremonies observed in the Sacrifice of the Consecration of Aaron) Two different Motions were observed in the Offering of the Victim; one for the Breast, the other for the Shoulder; The right Shoulder being lifted up and downwards, and was call'd חרומה a *Weave-Offering*; but the Breast being turn'd towards the four Corners of the World, was call'd חנופה *Agitata Oblatio*, a *Weave-offering*. This done, the Priest taking the fat from the Hands of the Party that made the Offering, put it upon the Altar. 'Tis to be observed, that the Victims intended for Peace-offerings, except those sacrificed for the whole Congregation, were commonly kill'd on the South side of the Altar, where as the other Sacrifices were slain on the North side of it; and as the Ascent we have mentioned before, leading up to the Altar was on the south side, the Priests after having taken the fat from the Persons that offered the Victim, went directly without turning on one side or other, to the Altar, and after they had salted it, put it into the Fire. The Priest had for his share the Shoulder and the Breast, the rest belonging to the Person that made the Offering; who was at Liberty to eat it, with his Children, Friends, Relations, Wife and Daughters; But (1.) they were to eat it either within the Precinct of the Temple, or at least within the City of Jerusalem; which enjoy'd this privilege before all the rest, that the sacred Victims could not be eaten in any other place. (2.) All such as were to eat of it, must not be under any Pollution, as prescribed by the Law, in several Passages, but especially in Levit. chap. 7. v. 20, &c. (3.) If the Meat happen'd to be touch'd by any thing that was unclean, they were obliged to consume it with Fire, upon the spot. (4.) In case the Peace-offering was for a Thanksgiving, they must eat the Flesh the same day, it being unclean the next. But if it were an Offering pursuant to a Vow, or a Free-Will offering;

offering; they might keep some of it till the next following day; but on the third they say, it was unclean, and therefore to be burnt with Fire. The Pagans having taken this Custom of eating their Sacrifices and Feasting in the Temples of their Idols, 'tis to that Custom St. Paul makes his allusion, in 1 Cor. c. 8. v. 10.

## C H A P. V.

*Of the Meat-offerings, or Oblations of dry and liquid things called נסך and מנחה.*

THE matters offered in these Oblations were flower, Bread-cakes, Waters, Oil, Wine, and Frankincense; being generally Additional Oblations to other Sacrifices; (1.) Of flower not mix'd סֹמֶךְ. (2.) Of Cakes mingled with Oil, baked in the Oven. (3.) Cakes baked in a Pan or broiled upon a grid Iron, עֲבֵרָה. (4.) Or Cakes fry'd in a Frying-pan בִּמְרֹחֶשֶׁת. (5.) Or Wafers Lagana דִּקְקִים. (6.) Leavened Bread, all the before-mentioned Cakes being unleavened. (7.) Green ears of Wheat, unto which they used to add Frankincense, Wine for sprinkling, and Oil.

(1.) There was a Sin-offering of fine Flower made, viz. in case the party that had committed a Sin was unable to purchase a pair of Pigeons or Turtle-doves; He offered the tenth part of an Ephah of fine flower, the Ephah being very near equivalent to our great Bushel (or Packs) containing 18 French Pints (or Quarts) like the Bath. The Priests took a handful of it, which being burnt upon the Altar, he kept the remainder for his own use; He put neither Oil nor Frankincense to it, but a little salt only no Oblation being to be offered without salt. Levit. 5. 11. & 2. 13.

(2.) No Burnt-offering was made without an Oblation of those Cakes, each of which was to contain at least the tenth part of an Ephah, otherwise called an Omer, whereof they made a Cake mingled with Oil. According to the Jewish Tradition and Maimonides (Tract. Corbanot) they divided it into ten small Cakes, mingling with each tenth part of an Ephah an Hin of Oil. And contained 12 Logs, and each Log the quantity of 6 Eggs, Exod. 16. 36. Num. 15. 4.



Numb.  
15.4

Proportion  
of the Oil  
and Wine.

Numb. 15.

Levit. 7.  
v. 12, 13.  
Levit. 2. 11.  
The Jews  
says Figs  
and Dates  
are a kind  
of honey,  
and there-  
fore did not  
put them  
upon the  
Altar.

Eggs. If the Burnt-offering was a Ram, it required two tenth parts, *i. e.* the fifth part of an *Ephah*, and the third part of an *Hin*, *i. e.* 4 *Logs*, or a *French* Pint of Oil, to be mingled with.

For a Bullock they took three tenth parts of an *Ephah* of Flower, *i. e.* near the third part of our great Bushel, each tenth deal being divided into ten Cakes, unto those three tenth parts they added half an *Hin* of Oil. *i. e.* 6 *Logs*, or a *French* Pint and a half. The same Proportion being observed in the Trespass-offerings, Sin-offerings and Peace-offerings. The Wine used for sprinkling was exactly the same quantity with the Oil, proportionated to that of the Flower, *viz.* a fourth part of an *Hin* of Wine, two tenth parts of the Flower, the third part of a *Hin* of Wine, to two tenths of the Flower, and half an *Hin* of Wine, to three tenths of Flower.

In the Peace-offerings it seems as if they made use of four sorts of Pastes or Cakes. (1.) Of unleavened Cakes mingled with Oil. (2.) Of Wafers unleavened not mingled with Oil, but only dip'd in it, which, they Jews say, was done in form of a *Greek Cappa*, *i. e.* in the shape of a Cross; on either side. (3.) Of Cakes fry'd and bak'd in a frying Pan mingled with Oil; and (4.) Of leavened Bread. But this leavened Bread was never put or burnt upon the Altar, it being expressly forbid in the Law to suffer any Bread with leaven, or honey to come upon the Altar. So that the Bread with leaven used in the Peace-offerings was not offered either in the *Burnt* or *Sin* Offerings; but reserved for the use of the Priests.

Their Oblations of Pastes were made in the following manner: The Person who intended to make the Oblation brought to the Temple the Oil, Flower, Wine and Frankincense, each a part; First of all, they put some Oil into a Plate or Dish, then the Flower, and upon that some more Oil, which done, both being well mingled in form of a Paste, they carry'd it in a Dish or Plate appropriated for that use to the Altar, and then pouring upon it some more Oil (the third time) they at last added some Frankincense and a little salt, and put it upon the Altar, to be consumed with Fire, with the fat; The same Ceremonies were observed in the other Pastes or Cakes, bak'd in the Oven, broil'd upon the grid Iron, and Wafers fry'd in the frying

frying Pan. They being mingled with Oil, and bak'd, they poured more Oil upon them, and added some Frankincense at last; The whole was performed in the following order: First of all, they laid upon the Altar the Flesh of the Victim, if it were a Burnt-offering; or the fat only, if a Sin or Peace-offering; Upon the fat they put the Cakes, and upon these the Frankincense, according to the description given of it, in the 29 Chap. and 24 ver. of *Exodus*; where you see the whole Offering put into the hands of the Person, for whom the Offering was made; and afterwards upon the Altar. I don't find, that (commonly speaking) any Sacrifices under the Law, were made without the Oblations of Pastes; some, I know, are of Opinion, as if *See Levit. 7. 11, & 12, & 8. 26.* these Oblations were made after the Burnt-offering, but this seems not probable, because the Flesh of the Victim sometimes continued to burn all Night long, and was not quite consumed by the next Morning; which necessarily implies, the Cakes to have been put upon the Altar at the same time with the Flesh or Fat; as may be seen in the several Passages cited in the Margin.

After all they sprinkled the Altar with Wine, according to the Commandment given in the Book of *Numbers*: *In the holy place shalt thou cause the strong Liquor to be poured unto the Lord.* Chap. 28. v. 7. What is call'd strong Liquor is expressed by the word Wine in this Chapter as well as in all other Passages relating to this matter; which make no mention of any other sprinkling, except with Wine. This sprinkling, if we may believe the Jews, was not made upon the Oblation into the Fire, but at the bottom of the Altar, upon its first Basis or Foot.

*Lightfoot* is of Opinion, that in those Sacrifices, where they sprinkled with Wine, the Priest had no share in the Paste or Cakes; but this appears not consonant to Truth, all the Sacrifices (according to the Tenour of the Law) being accompany'd with sprinkling of Wine, as is evident from the 28th and 29 Chapters of the Book of *Numbers*, where a particular account being given of all sorts of Sacrifices, in each of them, the sprinkling of Wine is mentioned in express terms; and in the 39 ver. of the 29 Chap. you read these words: *These things shall ye do unto the Lord in your set feasts, besides your vows, and your Free-Will-Offerings; for your Burnt-offerings and for your Meat-offerings, and for your Drink-offerings;* *This is the Opinion of Ainsworth, upon Levit. 23. v. 18.*



'Tis to be observed, that besides the Mincha, which adds to the Sacrifices of Victims, there were also other Oblations without them.  
See Levit. 2. v. 1, 2.

offerings, and for your Peace-offerings. Perhaps it may be objected, that the Sprinkling was peculiar to the Burnt-offerings, and not used in the Peace-offerings; because the account given of Sacrifices in the 28th and 29th Chap. relates actually to no others but the Burnt-offerings; but this Interpretation is positively contradicted by the 15th Chap. of Num. especially in the 3d and 8th Ver. where Sprinkling is commanded for all sorts of Sacrifices, and among the rest for the Peace-offering; so that it may rationally be concluded, that in the Burnt-offerings, the Priest had no share of the Paste, or Cakes, no more than they had of the flesh of the Victim; but in all the other Oblations of Pastes, a slender part only of each was put upon the Altar, the rest belong'd to the Priests.

The Shew-bread with Leaven, belong'd also to the Mincha מנחה, of which mention has been made before; and as to what relates to the other Meat-offerings, that have any thing peculiar in them, we shall have occasion to speak more at large concerning them hereafter, when we come to treat of their several Feasts, Solemnities, Ceremonies, &c.

Thus much may suffice for a general description of their Feasts, unto which however we may add: That no body was constrain'd to the performance of these Sacrifices, not even unto the Trespass and Sin-offering; as may be seen in the 3d Ver. of the 1st Chap. of Levit. all Offerings depending in a manner on the Free-will of those that presented them; there being no other way of obliging any Person to these Offerings, unless by Exhortations, and representing to him, that without it he would be liable to the Penalty of כרת or being cut off by Heaven. Besides this, a Person that had committed a Sin, lay under no necessity of making his Offering immediately after, in case he lived at some distance, but might defer it to the next great Feast, when each Male was obliged to appear before the Lord.

## C H A P. VI.

*Of those that enjoy'd the Privilege of Sacrificing.*

**B**Efore we proceed further in the explication of the *Levitical Worship*, it will not be amiss to enquire who these were, that enjoy'd the Privilege of presenting these before describ'd Sacrifices; and these were the *Jews*, the only Nation entituled to the offering of Sacrifices according to the *Mosaick Law*, from the observance of which, all Strangers were excluded to such a degree, that in case a *Pagan* should have attempted to keep the Feast of *Easter*, or Circumcise himself, his Crime was Capital, if we may credit *Maimonides*. It seems as if God in the 15th Chap. ver. 14, of the Book of *Numbers* did set aside all the difference betwixt a Stranger and an *Israelite*; but by the word Stranger in this passage, is to be understood the Profelyte of Justice, who being no *Jew* by birth, was turn'd absolutely to the *Jewish Worship*. As for the other Strangers they were either Profelytes of the Gate, as *Naaman* and *Cornelius*, such as had renounc'd Idolatry, without embracing the *Jewish Religion*, or else absolutely Idolaters. Both these might present their Sacrifices to the Temple, as is evident from a thousand instances, and among the rest by those of *Darius* and *Cyrus*, the Kings of *Persia*, who order'd Sacrifices to be offer'd for them in the Temple of *Jerusalem*, and from the example of *Alexander the Great*, who sacrificed, i. e. order'd Sacrifices to be offer'd in the Temple. The Temple of *Jerusalem* was stor'd with the *donaria* of the *Pagans*, which were never presented without the Offerings of their Victims, tho' the same seems to be prohibited by God, in the 25th Ver. of the 22d Chap. of *Leviticus*. Neither from a Strangers hand shall ye offer the Meat-offering of your God, of any of these *חלה לא תעלה*, the bread of your God: whence many among the *Christians* have drawn this inference, as if no Victim was to be accepted of from a Stranger, but only money, which might be converted to the use of the Temple, and even employ'd in the buying of Victims; the *Jews* conclude from the word *חלה*, that they could not accept of

Halacah  
Melakir  
c. 10.

Instances of  
Strangers  
for whom  
Sacrifices  
were offer'd  
in the Tem-  
ple.

Vid. Jos. 11.  
c. 8.



Tract Cor-  
banot, c. 7.  
Burnt-offer-  
ings only  
accepted  
from Stran-  
gers.  
No Cakes,  
Wine, or Oil.

of either Flower or Cakes from the hand of a Stranger: *Maimonides* says, that no Sacrifices except *Burnt-offerings*, could be accepted from Strangers that were Idolaters. No *Peace-offerings*, no *Minchah* מנחה, no *Sin* nor *Trespass-offering*, i. e. no part of the Victim presented by a Stranger was to be eaten, the whole being dedicated to God; so that in case a Stranger did vow a *Peace-offering*, it was turn'd into a *Burnt-offering*; and it was requisite also, that these were *Free-will Offerings*, and pursuant to some Vow or other, in reference to which, the Law prescribes no certain Rules or Obligation; for no *Pagan* could pretend to the least share in the daily *Burnt-offerings*, or in those of the Sabbath and Feasts enjoyn'd by the Law. However *Maimonides* tells us in the same passage, that in case a *Pagan* did present a Sacrifice to be offer'd either for the Priests, or the People, it was consider'd as a *Jewish Sacrifice*, and might be eaten; but no Sacrifice could be taken at the hands of an *Apostate Jew*, whether offer'd for himself, or for the People of *Israel*. As no unclean Person was allow'd to eat of the Victim; so it is evident, that the *Pagans* could not eat of their own *Offerings*, notwithstanding they were offer'd for the Priests or the People of *Israel*. Even in the *Burnt-offerings* made in behalf of the *Gentiles*, there were not a few things defective. For, (1.) No *Pagan* was admitted to go beyond the first Enclosure of the Temple, call'd the *Mount of the house*, where was the Court of the Nations, but not into the place where the Victims were kill'd, and consequently could not lay his hand upon its head, to make a confession of his Sins; neither do we read that they ever did, or had the liberty of appointing a Deputy for that purpose in their stead. (2.) As by reason of the before mention'd passage in *Leviticus*, no Oblation of bread, was accepted from a *Pagan*, the *Minchah* מנחה and sprinkling, constantly used in the *Jewish Burnt-offerings*, had no place in theirs. In the middle of the first Enclosure of the Temple, without the *Piazas* there was a row of Marble Rails, of about three foot high, which being the boundary of the *Pagans*, they durst not approach beyond it.

Levit. 22.  
v. 25.

Which among the  
Jews were  
qualify'd to  
offer Sacri-  
fices.

In relation to the *Jews*, it is no difficult Task to know, which of them were qualify'd for the presenting of Sacrifices according to the Law, and at what time; all such as were unclean, by touching a dead Carcass, or  
Leptous

Leprous Person, all the Men afflicted with a *Gonorrhea*, Women during their monthly times, &c. being excluded from the Temple, and much more from the Court of the Priests, whither every one carry'd his Victim, and laid his hand upon the head of it, and consequently no unclean Person was in a condition to present a Sacrifice before his Purification; as we shall have occasion to shew hereafter, in the *Chapter* of the Uncleaness and Purifications according to the Law.

## CHAP. VII.

*Of the Order and Method observ'd in the ordinary Service perform'd every day in the Temple.*

A Certain number of Priests being appointed weekly for the service of the Temple, they lodg'd in the night time, in divers parts assign'd them for that purpose; however, except those employ'd to keep guard, about certain Chambers of the Temple, and at the Gates of the Court of the Priests, most of them had their Lodgings in the night time in that great Structure, which we told you before, stood to the *North* of the Temple, in the *North-west* Corner, call'd בית מוקד, *the house of fire*. Here it was that the most ancient, and the heads of the Sacerdotal Families did sleep upon Banks; and the rest upon the Floor with their Priestly Vestments under their Heads, and their ordinary wearing Apparel upon them. In the Morning before break of day, having wash'd themselves all over, they put on again their Sacerdotal Habits, which done, they had no further occasion of washing themselves all that day, unless it were their hands and Feet; unto which our Lord seems to make an Allusion, when he says: *He that is wash'd needed not, save to wash his feet.* The President or Head Priest of the Division then in waiting, us'd to knock early in the Morning with break of day, and sometimes sooner, at the Door, when they were oblig'd to make use of lights. After they were come out of the house, they divided themselves into two Bands, and whilst one took the round on one side, the other did the same on the other, to see whether every thing was in good order; and meeting altogether again at the

*The Priests  
slept upon  
Banks and  
the Ground.*



Bakers's Office, on the left hand on the Gate of *Nicanor*, as you enter the Temple, they gave orders to the Overseer of that Office what was to be done there, and so went together to the apartment call'd *גומא*, the Pavement, part whereof was assign'd for the Session of the Sanhedrim.

*The daily Services divided by Lot.*

So soon as they were entred there, they began to cast Lots, in order to divide among themselves the several sorts of Services for that day, as to clean the Altar, to kill the Victims, to offer Incenses, &c. But these Lots were not cast at once, but at several times: The first being design'd only to know who was to clean the Altar, and to take away the Ashes, this they perform'd in the following manner. The President or Head-Priest of that division, with the consent of the rest, pitch'd upon a certain number, such as sixty, eighty, or a hundred, which being agreed to by all, he took the Veil of one of those there present, and told him, *I will begin with you*, then telling the rest, *hold up your Fingers*; every one did hold up one, two or three, or as many of his Fingers as he pleas'd; and the President telling their Fingers, till he came to the appointed number, the Person in whom the said number ended, being he who was to clear the Altar.

*The Service of clearing the Altar. Three Fires upon the Altar.*

Accordingly he left the other Priests in the before mention'd Hall or Chamber, and went up to the Altar, where commonly there were no less than 3 Fires burning at once; one at the Eastern side of the Altar, the most remote from the Temple, design'd for the consuming of the Sacrifices: The second at the *South-west* Corner of the Altar, the next to the Temple, whence they us'd to take the lighted Coals, in order to carry them to the Altar of Incenses within the Temple. The third was at any other part of the Altar, being design'd for the preservation of the *Holy Fire*, and to prevent its being extinguish'd. The Priest being come to the Altar, stir'd the Ashes and Coals, and having fill'd with them a Silver Chaven-dish, he went away from the Altar to the *East-side* of it. This done, those of the Priests that were near at hand, ascending to the Altar, if they found any part of the *Burnt-offering* unconsum'd, laid it on one side, and raking all the Ashes together in the midst of the Altar, took them up in several Vessels, which they carried without the Town, to a Place where they could not be blown about by the Wind. In this place

it

it was, that they used to burn the Victims of the *Sin-offerings* for the High Priest, as well as those for the whole Congregation, as we have shewn before. This was usually done at break of day, but rather earlier on the set Feasts. The Altar being clear'd, they kindled new Fires. First, that call'd the *Great Pile* מערכה גרולה. *The Great Pile.* The Second, which furnish'd the Altar of Incenses with Coals, was made of Fig-tree-wood, if we may credit the *Jews*.

The Fire being kindled upon the Altar, and the remnants of the *Burnt-offering* of the preceding day put into it, all the Priests return'd to the before mention'd Apartment, which was like their Hall, where they cast Lots again a second time, to see unto whose share it should fall. (1.) To kill the Victim. (2.) To sprinkle the Altar with blood. (3.) To clear the Altar of Incenses. (4.) To manage the Lamps and Candlesticks. And (5.) To carry the several parts of the Victims to the Altar, as also the Oblations of Cakes, to perform the sprinkling with Wine, &c. there being no less than 13 different Offices belonging to the Service. But besides all these just now mention'd, there remain'd two more, and these the chief and most remarkable of all, viz. to present the Incenses, and to place the parts of the Victims upon the Wood on the Altar; which, I say, being the two principal Offices were reserv'd for a third Lot.

The Second Lot was cast in the same manner as the First, by a certain number, except that, after having cast the Lot for the first Office, viz. for the killing of the Victim, they cast no more Lots for the other Services, they belonging in course to the twelve Persons, standing next to him that had the first Lot, in a circle round about the President; all the other Priests, who had no peculiar shares allotted them in that days service, being to attend the rest, as occasion should require. This done, the continual Sacrifice began, according to the Commandment given in the 28th Chap. of Numbers; being two Lambs, offer'd by way of *Burnt-offering* every day, one in the Morning, and the other in the Evening. After break of day, the President order'd some Priests to go and see whether it was day-light enough to begin the Sacrifice, and particularly whether they could see the top of the Mount *Hebron*; it being requisite, there should be sufficient day-light to perform the

*Ceremonie of the continual Sacrifice.*



Sacrifice, without making use of Lamps near the Altar.

*The Office of  
the Stationary Men.*

He whose office it was to kill the Lamb, went to the place where we told you before, they were kept for this purpose, and having made a full search once more, to be sure whether it was without blemish, it was conducted to the place where they usually kill'd the Victims, viz. on the *North-side* of the Altar, where it was ty'd to one of the Rings fastned to the Ground for that purpose. All the Instruments required for the Sacrifice being got ready, they gave some water to the Lamb; because they judged it conducing for the easier coming off of the skin: In the mean time, the hour of opening the Gates of the Temple being at hand, and notice thereof being given by the first sound of Trumpet (as we told you before) the *Stationary Men* entered, and laying their hands upon the Lambs head, it was kill'd and the blood caught in a Bason. At the self same moment as near as possibly could be done, those whose office it was to clean the Altar of Incenses, and the Candlestick, entring the Sanctuary, perform'd their duty there; one gathering the Ashes and Coals upon a Golden Plate, set it upon the ground, and so went his way, without meddling with it further. He whose business it was to manage the Lamps, mounted up to them by a moveable Marble Ascent of three Steps; and having taken out of such Lamps as he found extinguish'd the remaining Oil and Cotton, he put fresh ones in their stead, which he rekindl'd by those Lamps that were still burning, except the great Lamp in the middle, call'd the *Western Lamp*, which being extinguish'd, was to be lighted again by the fire of the Altar; but unto those Lamps that were not extinguish'd, they added only some fresh Oil; and at this first time, only five Lamps of the seven were thus taken care of. Whilst these things were transacting within, they kill'd the Victim without, and being fle'd, and cut in pieces, they sprinkl'd the Altar with the blood, and having carry'd them to the edges of the Altar, and seasoned them with Salt, they left them there, and repair'd once more to the Hall.

*The Third  
Lot and the  
form of  
Prayer.*

Here the President offer'd a solemn form of Prayer, wherein he implor'd God's Assistance, Protection and Grace, in order to accomplish his Law; according as it is mentioned in the *Thalmuth*, in the *Treatise*

tise תמיד, and you may read it also in *Maimonides* under the same Title; where you will meet also with a full Account of all the Ceremonies mentioned here. After Prayers they repeated the Ten Commandments of the Law, and after them read the *Phylacteres* upon which were written these following Sections of the Scripture; The first taken from *Exodus*, Chapter 13. from Verse 3. to verse 10. The second out of the same Chapter, from verse 10. to verse 16. The third from *Deutonomy*, Chapter 6. verse 4. to verse 9. This being the most remarkable of all, call'd קראית שמע. And kept in great Veneration among the Jews to this Day; because it containing the Commandment of loving God, they consider it as the Foundation of the rest. This being ended the lot was cast a third time, to find out, whose share it should be to offer the Incenses, and to put the flesh of the offering into the Fire of the Altar.

Then they return'd to the Altar, where they put the Lamb cut in Pieces, and brought to the sides of the Altar, upon the Fire whilst at the same time the Priest, who was to offer the Incenses took a large Silver plate with the Censer fill'd with Incenses upon it, attended by another Priest, who in a Chavendish took some burning Coals from the Altar. Whilst both these Priests were ascending to the Temple, notice was given to the People of the time of the Offering of the Incenses by the beat of a certain Instrument of Brass shaped not unlike a Trimbel, placed betwixt the Temple and the Altar, the sound whereof might be heard all over the City of Jerusalem, the Jews call'd it מנרפה. At the sounding of this Instrument, all that were in the Court of the Temple did perform their Devotions. The two Priests who carry'd the Incense and Fire, being preceded by the two others, whose care it was to clear the Altar of Gold, and the Candlestick, went in the mean while into the Temple, where the same Priest who had managed the 5 Lamps before, now also dress'd the two remaining Lamps; which done, he took the Vessel that contained the Dregs and Impurities, and prostrating himself towards the Most Holy Place, went out of the Temple; as did likewise the other Priest appointed for the clearing of the Altar, with the Vessel containing the Ashes, after having paid his Reverence; and the third Priest, who had brought the burning

*The Incenses offered in the holy place.*

*Every day they burnt half a pound of Incense in the Morning and as much in the Evening; some say the weight of 200 Deniers, 100 Deniers weighed 50 Shekels, and each shekel half an ounce, i. e. 25 ounces, something more than one pound and a half. v. d. Ains. worth in Exod. c. 30. v. 8.*



Coals in the Chavendish, having put it down, went also out of the Temple, leaving him, that was to offer the Incense, alone in the Sanctuary; There he stay'd for the Signal to be given when the Incense was to be put upon the Altar, which was to be performed as soon as the Burnt-offering began to Burn. At the same time they said with a loud Voice three or four Prayers (the Words whereof you find in the *Thalmuth*, and in *Maimonides*, in his Treatise *Thamid*.) in Conjunction with all the People there present. As is apparent from the 10th Chapter of St. *Luke*. The Prayers being finish'd, the Priests standing upon the Steps of the Temple, gave their Benediction to the People, in the same manner, as the same is express'd in the 6th Chap. and 24th v. of *Numbers*, and as it is used among us to this day. After the Benediction began the Musick, as described before; For after the *Libamen*, and sprinkling at the bottom of the Altar, the Priests upon the Steps leading to the Temple sounded their Trumpets, beginning with a sound composed of three Notes, the first a continued Note, the second a Division, and the third another continued Note; Then they Sung the Psalms divided into three parts, or pauses betwixt each whereof, the Trumpets sounded the former Notes; when the People prostrated themselves, and after the last sound went out of the Temple. The Evening Sacrifices offered betwixt the Vespers, *i. e.* betwixt three of the Clock in the Afternoon, and six, were performed in the same manner, except some few Ceremonies, in which they differed from the Morning-offerings. The Incense was offered in the Evening somewhat latter, *i. e.* after the Victim put upon the Fire of the Altar, began to be almost consumed by the Flames.

Aben Ezra  
in Exod. 12.  
mentions  
two Vespers  
one from  
three till  
Sun set, the  
second from  
Sun-set till  
the begin-

ning of the Night, but the rest compute them from Noon to 3, and from 3 to 6.

C H A P.

## C H A P. VIII.

*Of the service of the Sabbath, and of the New-Moons.*

THE service of the Sabbath-day was certainly attended with a great deal of Solemnity; which however depended chiefly from the great Concourse of the People; there being for the rest not any remarkable Alteration to be observed in the Sacrifices and other Worship; except that in lieu of one Lamb they then offered two in the Morning, and as many in the Evening; as is evident from the 28th Chap. ver. 9 of *Numbers*; and that some peculiar Psalms were appointed to be Sung for that day. And, as to what relates to the Observation of the *Sabbath* without the Temple, this we may more conveniently treat of after we have concluded all matters relating to the service of the Temple.

But the New-Moons were celebrated with much more Pomp; The Sacrifices then to be offered being two Male Bullocks, a Ram, and seven Lambs of the first year, for Burnt-offerings with the Pastes or Cakes thereunto belonging, and sprinkling of Wine in due Proportion, as ordained by the Law, viz. To each Bullock three 10th parts of an *Ephah* of fine Flower; i. e. the third part of our great Bushel (containing half an *English* one) and half an *Hin* of Wine for sprinkling to each Bullock, i. e. 6 *Logs* or *Septiers* making a Pint and a half *French* (three Pints *English*.) For the Ram two 10th parts, i. e. the fifth part of a *French* great Bushel, with four *Logs* or *Septiers*, i. e. a *French* Pint; And for each Lamb a 10th part of Flower, and three *Logs* or *Septiers* of Wine and of Oil, the same quantity to be mingled with the Flower or Paste. 'Tis probable that these Victims were divided betwixt the Morning and Evening Sacrifices; During which, the Trumpets sounding more frequently, and more Psalms, and Prayers being intermix'd with the service, it was of a much longer continuance than at other times; and besides the before-mentioned Victims, a Male kid was sacrificed for a Sin-offering.



'Tis worth Observation ; that the *Jews* computed their Months by the Moon, the first Day of the New-Moon, being also the first of the Month ; But they did not compute the time of the New-Moons from that Moment, call'd commonly the Conjunction of the Luminaries ; but from the first appearance of the *New-Moon*.

קדמונים &  
קדמונים  
קדמונים  
קדמונים.

In aftertimes, if we may credit the *Rabbies*, the *Jews* put themselves to no small trouble, to investigate withal imaginable exactness the time of the *New-Moon*, for fear of committing the least error in that point. This matter belonging to the *Sanhedrim* who were the Almanack of the whole Nation, they maintained certain Persons at *Jerusalem*, for no other purpose, than to be vigilant and exact in making their Observations on the Hills and Mountains, of the first appearance of the Moon. These being sent two and two, into several parts, after their return were examined, and asked a thousand Questions, which though vain enough in themselves, yet have been thought worthy by their Doctors, to be inserted, and represented in Voluminous Works ; as that of *Maimonides* entitled the *Renewing of the Month*, קדוש חודש and the Treatise in the *Talmuth* call'd *The first Day of the Year* ראש השנה. After all these Examinations judging themselves well assured in the true beginning of the first Day of the Month, they gave notice thereof to the whole Country by lighted Brooms on the Hills, in the Night. But finding that the *Samaritans* used to amuse or deceive them by the same Method, they were forced to take another, by dispatching Messengers to all parts of the Country. 'Tis further observable, that they did not give themselves the trouble of sending Messengers every Month, but only for seven Months in the Year, because of the Feasts. The Month of *Nisan* for *Easter*, the Month of *Iyar* for the second *Easter*, the Month of *Abib*, by reason of the Feast of the 9 days, the Month of *Elul*, by reason of the first day of the Year, which did fall into the following Month of *Tisri*, the Month of *Tisri*, because of the Feasts of the Tabernacles and Expiation, the Month of *Kislev*, by reason of the Feast of Dedication or Consecration, and the Month *Adar*, by reason of the *Purim*.

Ever

Ever since the time the *Jews* have lived without a *Sanhedrim*, the *Jews* have computed the New-moon from the Conjunction of the Luminaries, according to the method used by the Calender-makers; and not from the time of its first appearance; they being destitute of well qualify'd Messengers, Judges and Witnesses, besides, that since their Dispersion, the appearance of the Moon is sooner or latter, according to the Climate and distance of the Countrys. Upon this account there is a violent contest betwixt the *Rabbanites* and *Karaites*; for these last still continuing to regulate their Computations, from the first appearance of the Moon, accuse the *Rabbanites* of violating the Law, and anticipating a Day in all their solemn Feasts.

See the  
Cosiri of  
Buxtorf.  
pag. 208.

## C H A P. IX.

*Of their Solemn or set Feasts, and first of that of Easter or the Passover.*

THE *Jews* had their great and solemn Feasts, call'd *גזלים* when every Male was obliged to appear before the Lord, at the place appointed for his Service, pursuant to God's positive command. These three solemn Feasts, were the Passover, the Pentecost, or Feast of the Weeks, and that of the *Tabernacles*; in relation to which the *Jews* tell us several miraculous Circumstances. (1.) That during that time there never was any irruption made into their Frontiers, though never so ill provided. (2.) No Woman was ever known to miscarry by the scent of that vast Number of Sacrifices of the burnt Flesh. (3.) Never did any Man piss during that time in *Jerusalem*. (4.) Never was any one heard to complain of want of fuel to roast his Lamb. Or (5) of want of a Bed in *Jerusalem*. Or (6) of being ill lodged. None but aged or sick Persons, Infants and such as were either unclean or lived at a vast distance, were exempted from making their appearance at those Feasts. The first and most noted of them was the Feast of the Passover, the Institution of which, and its Ceremonies, as observed under the first Temple, we have an account in the 2d Chap.

Exod. 23.  
17.  
Deut. 16.  
16.

of



of *Exodus*. Unto which the *Jews* afterwards have thought fit to add many other Ceremonies, as is evident from their Writings. We will begin with those ordained by the Law. (1.) Its Institution was in Memorial of their signal Deliverance from their Bondage in *Egypt*, and the passing of the Angel over all the Country of *Egypt*, without the least detriment to the First born of the *Israelites*, whose Houses were distinguish'd from those of the *Egyptians* by the Blood of the Lamb, sprinkled on the Posts of their Doors. (2.) It was celebrated on the 14th of the Month of *Nisan*, the first Month of the Ecclesiastical year, but the 7th of the Civil year. Its beginning was in the Evening after Sun-set, the *Jews* computing not only their Feasts, but also their ordinary Days from Sun-set to Sun-set. The Feast of the *Passover* did not fall out always alike, at the same distance from the *Vernal Equinox*, because the first Day of the Month of *Nisan*, was always the New-moon next preceding the *Vernal Equinox*. Thus sometimes the beginning of the Month of *Nisan*, happened on our 25 *February*, and consequently their *Easter* or *Passover* about the 10th of our *March*; on the other hand it happened sometimes, that the first Day of the Month of *Nisan* was coincident with our 20th of *March*, and then their *Easter* happened on our 5th of *April*, so that their *Easter* was moveable near a Month about the *Equinox*, much after the same manner, as now-a-days, our *Easter* falls betwixt the 25th of *March*, and the 25th of *April*.

(3.) The Lamb was to be taken from the Flock four days before the 14th. i. e. the 10th day of the Month of *Nisan*; though the *Jews* don't all agree in this point whether the same was observed in respect of the following *Passovers*, most being of Opinion, that this Ceremony was appropriated only to the *Passover* kept in *Egypt*; since the Observation thereof would have proved very troublesome and difficult afterwards, to such as lived at a considerable distance; unless we suppose, that those Persons who sold the Lambs, did take them from the Flock at the appointed time. (4.) This Lamb was to be of a year, or rather of the first year, this being in my Opinion, the true intention of *Moses*. It was about *Easter*, that the Sheep brought forth most of their young ones, but this continuing in this hot Climate all the Winter long, they might have very good Lambs of four Months old, about the time of the *Equinox*; other

otherwise they would rather have been Mutton, than Lamb. (5.) One Lamb was allotted for each Family, unless they were too few in Number, when two or three Families join'd together, and this they call'd *חזיר* a Society *פסח*. (6.) The Lamb was to be kill'd betwixt the two *Vespers*, i.e. betwixt Noon and Sun-set, *Upon Drusius* puts these two *Vespers* an hour after Sun-set, *Numb. ch. 9.* betwixt the dusk of the Evening, and the dawning of the next day, but without the least shew of reason or Authority. (7.) They were to sprinkle the Posts of their House-doors with the Blood of the Lamb, but this was peculiar to the Passover of *Egypt*, where every one kill'd the Lamb in his own house.

(8.) But in the succeeding Passovers, the Lambs were kill'd in the Temple, as is evident from the 16th Chap. v. 5. of *Deutronomy*: *Thou mayest not sacrifice the Passover within any of the gates, &c.* For though this may be interpreted, of the Obligation the *Jews* lay under of not eating the Passover, but within the City of *Jerusalem*, yet is it also unquestionable, that this Obligation of eating the Passover at *Jerusalem*, own'd its Origin to the Necessity there was of killing the Victim in the Temple or in the Tabernacle; which is also more fully proved by the words: *Sacrifice the Passover*, made use of by *Moses* in this Passage, which sufficiently evinces, that the Passover was a Real Sacrifice; and it is certain, that no Sacrifices were offered but in the Temple of *Jerusalem*. Thus we find that in the Passover of *Hezekiah*, the *Levites* kill'd the Lambs, and the Priests attended the sprinkling of the Blood, which sprinkling was never perform'd in any other place, but in the Temple. The same thing is observable in the Passover of *Josiah*, which may serve as an undeniable instance, that the Lambs were to be kill'd and eaten in *Jerusalem*. Add to this the Unanimous assertion of the *Rabbies*, that the Lambs of the Passover were of necessity to be kill'd in the Temple. (9.) Every one kill'd his own Lamb; there being such a vast Number of them, that it was impossible for the Priests to kill them; and even in relation to the other Sacrifices, every one was at Liberty to kill his own Victim, as is evident from Chap. 1. ver. 5. and Chap. 4. ver. 4. of *Leviticus*, and from the account given of the Passover of *Hezekiah*, where the *Levites* did kill the Victims, for no other reason because the People were unclean, and

The Passover  
must be  
kept at Je-  
rusalem

2 Chron. 30.  
17. & ch.  
35. ver. 11.



and had not purify'd themselves according to the Law.

*The Passover was a Sacrifice.*

*Numb. 7.  
8, & 9.  
Exod. c. 34-  
& c. 23.*

(10.) They sprinkled of the blood of the Lamb upon the Altar, as is expressly mention'd in the Passovers of *Hezekiah* and *Josiah*; whence it is apparent, that the Passover was a real Sacrifice, and that those that contradict this Truth (as most of our Authors do) are under a mistake; I can't see how their opinion can possibly be maintain'd, by any who have with attention perused the 16th Chap. of *Deutonomy*, where the Passover is so frequently and expressly call'd a Sacrifice, as well as in several other Passages cited in the Margin; it being also ordained by God, that the blood and fat should be consumed before Morning, pursuant to the Laws of Sacrifices.

'Tis true, this kind of Sacrifice had something peculiar in it. For, (1.) They did not put their hands upon the head of the Victim. (2.) They made no *Wave-offering* of the Shoulder and of the Breast, nor had the Priest any share in the Meat. And (3.) It was not attended by any sprinkling of Wine, or Oblations of Cakes; but for the rest, it contained all the essential parts of a Sacrifice; the killing of the Victim in the Temple, the sprinkling of the blood, and the burning of the fat upon the Altar, and what reason can else be given for the *Jews* not eating of the Passover now a-days, were it not a real Sacrifice, but only a bare Repast or Feast? There was in the Passover both a Sacrament and Sacrifice; the Sacrifice was perform'd in the Temple, and the Sacrament consisted in this, that the People eat the Lamb, and drunk the Paschal Cup at home.

*Scaliger is under a gross mistake. Lib. de a. mend. c. 568. That the Lamb was eaten before Sun-set. See the History of our Saviour's Passover. Exod. 12. v 45, 46, 48. Numb. 6. 9.*

(11.) The Lamb being kill'd and fle'd in the Temple, it was roasted entire with its Head, Legs and Bowels, as is apparent from thence, that they were forbidden to break any one bone of it. (12.) They were oblig'd to eat it that night, and not to leave any thing of it by next Morning. (13.) They did eat it with their Loins girded, a Staff in the hand, and Shoes on their feet, but this had a peculiar reference also to the Passover of *Egypt*; for afterwards they used to eat it sitting or lying down, as shall be shewn hereafter. (14.) They were to eat unleavened bread with the flesh of the Lamb, no bread with Leaven being to be kept in their houses for seven days; and all Slaves and Strangers even excluded from the eating of leavened bread. (15.) They were to eat it with bitter

bitter Herbs. (16.) A Stranger unless he were Circumcised could not eat of the Lamb. (17.) They were forbidden to carry any part of it without doors, or to break any bone of it. (18.) The whole Feast continued for 7 days, but the first and last were days of rest, like the Sabbath; the 5 other days were call'd *מועד קטון* *parva-festivitas*, being days of rejoycing, on every one of which they offer'd extraordinary Sacrifices. (19.) The Lamb being eaten in the night betwixt the 14<sup>th</sup> & 15<sup>th</sup>, that following 15<sup>th</sup> day was a great Feast, on which besides the continual Sacrifices, they offer'd 2 Bullocks, 1 Ram, and 7 Lambs for Burnt-offerings, as they did at the Feast of the *New Moons*, besides a Male Kid for a *Sin-offering* and *Peace-offerings*, both of the Flock and Herd for Private Persons, without number. The *Burnt-offering* of the 2 Bullocks, a Ram, 7 Lambs and a Male Kid for a *Sin-offering*, were continued all the 7 days successively. (20.) The second of these 7 days, viz. the 16<sup>th</sup> of the Month, was the day of Oblations of the first Fruits of the Wheat in Ears, concerning the Ceremonies of which we shall say more hereafter. This is what the Law tells us in respect of the Passover, we will now proceed to what the *Jewish Tradition* has subjoyn'd to it.

## C H A P. X.

### *Ceremonies subjoyn'd to the Celebration of the Passover, by the Jewish Traditions.*

1. **I**N reference to the taking of the Lamb from the Flock, *Abarbinel* tells us, that those who took it from the Flock on the 10<sup>th</sup> day of the Month, did tie it to their beds feet 'till the 14<sup>th</sup> to keep it always in their sight, in remembrance of the action for which it was design'd. (2.) They were extreamly careful in making an exact search after any remnants of leaven in their houses; this they did begin with in the Evening, betwixt the 13<sup>th</sup> and 14<sup>th</sup>, searching in the most abstruse corners, even to the Mice-holes; and whatever leaven or leavened bread was found, they put it altogether in one Vessel. Before they went about to search for the Leaven, the Master of the House made a short Prayer: *Blessed be thou O Lord, &c. who hath commanded us to put away all the Leaven*, after the search was made he subjoyn'd these words: *All the remnants of the Leaven in this House, which I have seen or not seen, let it be considered*



Maimon.  
Tract.  
חמץ ומצה

Thalmuth.  
Tract.  
פסח

Who were  
to be pre-  
sent at the  
eating of  
the Pass-  
over.

Ceremonies  
used in the  
killing of  
the Lambs.

dered as nothing, and look'd upon as the dust of the Earth. (3.) The 14<sup>th</sup> day being come, they might travel the same day at least 'till Noon, and eat of the leavened bread 'till 2 or 3 of the Clock in the Afternoon, nay even 'till 6. But to make them relish the better the unleavened bread, they were commanded to abstain from the leavened bread, after 10 or 11 in the Morning; accordingly the Leaven was burnt before Noon, and the Ashes thrown into the Water, or expos'd to the Air and Wind. (4.) The Pascal Lamb was kill'd in the Afternoon, and that not 'till after the Sacrifice of the Lamb, for the continual *Burnt-offering*. As for this as well as the Pascal Lambs, the space betwixt the two Vespers was appointed, so it must needs be somewhat of a continuance of time. Commonly the Lamb for the continual *Burnt-offering* was kill'd about 3 in the afternoon; but on the 14<sup>th</sup> the *Easter Eve*, this was done an hour sooner, viz. about 2 in the Afternoon, and the Pascal Lambs were kill'd from 3 'till Sun-set. (5.) When they entred into a Society for the eating of the Passover, they computed how many might be requisite to eat it, regulating their number according to the Stomachs or Appetites of those that were to take part of it.

The Company that was to eat the Lamb together, was not to consist (commonly speaking) of Women and Servants only, for fear some indecency might be committed; nor of Servants and Children only, least there should be a want of due respect; nor of Profelytes only, because they had no share in that deliverance, in memory of which, the Passover was instituted; sometimes however they allow'd the Women to eat alone, and the Servants also by themselves, but most commonly the Company consisted of whole Families. The Father, Mother, Children, Male and Female Servants, and for decency sake, or rather (as I believe) out of necessity, there was one Man present; for I am apt to imagin, that no Woman was allow'd to officiate in chief at the Passover.

(5.) Each Private Person was not permitted to go singly with his Lamb to kill it in the Temple, the same being perform'd in three Companies; each of which was to be of 30 Persons at least, without any further limitation as to their number. Those belonging to the first Band or Company being entred the Court, and having put

put themselves in a row, kill'd their Lambs, handing the blood from one to another, 'till it came to the Altar, where the sprinkling was made. After they had kill'd them, they hung them upon a Stick supported by two Men upon their Shoulders, and so fle'd them. Whilst they were busy in killing the Lambs, and the sprinkling of the blood upon the Altar, certain *Psalms* call'd the lesser *Hallel* were sung, taken out of the 114. 115, 116, 117 and 118 *Psalms*; because of the frequent repetition of the word *Allelujah*, and the deliverance from the *Egyptian Bondage*, so often mention'd in these *Psalms*: At the same time the Trumpets sounded, the *Levites* sung, the Instruments play'd, and the People answer'd in their turns; the first Company having dispatch'd their business, they were let out of the Gate, and the second being admitted in their stead, the Gate was shut after them: These having also perform'd their duty in killing the Lambs, &c. the third was let in, which proceeded in the same method as the others; however the Company which had finish'd their business first, staid for the coming out of the rest. The Origin of this Tradition, of killing the Lambs in Companies, is founded, as they say, upon this Commandment of the Law: That the Congregation of *Israel* shall take and kill each a Lamb.

If the 14<sup>th</sup> of the Month of *Nisan*, happen'd to fall upon a Sabbath-day, there was not the least diminution upon that score, in the ordinary service of the Temple; for which reason, it is said by our Saviour, that the Priests did prophane the Sabbath, and were blameless; the only difference was, that they could not carry away the Lambs out of the Temple on the Sabbath day, 'till 6 of the Clock, after the Sabbath was over. A very ridiculous Precaution; for as soon as the real Sabbath was ended, they entred into another, which being that of the Passover, was in no less Veneration than the former. Upon this occasion it would not be quite beyond our Scope, to make an enquiry into that so much celebrated question, concerning the day on which our Saviour celebrated the Passover; which the *Latins* assert to have been the same with that of the *Jews*, where as the *Greeks* pretend, it was the day next preceding theirs; upon this also is founded that remarkable difference betwixt the same *Greeks* and *Latins*, the last celebrating it with unleavened, and the *Greeks* with leavened

Mat. 12. 5.



vened Bread; But as the discussing of this difference, would perhaps lead us too far beyond our present purpose, so we will remit the Reader to the Epistolar Dissertations of *Cloppenburg*, and to *Lewis Cappel*; upon this Head.

The method  
used in the  
eating of  
the Pass-  
over.

As to the Order and Method observed in the Supper, or Eating of the Passover, our Authors have taken a great deal of Pains, to represent the Passover of the *Jews* so, as to make it an exact Parallel to that of our Saviour, and to discover to the World, in what place and in lieu of what Ceremony, our Lord has instituted the Holy Sacrament. Upon which head I can't but take notice, that all this trouble seems to be useless; it being uncertain, whether our Saviour did limit himself to these Ceremonies subjoin'd to the rest by their Traditions; On the contrary, many of them being frivolous, 'tis likely he took no notice of them; besides that we are not very well assured, whether the Account of the Ceremonies of the Pascal-supper, taken from *Maimonides* and the *Thalmuth*, is Authentick, as also, whether every one of these Ceremonies were still in use, at the time of our Saviour. The following Account is taken by *Lightfoot* from *Maimonides*.

1. The Pascal Lamb was roasted on a Spit of Pome-Granate-tree Wood.

2. That day on which the Lamb was kill'd, they were not allow'd to eat, after the Evening Sacrifice, because they should reserve their Appetite for the Passover, which was not to be eaten, till after it was dark.

3. They did eat the Lamb in a lying and not in a sitting Posture; for they had two different ways of sitting at Table, *ישיבין* and *מסובין*, *Sitting* and *Lying* down, as we see the manner of eating of the Ancients commonly represented. But on the day of the Passover, they were to appear in the following cumbent Posture; Their Beds or Seats being laid along near the Table, they reposed upon them not with their Legs extended but turn'd under their Bodies, so as that their Feet might be seen behind; and the better to ease their Legs in this Posture, they supported the weight of their Bodies by leaning with the left Elbow upon the Table, and the head sustained by the left hand. They thought fit to eat in this Posture in token of their Liberty, for this being the Posture wherein Free born Persons used to appear at Table, they pitcht upon it in the Passover, which

which was a Memorial of the recovery of their Liberty. All Persons of note practiced this way of sitting at the Table; whilst they were eating of the Lamb, they might sometimes change their Posture to ease themselves, but when they did eat the Unleavened Bread and took the Pascal-cup, they were obliged to be in the before mentioned cumbent Posture, or the *Discubitus*. At least it is beyond all question, that they were in that Posture at our Lord's Supper; for it is said, that at Supper they sat down at the Table in a Demy-cumbent Posture, *discumbentes*, this is evident from thence, that it is said of St. John, *That he leaned on the Breast of Christ*; i. e. he lay next to him; not that the next Person rested his Head against the Breast of his next Neighbour, as some have represented the Matter; but because he leaning upon his left Elbow, upon the Table, he turn'd his Head towards the Breast of the other; for by resting with the left side upon the Table, the right side was turn'd outwards, and your back toward the next Neighbour; yet at such a distance as to leave sufficient room betwixt each Person, to have the free use of his right hand, and to eat without any impediment.

Evang.  
St. John  
c. 13. 28. 29.

Being sat down at Table, the first thing that was presented, was a Cup of Wine; for they look'd upon the drinking of Wine at the Passover, as so Essential a part belonging to it; that such of the Poor, as could not get Alms sufficient to purchase some, were obliged to sell their Cloaks; They were of necessity to mix this Wine with Water, to render it, as they say, the more delicious to the Pallate. This was the first of the four Pascal-cups; not that they were confined to drink only four times; they being at Liberty to drink at Pleasure, betwixt while, except betwixt the third and fourth Cup. No sooner was the first Cup brought in but the Master of the House, or he who represented him, taking it, blessed it by their Common-prayer. *Blessed be thou who hast produced the fruit of the Vine, &c.* which was done before the Table was served with Meats; the chiefest whereof were the Lamb of the Passover roasted, and Pastes of unleavened Bread served up in a Basin. Some mention two, others three sorts of Pastes. (5.) After having taken the first Cup, each there present washed his Hands for the first time; and the Master whom they call'd קרא הגדל or

Reader



Reader of the Feast made another Prayer, *Blessed be thou, &c. who hast sanctify'd and commanded us to wash our selves*: They used two different ways in washing their Hands; one by plunging their Hands into the Water, the other by receiving the Water upon their Hands held upright, or rather bent upward in such a manner, as that the Water did run to the Elbow without going any further; or falling again upon their Hands, because this Water would have rendred them unclean. This it is, what is call'd by St. Mark, *πυγῶν ῥίψας*.

7. Having well wash'd themselves the Meats were served up, viz. first the Pascal-lamb roasted. (2.) The Cakes of unleavened Bread, two or three at a time. (3.) After that a Sallet, i.e. A dish or plate with endive, the Garden and wild Succory, Lettices, and some other bitter Herbs; Last of all, came a certain Sauce or Composition made with Vinegar חרוסת of which more immediately. *Aben Ezra*, upon the 12th Chap. of *Exod.* mentions the Opinion of a certain Jew, who says, That they had taken this Custom from the Egyptians, who to qualifie the moistness of their Climate, where instead of Rains (of which they have none) they are frequently troubled with great Fogs or Dews and Exhalations, did use in their Diet, abundance of bitter Herbs. But the true origin of the use of the bitter Herbs in the Passover was, to serve them for a Memorial of the hardships of their Servitude; these three Dishes being commanded by the Law. (4.) Besides these as we told you, they used a kind of a savory Sauce call'd חרוסת; being a composition or mixture of Sower and Sweet Ingredients; such as Figs, Dates, Raisins, Vinegar, &c. They stamp'd them altogether in a Mortar; to the consistency of a thickish Sauce, representing as they say, their Employment in Egypt of preparing Lime. In this they dip't their unleavened Bread, to make it relish the better, and in all Probability, 'twas in this Sauce that our Lord dip't the Morsel he gave to Judas.

Charoufet.

Joh. 13.

(8.) The Table being thus furnish'd with Meats, the Master of the Feast took some of the Herbs of the Sallet, and after a Prayer wherein he bless'd God for having created the Fruits of the Earth, dip't the Herbs in Vinegar, others say in the חרוסת, and eat of them to the quantity of an Olive. *Lightfoot* is Opinion, that they took this first mouthful purely in Obedience to the

Com-

Commandment to eat bitter Herbs; but that afterwards they were at Liberty to eat what other Salletting they liked best; and that this beginning of the Feast with the bitter Herbs, was intended to raise the curiosity of the young People, and to engage them to enquire into the reason of it, as also that to encrease their curiosity, so soon as the bitter Herbs were eaten, the Fragments were taken away from the Table, and the second *Pascal-cup* being brought in and blessed, they drank it immediately after.

(9.) Then it was the Children began to ask their Questions, but in case the same was not done, the Master of the Family began himself in a long Harangue to explain the Occasion of this Institution, extolling the Mercy of God, towards their Ancestors, their going into *Egypt*, their servitude and delivery; but above all he did not neglect to repeat with a loud Voice these words of the 26th Chap. ver. 5. of *Deutronomy*: *My Father was a poor miserable Syrian*, &c. This they call'd *Haggeda*. *הגדה* or a *Declaration*, whence that name is sometimes given to the *Easter* it self.

(10.) Then the Dishes taken away before were served up again; It ought to be observed, that besides the three before mentioned Dishes or Meats, *viz.* the Sallet, the unleavened Bread and the Lamb, they had at least two more, to help to satiate their Appetite: it being a Maxim among them to eat of the *Pascal-lamb*, till they could eat no more; and therefore they used to feed at first upon some other things, such as Rice or such like Meats; but above all they used to eat the remainder of the Peace-offerings, which were commonly offered on the 14th of the Month of *Nisan*.

(11.) After they had taken the second *Pascal-cup*, and served up the Meats a second time, they began to go to Supper in good earnest; after the Master of the Family had said the following Benediction; *This is the Pass-over, which we eat because the Lord pass'd over the Houses of our Fathers in Egypt*; then taking a little of the bitter Sallad, he said, *These are the bitter Herbs, to put us in mind of the bitter hardships imposed upon our Fathers in Egypt*; At last laying hold of the unleavened Bread, he spoke these words, *This is the unleavened Bread, which we eat in remembrance, that our Fathers in Egypt at the time of their Deliverance, had not time enough to leaven their Dough*, &c. Wherefore let us rejoyce, *Allelujah*. *Befachim* c. 8. Tab. much.



Epikomon.

(12.) This done they washed their Hands a second time repeating at the sametime the before-mentioned Benediction relating to the washing of Hands; then the Father of the Family taking the unleavened Bread and breaking them to Pieces, laid the Pieces upon the Bread, that remained entire, and said Grace: *God who hast made the Bread of the Earth.* The Jews tell us, that they used to reserve part of it for a Desert, which they call'd *אפיקומון* *ἐπίκομον*. But Lightfoot has sufficiently shewn, that this Custom was not introduced, till since the time, the Jews are destitute of the Passover, and that before the Lamb was the last Dish, nothing being to be eaten after it. The last Morsel, says Maimonides, they ate, was a piece of the Pascal-lamb of the bigness of an Olive, after which they did eat nothing else; but at present they eat a piece of unleavened Bread of the quantity of an Olive, without eating any thing after it. So that this reserve of a certain Portion of the unleavened Bread for the *Epikomon*, is of a Modern date.

Some Jews  
say they  
eat the  
Herbs by  
themselves.

(13.) After the breaking of the unleavened Bread the Master of the Feast taking a good Morsel of it, and having wrapt it in some of the bitter Sallad, dipp't both in Vinegar, or in the *חרוסת*, offering praise to God, for his Commandment of eating the unleavened Bread; after which he eat it, and the rest follow'd his example; Hitherto they had eaten only one Morsel of the unleavened Bread two of the Sallad, and taken two Cups.

(14.) But now they began with the rest. For the Master of the Family after giving Thanks to God, who had Commanded the eating of the Sacrifice, did eat as well as all the rest, first of the Flesh of the Peace-offerings, and what else they found before them, reserving the *Pascal-Lamb* to the last, over which the Master said Grace, praising the Lord, who had sanctify'd and commanded them to eat the Passover. The least to be eaten of the *Pascal-Lamb* was to be no less than the quantity of an Olive, even for a weak Stomach or those that were sick; not that they were limited to such a small quantity, the rest eating and drinking plentifully; but the *Pascal-lamb* was to be the last.

(15.) At the conclusion of the Supper, every one having once more wash'd his Hands, they call'd for the third *Pascal-cup*, which being blest'd by the Master they all drunk it off; This Cup they call'd the *Cup of Bene-*

Bene-

*Benediction*, as is evident from the Commentator upon *Maimonides*; It was thus call'd because over this Cup, they return'd Thanks to God, for their Supper. *Tract. חמץ וסעודה*  
*Lightfoot* will have it, that it was instead of this Cup, the Sacrament of the Lord's Supper was Instituted, and that for that reason the Cup in the *Eucharist* is call'd by *St. Paul* the Cup of Benediction.

(16.) Last of all came the fourth Cup, call'd the Cup of the *Psalms*, whereas the preceding Cup was call'd כוס ברכה; over this Cup they sung certain Songs taken from the 114, 115, 116, 117, & 118. *Psal.* which as we told you before, was call'd the lesser *Hallel* or the *Egyptian Hallel*. The same mentioned by the Evangelists, to have been sung by our Saviour, after Supper, before they rise from the Table. The singing of these *Psalms* put a final conclusion to the whole, which seems to make for the Opinion, that our Saviour Jesus Christ did Institute the holy Sacrament over the third Cup, and not after the fourth. However after the *Psalms* they said another Prayer call'd ברכת השיר the Benediction of the Song, being a Thanksgiving, and an Exhortation to the People, to praise the Lord for ever. Thus the Supper ended at break of day; besides which there were certain devout persons, who would take the 5th Cup, and repeat over it the great *Hallel*, viz. from *Pf.* 120. to *Pf.* 137. exclusive; some say that this last Song contained only the 136th *Pf.* and others from the 135th to the 137th exclusive; for concerning this there is a dispute in the *Gemera*. *Tract. Pesa. chim. vid. Scaliger l. 6. de E. mend. tem. Buxtorf. in diatriba. post Tract. de litteris, Hebraic. Cappellus & pariter, in diatrib. de Litteris Hebraic. comment. put their Opinions.*

The next following day after the Passover, i.e. the 15th was the Great Feast (call'd also the Sabbath in Chap. 23. v. 11. of *Leviticus*) on which every male was to appear before the Lord in the Temple. This appearance was call'd ראיה. They brought their Offerings to God, no body being permitted to appear there with empty hands. *Lightfoot* is of Opinion, that our Saviour was crucify'd by the Jews on that day, but this being altogether improbable, this alone is sufficient to convince me of the falsity of the Hypothesis of *Lightfoot*, and of those whose footsteps he follows, viz. That our Saviour eat the Passover, on the same day, with the Jews; it being evident from *St. John* the Evangelist, that he did eat it the day before. They offered also Burnt-offerings, and Peace-offerings, each for himself; for the Sacrifices made for the Publick, were



either Burnt-offerings, or Sin, or Trespass-offerings; no Peace-offerings being sacrificed for the Publick, during the Great Feasts, except two Lambs offered on the *Feast of the Weeks*, or the Pentecost; so that all other Peace-offerings were made for private Persons, except the two Lambs sacrificed for the Congregation, at the *Pentecost*. These Peace-offerings were call'd *מנוחה Festivitas*; because the Feast was celebrated in feasting with the Priests.

The next day was appointed for the Oblations of the first fruits, or of the handful of the first grain. The *Jews* tell us, that they used to send 3 Persons, with 3 Baskets, to cut this grain in the Valley of the Ashes, near the Brook of *Cedron*; this they did, as they say on the first day of the Feast or the Sabbath, about the dusk of the Evening, attended by a great multitude of People. So soon as it began to be darkish, one of these three Persons, said 3 times: *The Sabbath day, the Sabbath day, the Sabbath day; in these Baskets, in these Baskets, in these Baskets*; unto which the other two Answer'd, *Yes, yes, yes*, three times, *I will reap*. Then they began to reap, which done they having brought it in the Baskets, it was roasted, roasted or roasted Grain, being a very common Dish in those days; They added to it, and poured upon it some Frankincense and Oil, and having waved it before the Altar, they took a handful of it, which being consumed upon the Altar, the remaining part, belonged to the Priests.

## CHAP. XI.

### *Of the second Passover.*

**I**T ought to be observed, that it happening often times, that some Persons were not in a capacity to celebrate the Passover with the rest, God thought fit to institute a second Passover, in the next following Month call'd *Iyar*, and exactly also on the 14th of that Month, in the Evening; The Commandment of which we find in the 9th Ch. of the Book of *Numbers*, on occasion of the only Passover celebrated by the *Jews* in the Desert, a year after their going out of *Egypt*. There being then among them certain Persons polluted by the touch-

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ing of a dead Carcass, and who consequently were incapacitated to celebrate the Passover, they made their Application to *Moses*, desiring Permission for them to eat the Passover with their Brethren, *Moses* having consulted God upon their demand, was answered by God: *If any Man of you, or of your Posterity, shall be unclean by reason of a dead body, or be in a journey afar off, yet shall he keep the Passover unto the Lord. The 14th day of the second Month they shall keep it, &c.* Upon which Passage the *Rabbies*, according to their Customary manner make abundance of Observations. (1.) If those that were unclean by reason of a dead Body, were the least part of the Congregation, they were set aside for the second Passover, together with the other unclean Persons. (2.) But in case such as were unclean by touching a dead Carcass made up the greatest number, or if the Priests or Levites were polluted by a dead body, or also some Vessels, they were not excluded, but these unclean Persons celebrated the Passover with the rest that were clean; so that private Persons only were set aside for being unclean by a dead Body. (3.) In case the Congregation proved to be half clean, and half unclean by a dead Body, they all celebrated the Passover the same day, but the clean and unclean each by themselves. (4.) If the unclean did out number the clean Persons, though only by one, the clean and unclean did celebrate the Passover together, without distinction. (5.) If it happen'd that the greatest number of the Congregation was unclean by a flux of Blood, Gonorrhea, Leprosy, &c. and the rest proved unclean by a dead Body, such as were polluted by a dead Body did not celebrate either the first or second Passover; not the first because they were the fewest in Number; not the second because no body could celebrate the second Passover, unless the first had been celebrated before. (6.) If the major part of the Congregation happen'd to be unclean by a dead Body, and the rest by a Leprosy, Flux, &c. That part which was unclean by a dead body did keep the Passover in the first Month, but the others that were unclean, to be purify'd afterwards, could not celebrate it in the second Month, because the second Passover could not be celebrated, unless the first was kept before in its Purity prescribed by the Law, by a great part of the Congregation. (7.) In case one third part of the Congregation happen'd to be clean, another

Ver. 10, 11.

Maimonid.  
Corban  
Pefach. c. 7.  
Observations upon  
the second  
Passover.



third part to be unclean by reason of a dead body, and another third part unclean by a Leprosie, Flux, &c. That third part which was unclean by a dead body, did not keep either the first or second Passover. Not the first, as being the fewer in number, in comparison of the rest of the whole Congregation, as well clean as unclean; not the second, because the same had not been celebrated but only by the least part of the Congregation. (8.) If a Person after having fle'd his Lamb, found some defect in it, without having time to sanctify another, he was to be remitted to the second Passover. (9.) If a Son betwixt the first and second Passover, arrived to the Age of 13, at which age he is call'd *בר מצוה* *filius mandati*, i. e. that now he is bound to the observance of the Commandments of the Law; or if during that interval a Profelyte suffers himself to be Circumcised, he is to appear at the second Passover. (10.) If a Person in his way to *Jerusalem*, is stop'd by the death or distemper of his Beast, or by his falling sick upon the Road; or if by some insurmountable impediment, he is prevented from being within 15 Miles of *Jerusalem*, at the 14th of the Month by Sun-rising, he was to appear at the second *Easter*; for if he were within 15 Miles distance from *Jerusalem*, he might easily walk on foot, and be at *Jerusalem* before the beginning of the Sacrifice.

Numb. 9.

For the rest, this second Passover was to be celebrated with the same Ceremonies as the first, pursuant to God's Commandment; however, the *Rabbies* make some difference betwixt them. (1.) In the second Passover they might have leavened bread in their Houses, provided they did not eat of it. (2.) They might carry part of this second Passover in company out of the house, a thing expressly forbidden in the first. (3.) They were not obliged to sing the Song *Hallel* as in the first. (4.) They did not eat with this Passover the flesh of the *זבח*, or *Peace-offerings*. (5.) None that were unclean by reason of a dead body, could eat of the second Passover, tho' the same was allow'd under certain Circumstances in the first. All these Observations favour very much of Vanity, as relating to such Cases as are next to an impossibility.

Maimon.  
Corban.  
Pesach. c. 10.  
§. 12.

## C H A P. XII.

## Of the Feast of the Pentecost.

**T**His was the second solemn Feast, on which every Male was to appear before the Lord. 'Tis apparent from the Greek word *πεντηκοστή*, that it was celebrated 50 days after *Easter*. It is often call'd in the Scripture the Feast of the Harvest, and the Feast of the Weeks; because it was kept immediately after *Reaping-time*, and because there were seven Weeks betwixt that and *Easter*. By the *Jews* it is frequently call'd *חמשה*, tho' this be a general name appropriated to all solemn Feasts, and particularly to the first and last day of these Feasts; but the Feast of the *Pentecost* having only one solemn day; 'tis perhaps for this reason, that the *Jews* call it *חמשה*, in a most excellent degree, as the only solemn day (according to the Observation made upon this head by *St. Jerome*) and consequently had no *Octave* like the rest. They computed these 7 weeks from the next following day after *Easter*, the day on which they made the oblation of the First-fruits of the Grain. These 7 weeks making together 49 days, and the next following after the 49<sup>th</sup>, being the Feast of the *Pentecost*, made up the 50<sup>th</sup> day. These were the Ceremonies observ'd in this solemn Feast.

Exod. 23.  
16.  
Dent. 16. 1.

Hatseret.

Quest. Hebraic. in Paralipomenon.

(1.) Every Male was obliged to appear before God, in memory of that memorable Gift of the Law, given on Mount *Sinai*, exactly 50 days after their going out of *Egypt*. (2.) It was also design'd for the Oblations of the Firstlings of the Dough, as at the Feast of the Passover, they made Oblations of the First-fruits of the Grain; wherefore every one was obliged to bring along with him two leavened Loaves for an Oblation to God, not unleavened but leavened bread; these being the Firstlings of the same bread they us'd to feed upon. These two Loaves were to contain two tenth parts, i. e. one fifth part of an *Ephah*, or of a French great Bushel; so that each Loaf or Cake, contained the tenth part of a great Bushel. *Maimonides* represents it thus: They took an *Ephah*, or a great Bushel of Wheat; which being grinded and prepared like other Wheat, they took the 5<sup>th</sup> part of it of the finest Flower, the rest being re-

Ceremonies used in the Feast of the Pentecost.

Tract. Talmudim. c. 8. Sect. 3. & 10.

deem'd.



deem'd, *i. e.* they gave the value of it to the Sanctuary, and then dispos'd of it as they thought fit. This fifth part of Flower being afterwards divided into two parts, they bak'd two Cakes of it separately with Leaven in them; the length of each Cake was seven hands, or 28 Fingers breadth, *i. e.* 21 inches, which made near two foot; they were 12 inches broad, and 3 inches thick. They were not bak'd, says *Maimonides*, 'till on the Eve of the Feast, except the same happen'd to fall on the *Sabbath-day*; which shews that they brought the Flower to *Jerusalem*, and bak'd it there, for otherwise it would not have been mix'd or bak'd on the Eve of the Feast. The Law says, *from all their habitations*; but *Maimonides* very well observes, that this related only to the Land of *Canaan*, because God never required either tenths or firsts of Foreign Ground. These Oblations were of the Wheat, Barley, Rye, and such other Grain as they made bread of commonly, but not of Millet and other Grain sow'd and reap'd in the Field.

Tract.  
תמידים  
cap. 8.

Vid. Fagi-  
um in lo.  
cum.

These you  
see in Mai-  
mon. Tract.  
Biccurim.  
c. 5. Sect. 11.

Therumah.

In the 15th Chap. v. 19. God commands them to offer *a Cake of the first of the Dough, for a Heave-offering*; which to me seems not to be the same with the Oblation of the *Pentecost*. For (1.) No certain quantity is mention'd. (2.) That Offering is not *Weaved*, but only *Heaved*, after the manner of a *Heave-offering*; so that it is probable, that this is the same which is still observ'd by the *Jews* to this day, as *Fagius* will have it. He says: That when the *Jewish Women* did make their Dough, they us'd to reserve a small Cake, which they consecrated to God in these words: *The Lord our God, the King of the Universe, be prais'd for ever, for having sanctify'd, and commanded us to preserve this Cake*; and as they had neither Temple nor Levites, upon whom they could bestow it, they used to burn it in the Oven. *Ainsworth* observes upon this Head, that this reserve was given to the Priests in their dwelling Places, and not carry'd to *Jerusalem*; so that the word תרומה must in this passage be taken in a general Signification, for all sorts of Oblations made to God; for in the 21. v. it is said: *You shall give unto the Lord the first of your Dough, i. e. to the Priests of God*; so that it must be reckon'd among the Tythes, which actually are stiled תרומה.

But to return to the Feast of the *Pentecost*, these two Loaves were sacrificed for a *Wave-offering*, one belonging to the High-Priest, the other to the rest of the Priests;

Priests; which must needs amount to a prodigious quantity of bread. With this bread they made also a *Peace-offering* of two Lambs, the flesh whereof belong'd also to the Priests; this being the only *Peace-offering* made for the whole Congregation, for it does not seem probable, that each Person brought a Lamb; as some will have it, there being only two Loaves offer'd for the whole Congregation, according to the Opinion of *Lightfoot*, tho' this appears contradictory both to the words of *Moses*: *You shall bring out of your habitation two Wave Loaves*, and to the Text of *Maimonides*; yet after all, it must have caus'd a prodigious Trouble and Confusion, if all the bread had been offer'd; so that it seems probable, that they made a *Wave-offering* of 2 Loaves, only for the whole Congregation, the rest falling to the share of the Priests.

Vid. Aintworth in Pentateuchum. Levit. 23. 17.

Thus were also offer'd the two Lambs, being *weaved* whilst yet alive, a Ceremony peculiar to this Offering only. This done, they were kill'd and fle'd, after which they took the Shoulder and Breast, like in other *Peace-offerings*, *weaved* them with the bread, and then burnt the Entrails, *i. e.* the Fat. The Shoulder and Breast belong'd to the Officiating-Priests, but all the rest of the Flesh to the other Priests. Besides these, they made also the ordinary Offerings of the *New Moons*, viz. of 7 Lambs, 2 Rams and an Ox for *Burnt-offerings*, and a Male kid for a *Sin-offering*.

On that day they did sing also the *Hallel*, whereof mention has been made before; when we had occasion to speak of the 4th *Pascal Cup*, viz. 114, 115, 116, 117, 118 *Psal.* But this Custom must have been of a latter date than its first institution, since at the time of the celebration of the first *Pentecost*, these *Psalms* were not compos'd as yet.

C H A P.



## C H A P. XIII.

## Of the Feast of Trumpets.

See Numbers 29. 1. Levit. 23. 24.

A Trumpet.  
חצצרת

THIS Feast was celebrated on the first day of the Month of *Tisri*, which corresponds in some measure with our Month of *September*. The chief solemnity observ'd at this Feast, being that in all the places of note, they sounded the Trumpets in the *Jewish Synagogues*, with this difference only, that in the Country they made use of Rams-horns, call'd in the *Hebrew* *Jobel Shophar*, יוֹבֵל שׁוֹפָר, as they did at the *Jubilee*; but at *Jerusalem*, and in the Sanctuary, they sounded besides the Rams-horn, the Trumpet also, and that from Morning 'till night; besides which they offer'd double the number of Sacrifices, which were perform'd upon the other Feasts of the *New-Moon*, viz. 7 Lambs, 2 Rams and a Bullock for *Burnt-offerings*, a Male Kid for a *Sin-offering*, besides the daily Victim of a Lamb, and of the 7 Lambs offer'd on every Feast of the *New Moon*. They also sung in the Sanctuary the 81 *Psal*, and in their Synagogues peculiar Lectures were appointed proper for that day. The *Jews* will have it, that this Feast was solemniz'd in memory of the deliverance of *Isaac*, when a Ram appear'd to be Sacrific'd in his stead; but with very little probability, there being two other reasons for the celebration of this Feast. (1.) Because this was the first day of the *New Year*, for tho' the Month of *Tisri* be call'd the 7th Month in the Law, this had a relation only to the *Holy Year*: But the *Civil Year*, according to which all other matters having no reference to the Temple, were regulated, began with the Month of *Tisri*, and consequently this blowing of the Trumpet was intended to give notice to the People of *Israel*, that it was the *New-years-day*. There was also questionless something of *Mystery* in this sounding of the Trumpet, it being an Emblem of the word of God; *Lift up thy voice like a Trumpet*, says *Isaiah*: And for the same reason it is, that in the Revelations the word of God is compared to the first, second and third, sounding of a Trumpet, &c.

C. 58. v. 1.

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This sounding being intended to waken the People from their Drowiness, this leads us to the second reason or use of this Ceremony, viz. to prepare the People against the day of *Expiation*, that most solemn Fast of the whole Nation: For (as will appear hereafter) they us'd to publish their Fasts by the sound of the Trumpet, and therefore it was but rational, they should do the same in the most solemn Fast; in order to prepare the hearts and minds of the People for that solemn day, which was celebrated 10 days after, viz. the tenth of the Month of *Tisri*.

Ainsworth  
has very ex-  
cellent ob-  
servations  
upon 23 Le-  
vit. and the  
9th and  
10th Chap:  
of Numb.

## CHAP. XIV.

### *Of the Day of Attonements or Expiations.*

THIS was properly no Feast, the word *an chag*, which signifies a Feast, implying as much as rejoicing, besides that the *Jews* never fasted on their Feasts, not even on their Sabbaths, which were their ordinary Feasts; whence that custom had its rise in the primitive Church, never to fast either on a *Saturday* or *Sunday*, not even in *Lent*; so that this was a day of Fasting, of Expiation and Conciliation for the whole Nation. The *Jews* alledge the Sin of the Golden Calf to have been the first occasion of the Institution of this day, establish'd by *Moses*, according to God's direction, whilst he was on the Mount, renewing the Tables of the Law, for the Expiation of that Crime. The Ceremony observ'd on this solemn day, being circumstantially describ'd in the 16th Chap. of *Levit.* we will take a view of that; the *Jewish Tradition* has left us upon that head, an exact description thereof we meet with in the *Thalmuth*, and in *Maimonides* in his Treatise call'd *Jom hakippurim*.

See the whole 16 Chap. of Levit. Six days before this Feast the Penitents confess'd before witnesses the Trespases committed against their Neighbour and made reparation, but such Sins as were committed against God, they were not obliged to confess to any body but God. Vid. Seld. de Synedr. l. 1. c. 7. P. 194, 195.

(1.) Seven days before the Feast of Expiation, the High-Priest was confin'd to the Chamber or Lodgings call'd *Parhedrin*, lest he should be polluted by his Wife, having her monthly times. (2.) During this space of 7 days, they High-Priest was oblig'd to perform the daily Service in Person; he poured out the blood, he offered the Incense, and manag'd the Lamps. (3.) If he happen'd to be polluted, a Deputy call'd *no Segen*, was



*Ceremonies  
of the day  
of Expiation.*

was substituted to officiate in his place. (4.) On the third day they did strew him with the Ashes of the red Cow, by way of precaution, for fear he should be rendered unclean by some dead Carcass. (5.) Certain ancient Members of the *Sanhedrim* were appointed to read in his presence, and recal unto his memory the whole Order and Ceremonies belonging to that Service. (6.) The day that preceded immediately this solemn Fast, in the Morning he was conducted to the Gate of the Court of the Temple, to take a view of the Oxen, Lambs and Kids, design'd for the Sacrifices, the better to recal into his Memory every particular action, relating to them. (7.) After this, these Ancients of the *Sanhedrim*, having deliver'd him up to some of the most ancient Priests, they conducted him to the Chamber call'd *אֲבִרְחִינִים* of *Abrahines*, which we told you before was the same where they made the Compositions of the Perfumes or Incenses, in order to make him recollect the whole method to be used in them. Here it was they conjured him, saying: *We are the Messengers of the great Sanhedrim, and we conjure thee in the name of him, who has fix'd his name and habitation here, not to aliar any thing in what has been told thee*; which said, they went away crying, or at least seeming to cry: They tell us, as to the Origin of this Ceremony, that a certain Priest a *Saducee* having set fire to the Incense before he entred the *Most-holy place*, whereas it ought to have been done no where else but in that place, died within three days after. (8.) On the Eve at night he was allotted only a slender Portion for his Supper, and the night was spent in reading and explaining of the Law.

The great day of Expiation being come, the High-Priest prepared himself for the Service. For after having wash'd himself and put on his rich Vestments of Gold, call'd *בגדי זָהָב* he perform'd the daily Sacrifice; he offer'd the Incense, managed the Lamps, and Sacrificed the Bullock and Ram, belonging to the ordinary Sacrifices on the *New Moons*, but not the *Male Kid* for the *Sin-offering*, that being reserv'd for the chief Offering of that day.

*The High-Priest officiated in White Vestments on the day of Expiation.* (10.) This being over, the Ceremonies peculiar to this Feast began; The *High-Priest* having put off his Pontifical Garnments, and wash'd himself once more put on *בגדי לבן* a White clean Linnen Vestment, such as appear'd most proper for a day of Humiliation, being

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an Emblem of the unspotted Purity of J. C. our Victim. (11.) To begin the service of the day, he went to the place where the Bullock, which was to be sacrificed first all for himself, and his house, was ty'd betwixt the Temple and the Altar, and laying both his Hands upon the Head, made this following humble Confession of his Sins: *I have sinned, O Lord, I and my house have done evil, I beg thee, O Lord, expiate all these Sins committed by me and my house, according as it is written in the Law of Moses thy Servant, &c.* (12.) This done he went away from the Bullock, in order to cast the Lot over the two male Kids design'd for the Congregation; one being devoted to the Lord, i. e. the Altar, and the other to *Hazzazel*, i. e. to be turn'd into the Desert, the Lot was cast by two pieces of Gold, with these words upon them, *For the Lord, For Hazzazel*; The two Goats being placed, one on the right, the other to the left of the High-Priest, and the two pieces of Gold put into a Vessel, the High-Priest with both his hands at once took them out thence, one with one, and the other with the other hand; and the Goats had their chance according as it happened to fall to one hand or the other; the *Segen* stood on the right, and the most Ancient Priests to the left; They look'd upon it as a good Omen, when the chance of the *Hazzazel* did fall upon the kid on the right hand, which they say happened 40 years successively, under *Simeon the Just*. (13.) After this they ty'd a strong or rather scarlet Ribbond betwixt the Horns of the Goat *Hazzazel*; concerning which scarlet Ribbond, stiled by the Jews the *scarlet Language*, they have made a very remarkable Observation; viz. that it used to turn White, during the Service; which Tradition they found upon the Words of Chap. i. v. 18. of *Isaiah*, *If your Sins were as red as scarlet, they shall be as white as Snow, &c.* What contributes most to the Probability of this Tradition is, that they frankly confess, that during the last 40 years of the Temple, this scarlet Ribbond did not change its Colour, being exactly the time after the Death of our Saviour; They say at the time of *Simeon the Just*, it did still change its Colour; the Son of Hillel. It is very observable, that whilst this good Man was alive before our Saviour's time, the expiation remained in force, but ceased afterwards. 'Tis true, *Simeon the Just* belonged to the great Synagogue, but perhaps the Jews have placed one in lieu of the other, out of a hatred to the aged *Simeon*, because he having embraced Christ, they attributed that to *Simeon* of the great Synagogue, what ought to have been apply'd to *Simeon the Son of Hillel*. See Buxt. abbrev. lit. 7. The Thalmudists in *Joma* cap. 4. in *Gemara*, say, That in the time of *Simeon the Just*, this scarlet Ribbond always turned white, but afterwards did so only sometimes, and sometimes not.

Thalmud.  
Tract Joma,  
cap. 4.

Tradition  
of the scar-  
let Ribbond.

This Simeon  
the Just  
is likely to  
be the same  
who embrac-  
ed our Sa-  
viour.

four



lour, which is absolutely against themselves, and a strong argument for the Sacrifice of expiation of *Jesus Christ*. (14.) This done the High-Priest went a second time to the Bullock, his own Victim, and putting his hand a second time upon the head of it, repeated his former Confession, with the Addition of another for the Sons of *Aaron*; then killing the Oxe, he gave the Blood to one of the Standers by, to stir it constantly to keep it from congealing. In the mean time taking a Golden Censer in his right hand, he put Fire into it, and a Plate or Dish with Incenses in his left, he entred for the first time into the *Most-holy-place*, where setting the Censer upon the floor before the Ark, he put the Incense upon the Fire, which he continued to do, till the whole place was so full of smoak, that the Ark could not be seen; Then returning thence into the *Holy place*, he said the following Prayer. *May it please thee, O Lord our God, that if this year prove very hot, it may also be moist, that the scepter may not depart from the Family of Judah, that thy People of Isreal may not want Subsistence, and that the Prayers of the wicked may not come before thee.* (15.) Then leaving the *Holy-place*, he took the Blood of the Bullock (which had been stir'd ever since) and returning a second time into the *Most-Holy-place*, he made 8 sprinklings, one upwards, the other 7 towards the Seat of Mercy of the Ark, yet not upon the Ark, but upon the Ground. This done he came out again, and leaving the remainder of the Blood in a Bason in the *Holy-place*, he return'd again to the Court of the Priests. (16.) Here having kill'd the Goat, which by the lot did fall to the *Lord*, he took the Blood, and with it entred a third time into the *Most-holy-place*. For when it is said that he came but once a year there, this must be interpreted of but one day in the year; though at the same day he entred four times, or at least thrice, as is evident out of *Leviticus*. Every time he came out thence he stept backwards, without turning his back to the Ark or Seat of Mercy; After having with some of the Goats blood sprinkled near the Ark, as before with the Bullocks blood, he came out of the *Most-holy-place* into the *Holy place*; where he sprinkled of the Bullocks blood, left there in the Bason, 7 times upon the Veil, that was betwixt these two Places, and then did the same with the Goats blood, afterwards mixing the blood of both the Victims together in the *Holy place*,  
he

he sprinkled with it the *Golden Altar*, and walking quite round it, he besmear'd the four Horns with it, and made seven sprinklings at the bottom of the Altar, after having removed the Ashes himself to one side. For the *High-Priest* performed this whole Service alone, no body being permitted to come along with him into Temple, though otherwise the Priest had access into the *Holy place*.

All this done he came out of the Temple, and laying his hands upon the Goat *Hazzazel* (call'd ἀντιτύπη, *antituph*; by the *Greeks*) confess'd the Sins of the People, praying to God to accept of this Expiation performed on this day according to the Institution made in the *Mosaick Law*. For on that day shall the Priest make an *Attonement* for you, to cleanse you that you may be clean from all your Sins, before the Lord *Jehovah*. At the sound of the word *Jehovah*, the whole people prostrating themselves, saying, *Blessed be the name of this glorious Kingdom for ever*. After this the Goat was delivered to a Priest to be carry'd into the Wilderness. The *Hebrew Text* expresses it, וְשַׁחַתְתָּהּ, and he shall let her go, &c. in this sense it is explain'd by the Christians; But the *Jews* alledge, that *Hazzazel* was not the name belonging to the Goat, but of a certain Mountain, which sometimes is call'd also פִּיז. It was stiled פִּיז שֶׁנִּיז, because, say they, the Goat was carry'd thither, this interpretation seems most conformable to the *Hebrew Text*, one for the Lord, and the other for *Hazzazel*, which name is by the *Greeks* appropriated to the Goat, and call'd τὸ ἀντιτύπη. But, however it was, according to the *Jewish Tradition*, they threw down the Goat from the highest Precipice of this Rock; This Mountain being 12 Miles from *Jerusalem*, betwixt it and the City were 10 Inns, each at a Miles distance from one another; The Person that conducted the Goat was attended by two Persons to the first Inn, where meeting with two other Persons, these conducted him to the second Inn, and from this place two others attended him to the third, and so forth to all the rest; For it being a Sabbath-day, no Body was permitted to travel beyond a Sabbath-day's journey, which was a mile, except the Conductor of the Goat, who having a Dispensation for that purpose, did conduct him from the Altar to the Mountain. In every one of these Inns, he was ask'd, whether he would eat or drink; From the last of which

See *Levit.* 16. v. 30.

*Levit.* 16. v. 22.

A Remark. able Tradition of *Hazzazel*. *Vid.* *Aben Ezra* in locum & *Kimki* in *Radicibus*.



Inns to the Rock was two miles distance, but they did not attend the Conductor quite thus far, but stay'd at some distance to see him perform what he was to do with the Goat.

When the  
Scarlet rib-  
bond turn'd  
White.

See Levit.  
c. 16. v. 7.

18. This Conductor being come to the Mountain, took the Scarlet ribbond from the Goats horns, and tearing it in two pieces, ty'd one half of it to the Rock, and the other half again to the Goats horn. The Jews in their Traditions are positive and unanimous in this, that the Scarlet ribbond turn'd White, but don't agree so well in these Circumstances of the things, some say this ribbond turn'd white in the Court it self, and that the Goat was not sent away till after it was turn'd so, others alledge, that there was a Scarlet ribbond fastned at the Gate of the Temple, which turn'd White, at the same instant, that the Goat was brought into the Wilderness; some among them, relate it still another way; Let us see how *Fagius* represents the matter: *The Jews say, that the Goat sent away was thrown down from the Rock Hazzazel; the Conductor leading the Goat by the scarlet string ty'd to his horns; That in case God received the Expiation, the string turn'd as white as snow, but if it remained red, it was a sign of God's Anger. So soon as the string was become white, the Conductor of the Goat blow'd a Horn he carry'd along with him, to give the signal to many other persons, placed at certain distances, not only near Jerusalem, but also all over Judea, who likewise blowing the Horn, notice was thereby given in a very little time all over the Country, whether God had accepted of the Expiation, and of the Goats being cast down from the Rock; But in case this string did retain its red Colour, they did not blow the horn, and the whole next following year was spent in Prayers and Fasting.*

Whilst the Goat *Hazzazel* was conducting to the Wilderness the High-Priest performed the rest of the Service; it was then that the Bullock, and the Goat for the Sin-offering, were fle'd, and the fat being consumed upon the Altar, the skin, entrails, and Flesh were carry'd without the City, and burnt at the place where we told you before they used to lay the Ashes of the Temple; This was observed in all Sin-offerings for the Congregation and for the High-Priest. About the time that the Goat came to the Wilderness, the signal whereof was given either by the blowing of a horn (as *Fagius* will have it) or by certain Persons placed at conven-

ent

ent Distances on high Places or on Columns, who grafted some White linnen, the *High-Priest* coming into the Court of the Men, did there read certain Passages of the Law, and among the rest the sixth Chap. of *Leviticus*, unto which he added eight Different Prayers; in the mean while the Conductor being return'd to the first Inn, stay'd there till Night.

(20.) About three in the Afternoon, the *High-Priest*, having pull'd of his White Garments and wash'd himself, put on his rich Pontifical Vestments, to attend the ordinary Sacrifices, viz. A Ram for himself, another for the People, and seven Lambs for a Burnt-offering, besides the daily Evening Sacrifices, which were never intermitted.

(21.) This done he wash'd himself all over a fourth time, and putting on again his White Garments, entered a fourth time into the *Most-holy-place*, to bring thence the Censer and Dish with Incenses, he had left there before.

(22.) Then washing and bathing his hands and feet a fifth time, he put on once more his Golden Vestments, wherewith he entred into the *Holy-place* to offer Incenses, and accommodate the Lamps; after which he wash'd once more his hands and feet, divested himself of the Sacerdotal Habit, and so went home in his ordinary Apparel, being attended by the People. Thus ended this solemn Day, observed with so much exactness, that such as eat the least thing before Stin-set incurr'd the Penalty of being cut off. 'Tis evident from the whole Series of the Transactions of this day, That God looks upon Sin as a great Uncleanness, for he that conducted the Goat, could not come into the Camp, before he had wash'd himself, as well as those that had burnt the Bullock and the other Goat. You see that the *High-Priest* wash'd himself six or seven times, to shew that these Victims were full of impurities; for he wash'd as often as he changed his Habit; Nay, even that White Garment, wherein he had officiated, was not to be employed a second time for the same or any other use, it being unclean, as *Maimonides* tells us; all which shews a very great Uncleanliness.

On the other hand the People, as an undeniable sign of their Humiliation did abstain from five things.

(1.) From eating and drinking. (2.) From washing, and (3.) From anointing themselves, (4.) From wearing

Track Kelei  
Hammi-  
dash, chap.  
8. 55. 5.



Traët. de  
Sabbath.  
decimi diei,  
c. 1.

of shoes, and (5.) Enjoying their Wives, if we may credit *Maimonides*, none but sick Persons, and Children under nine years of Age being exempted from these strict Rules.

## CHAP. XV.

### Of the other Jewish Fasts.

THE preceding being the only fix'd and solemn Fast, among the *Israelites*, all the rest were ordained according as necessity required; as upon an invasion in case of excessive Droughts, Inundations, and such like national Afflictions; an ample account of which you may see in *Maimonides* in his Treatise call'd *מנוחן* *Jejunia*. These are the Chief of his Remarks:

The Fast  
proclaimed  
by sound of  
Trumpet.  
See 2 Chron.  
c. 13 &  
c. 10.

Maimoni-  
des his ob-  
servations  
upon Fasts.

1. The Fast was proclaimed by the sound of a Horn or Trumpet, like when we sound the Alarum in the time of War, and this was done not only in the Sanctuary, but also in all the other places inhabited by the Jews. Sometimes one City kept a Fast upon some particular Occasion, when another did not. 2. These Fasts were never appointed on the Sabbath or any Feast, nay, not even on any of the days falling betwixt the first and last day of a great Feast, as in *Easter*. 3. They did not keep their Fasts for one day only, but till God was pleased to send them relief. 4. The Fast never did begin, but on the second day of the Week; i. e. on our Monday, and on the fifth or our Thursday; which implies that they fasted two days in the Week, till they were relieved; which seems to agree very well with what is said by the *Pharisee*, *I fast twice in the week*; for as *Maimonides* well observes, every private Person might do that on his own account, what the Congregation did for themselves. 5. In case of a siege, or an eminent shipwreck, they might fast one Sabbath day or Feast, but not otherwise, unless in such like necessitous cases. 6. If a Fast was proclaim'd for six Months or for a Year, till the Evil ceased, if a Feast happened to fall upon the second or fifth day of the Week appointed for the Fast, the Feast was indeed kept, but without giving any interruption to the Fast; for though no Fast could begin on a Feast or the New moon, nevertheless

if a Feast happen'd to fall upon a Fast-day, it was converted into a day of Sorrow. 7. Women with child, or giving suck to Infants were not obliged to fast. 8. In the Synagogues they spent the Fast-day in making enquiry into the Misdemeanors of private Persons, in order to censure or chastise them according to their Deserts.

Besides these occasional Fasts, the Jews did institute four others during their Captivity; these are mentioned in *Zachariah*.

The first of these Fasts was on the tenth Day of the tenth Month, or our *December*, because on that day *Nabuchadnezzar* besieged *Jerusalem* under *Zedekiah*, and took it after a Siege of nine Months.

Chap. 7.  
ver. 4, 5.  
Four Fast  
during  
their Cap-  
tivity.

The second Fast was on the 17th of the fourth Month, being our *June*, some say this Fast was kept in remembrance of the taking of *Jerusalem* by *Nabuchadnezzar*; The Modern Jews, who observe this Fast to this day, say that this 17th day of the fourth Month, has been always unfortunate to them; 'Twas on this day, say they, that the two Tables of the Law were broken in Pieces, that the daily Sacrifice ceased under *Antiochus*, that the Book of the Law was burnt; that an Idol was set up in the Temple of *Jerusalem*, and that *Jerusalem* was besieged a second time by *Titus*, who took and destroyed it with Fire. They further add, That all their Misfortunes have befall'n them in this Month, and the nine succeeding days of the next following Month; so that looking upon it as an ominous time, in which they will undertake nothing of moment, this time may be call'd the *Jewish Lent*, during which they lead a very austere life, without Wine and Flesh.

Their third Fast did fall upon the ninth of the fifth Month, being our *July*, because on that day the Temple was reduced to Ashes by *Titus*; This is a great day of Mourning, they read the Lamentations of *Jeremiah*, and mourned at the Tombs of their Friends.

The fourth Fast was on the 3d day of the 7th Month call'd *Tisri*, because *Godoliah* being slain, the remnants of the Jews disperied, and did fly into *Egypt* contrary to the Sentiments of *Jeremiah*.

Chap. 42.  
v. 14.

'Tis certain that these four Fasts were kept during the 70 Years of their Captivity; and it is as certain, that the Jews observe them to this day: But it is uncertain, whether they used to keep them from the time after



their return from the Captivity to our Saviour. It is most probable, that they were laid aside; because *Zachariah* seems to disprove and condemn them, when the Deputies of those of the Captivity came to consult the Priests and Prophets at *Jerusalem*, concerning the Continuation of these Fasts. *Grotius* is of opinion, that by Orders of the Prophet, they were converted into days of rejoycing; which is very probable, considering their History is silent concerning the Observation of these Fasts. The Modern *Jews* have besides these five other Fasts, for *Shikardus* in his Tract of the *Purim*, computes no less than ten.

Chap. 8. 19.  
Vide Bux-  
torf. Sina-  
gog. Judaic.

## CH A P. XVI.

### Of the Feast of Tabernacles.

*Levit. 23. 16. Numb. 29. 12. & seq. Nehemiah 8.*

THE Month of *Tisri* did abound in Solemnities. This being the third Feast in this Month, which was instituted for a double reason. First to return thanks to God for a good Harvest, all the Corn being then housed in the Barns: The second in remembrance of their dwelling in Baths in the Desert. The Ceremonies whence this Feast has got its name, were continued from the 15<sup>th</sup> of the Month *Tisri*, to the 23<sup>d</sup> exclusive. During this time they left their Houses and dwelt in Tents or Arbors, day and night, made of the green Branches of Trees; in these they did also eat, drink and sleep, for seven days successively, except such as were afflicted with Sickness, and all the Children under nine Years of age.

Exod. 23. 16.  
Levit. 23.  
43.

*Nehemiah* gives us an account, what sort of Branches they made use of for the erecting of the Booths, viz. the Branches of Myrrh, Olive, Palm, and Pine-trees, and generally of all sorts of Branches of thick Trees. These Booths they erected upon the Roofs of their Houses, in their Courts, in the Courts of the Temple, and in other places of the City. But I am apt to believe, that this custom of building these Booths in the Temple,

Chap. 8. 2.  
15.  
If Bar Branches were used for the erecting of the Tabernacles.

Temple, was abolish'd afterwards. The Law says, *and ye shall take on the first day, the Fruit of goodly Trees* Levit. 23. v. 40. *עץ הבר*, Branches of Palm Trees, and the Boughs of thick Trees, and Willows of the Brook, and you shall rejoyce before the Lord your God 7 days. Besides which, several sorts of extraordinary Sacrifices were offer'd in the Temple, exceeding in number all the Victims kill'd on any other Feast day, as is evident from the 29th Chap. of Numbers: This Feast lasted 8 days, the first and last day being accounted among the Great Feasts. The Jewish Tradition gives us the following account of this Feast and its Ceremonies.

(1.) The Booths were made of all sorts of green Branches, besides those before mention'd; they being not allow'd to cover them with Woollen Cloth, or any sorts of Stuffs, or any such like materials, nor to make use of any splitten Branches, or such as were drop'd from the Trees. The height of the Hut was not to be less than 10 hands breadth, as *Maimonides* tells us; which being no more than 30 inches or 2½ foot, how could any body dwell conveniently in so low a Booth? So that there must be some mistake in that point. For *Maimonides* tells us also, that its height was not to exceed 20 Cubits; what proportion is there betwixt 2 and 20 Cubits? It seems not probable, that so great a disproportion should have been introduced, so as to have one Booth of 30 foot high, and the next to it of more than 2½ feet. As for their largeness, they were not confin'd to any certain extent, but they must be four square and to have 3 sides, besides that where they entred the Huts. These they adorn'd with all their most precious Marbles, the Utensils of the Kitchen being kept without: If it rain'd they had liberty to shelter themselves in their houses. This Ceremony was perform'd only at *Jerusalem*, the other *Jews* inhabiting *Palestine*, or in Foreign Countries, being not obliged to erect these Booths, no more than the Women, they being exempted from dwelling in Huts. Ceremonies of the Feast of the Tabernacles according to the Jewish Tradition. Ainsworth in Numb. c. 29.

(2.) Besides these Branches, they judged themselves obliged pursuant to the Levitical Law, to carry in their hands during this Feast a Citron; it being thus that they interpreted the words, *the Fruit of goodly Trees*, upon a supposition that this is the most goodly Fruit, and the most goodly Tree. Thus it is interpreted in the *Targum of Jonathan*, whose footsteps are follow'd by all the Call'd Hoshana. 13.



*Jews.* In the other hand they carry'd a kind of a Nosegay, of the Twigs of the before mention'd Palms, or Myrtle-trees (for they interpret the thick Trees of the Myrtle-tree) of Willows or Osiers, growing near the Water side; this being ty'd together with a Golden, Silver or Silk Thread, they call'd this *Lulab*. They never appear'd during the whole time of the Feast, without a Citron in one, and such a *Lulab* in the other hand; besides which, they fetch'd every day a Twig of a Willow from near a Brook, and with this came daily into the Temple, where having laid their Twigs round the Altar, they cry'd with Palm Twigs in their hands *Hosannah*, the Priests in the mean while sounding their Trumpets. This Ceremony was observ'd with more than ordinary solemnity and lustre on the 7th day: Then they went round the Altar 7 times, crying out *Hosannah*; this was call'd the great *Hosannah*, and their Branches got thence the name of *Hosannot*. This Custom leads us into the true Elucidation of our Saviour's entering into *Jerusalem*; and it is by way of allusion to those Palm Twigs, and these joyful Exclamations, that St. John has represented the cries made about the Lamb, with Palm Twigs.

Revel. c. 7.  
v 9, 10.

The Ceremony of the pouring out of the water.

They had besides all this another Ceremony belonging to this Feast, which was celebrated with extraordinary signs of rejoycings: This was the pouring out of the water. Every day at a certain hour, they went to fetch water out of the Brook of *Shiloah*, which being brought by a Priest thro' the *Water-gate* (as has been mention'd before) he ascended up to the Altar, where finding before him two Basins, one fill'd with Wine, the other empty; he put the water into the empty one, and afterwards mix'd them both together: At the same instant, and all that night, the People made great rejoycings, as we shall see anon.

Certain Singularities in the Sacrifices.

(4.) What further rendred this Feast very remarkable were the extraordinary Sacrifices. The *Jews* tell us, that the number of the Victims kill'd during these 8 days of the Feast, amounted to 215, the *Israelites* having been the same number of Years in bondage in *Egypt*; but this must be understood of the Sacrifices commanded for the Publick, for otherwise a much greater number of Victims were sacrificed at other Feasts; but these were voluntary Offerings, made by, and for, Private Persons. There were also divers other Singularities observable

vable in these Sacrifices: The number of the Bulls to be sacrificed during these 7 days was diminish'd by one every day; tho' the number of the other Victims continued the same for 6 days: The 8th day having his peculiar Sacrifices (different from the rest) appointed. So that the first day a *Burnt-offering* was made of 13 Bulls, 14 Lambs of a Year, 2 Rams and a Goat for a *Sin-offering*. The second day they offer'd 12 Oxen and the third 11, till they came to 7 on the 7th day.

The *Jews* pretend a singular Mystery to be hidden under this number. Some say their number was 70, because at the time of the confusion of Languages, the Nations were divided into 70, and that this way of diminishing one in number every day, signifies that the *Gentiles* should be always decreasing, whilst the People of *Israel* should encrease for ever. Others will have it to relate to the age of Man, which being of 70 Years decreases every day.

See Light-foot.

According to the *Jews*, there is another Singularity in these Sacrifices, viz. that the 24 Divisions of the Priests were obliged to officiate every day, whereas otherwise they attended only by the week, and according as each of their Families were chosen by Lot. After these general Observations upon the Ceremonies of this Feast, we must now proceed to take a more exact account of the whole.

(1.) The Trumpet having sounded for the opening of the Temple, the People went in the Morning to the Court, to be present at the continual Morning Sacrifice, every one with his Citron in one, and his Nosegay in the other hand.

The Order of the Ceremonies of the Feast.

(2.) The pieces of the Lamb being put upon the Altar, the beforemention'd water fetch'd out of the Brook of *Siloah* in a Golden Vessel, and being mix'd with Wine, the pouring out or *Libation* was perform'd by the Priest, during which, the People cry'd aloud *lift up your hand*; because a certain Priest a *Saducce*, who was sacrificing one day, having by some accident or other thrown the Water and Wine upon his Shoes, instead of pouring it at the bottom of the Altar, had been very ill treated by the People during this *Libation* (which was made very slowly, the whole quantity of the Liquor, says *Ansmorth*, after *Maimonides*, not exceeding three Logs) they sung under the sound of the Trumpets, the lesser *Hallel* mention'd before; viz. from the 112 *Psal.*

The Ceremony of Libation.



to the 119 *exclusive*: At the beginning of the 118 *Psal.* the whole Congregation struck their Branches against one another; which they did a second time so soon as they came to the word *Hosannah* in that *Psal.*, and did so a third time at the last Verse of the same *Psal.*

(3.) The daily Sacrifices being over, the extraordinary ones began, of 13 Bullocks, a Ram, 14 Lambs and a Kid. During these Sacrifices they sung divers *Psalms*, mentioned by *Maimonides* in his Treatise call'd *Thamidim*, Chap. 10. These Sacrifices being likewise perform'd, the People threw their Willow Branches near the Altar, sung the *Hosannah*, and so went to dinner.

(4.) In the Afternoon they went to their Schools and other places, appointed for the reading and explaining of the Law; whence they return'd again to the Temple, to be presented at the Evening Sacrifices, the *Libation* and the other Ceremonies, which they had seen perform'd in the Morning.

Great Re-  
joycings at  
it.

(5.) Night being come, they began to make the most solemn rejoycings for the *pouring out of the water*; not the least noise being heard, but all kept quiet during the said *Libation*; so soon as it was dark, the People assembled in the Court of the Women, the Men below, and the Women in the Galleries. In the Court were placed 4 huge Candlesticks or rather Columns (they being higher than the Walls of the Court) furnish'd with an incredible number of Lamps, by the light of which, all the Persons of note, the Judges, Magistrates and Doctors, danced in the presence of the People (who were only Spectators) at the sound of *Hautbois*, *Trumpets*, Vocal Musick, and the other Musical Instruments belonging to the Temple, which made a glorious Harmony. Thus they continued 'till late in the night, when two Priests placed on the Steps of the Gate of *Nicanor*, which leads into the Court of the Priests and of *Israel*, sounded the Trumpet, and afterwards descending ten Steps lower, sounded a second time. Soon after coming into the Court of the Women, they sounded again and continued to do so by intervals, 'till coming to the great Gate of the Court of the Nations, they turn'd themselves towards the Temple, saying: *Our Fathers did turn their backs towards the Temple, and their Faces to the East, but we look with our faces upon him, and our*  
Eyes

*Eyes are turn'd towards him.* Some among those that were dancing, said: *Blessed be thou my Youth, that hast not despised my old age;* others said: *Blessed be thou my old age, that hast overcome my Youth;* and they all said with one Voice: *Blessed be he, that has not sinned, or if he has sinned, it is forgiven him.* Thus at last tired with dancing, some went home, whilst others staid in the Temple all night long.

The Jews are not a little puzzled to find out the true cause of this extraordinary rejoycing, in respect of this Libation. Some say that this pouring out of the water, intimates the Rain which renders the Earth Fruitful, it being then the time of the Rainy season; according to the *Thalmuth*, this pouring out of the water, signify'd the coming down of the *Holy Ghost* The reason of this great Rejoycing. Thalmud Jerosol. in succoth. *רוח הקדש, quod inde extrahant Spiritum Sanctum,* according as it is said in *Isaiah c. 12. v. 3. cum gaudio haurietis aquam ex fonte Salvatoris.* 'Tis not in the least to be doubted, but that our Saviour had a respect to this Ceremony, and its reason taken from that passage of *Isaiah*, and cited in the *Thalmuth*, when he cry'd and said: *If any Man thirst, &c. This he spoke of the Spirit,* St. John 7. v. 37, 39. *which they that believ'd on him should receive, &c.*

All the next following days were celebrated with the same Ceremonies, the Jews coming to the Temple every Morning with fresh Branches, and singing the *Hosannah*; but the before mention'd dancing did surcease in the night of the Eve of the Sabbath, which must needs fall on one of these 7 days; as also in that night of the Eve of the 8th day, which was also a Sabbath day. On this 8th day, no other Sacrifices were offer'd, but such as were appointed for the *New Moons* (besides the daily Sacrifices) a Bullock, a Ram, 7 Lambs, and a Kid for a *Sin-offering*. For the rest, the whole time of the Feast past in Feasting and Rejoycings, after they had perform'd their Devotions,

CHAP.



## C H A P. XVII.

Of the Feast of Purim, of that of the Dedication,  
and that of *Ευφορία*.

Purim.  
C. 9. v. 24.  
25. seq.  
The Origin  
of the Feast  
of Purim.

Antiq. l. 11.  
c. 12.  
Vide Shi-  
kardus in  
Tr. Purim.

THESE were the Feasts commanded by the Law; besides which, the modern Jews have induc'd a great number of their own; among which the two following are of the most ancient date, being establish'd ever since the *Babylonian Captivity*. The first is call'd פורים, the Institution of which may be seen in the 9th Chap. of *Ester*; no body is ignorant of the History of the Conspiracy of *Hamman* against the Jews, and its success; in memory of which signal deliverance, *Mordecai* and *Ester* instituted this Feast, to be celebrated the 14th and 15th of the Month *Adar*, being our *February*, it was call'd *Purim* from the word פור, which signifies a Lot in the *Persian Language*; because, says the Book of *Ester*, they had cast Lots to destroy the Jews, which the Jews interpret thus: That *Hamman* pursuant to the superstitions of the *Chaldeans* and *Persians*, had consulted the *Magicians*, which Month would be most lucky to him, for the succeeding in this Enterprize; they declar'd for the Month *Adar*, because it had no Feast; and upon casting Lot for the day, it fell upon the 13th of *Adar*. *Ahasuerus* under whose reign hapned this grand Event, is by some reckon'd the same with *Artaxerxes*, in which they follow the Footsteps of *Josephus's History*; others make him the same with *Xerxes*, the terror of *Greece*, whose Queen was named *Amestris*, quasi. מְדִינָה, *Mater Esther*. But be that as it will, it is very probable, that this hapen'd in the time of *Malachi*, *Zachariah* and *Haggai*, and that consequently its Institution is not destitute of Divine Authority. It remains dubious, whether they instituted a new Service after the rebuilding of the Temple, and what it was. Thus much is certain for two days, viz. the 14th and 15th of *Adar*, the Jews celebrated a Festival every Year, with extraordinary Rejoycings, and are now like the Carnival of the Jews; the day preceding these two Festival days, is a very strict Fast: For on the 13th of *Adar*, they meet and read the Book of *Ester* in their Synagogues, cursing *Hamman*, and blessing *Mordecai*.

*decai* and *Esther*. After it begins to be dark, they plunge themselves into all manner of Debaucheries, to such a degree, that according to the order given in the *Thalmuth*, they are allow'd to get so drunk, that they are not able to distinguish betwixt the Curse given to *Hamman*, and the Blessings bestow'd upon *Mordecai*; they also appear in disguises as we do in our *Carneval*. Men appearing in *Womens* habits, and these in *Mens* dress, notwithstanding the same is expressly forbidden in the Law.

This Feast  
now the  
Jewish Car-  
neval.

The Feast of the Dedication is of a much later date, an account of which you may meet with in the 1st of the *Maccab.* c. 4. v. 59. and in *Josephus's Antiquities* l. 12. c. 2. The *Greeks* call it *irraivia*, and the *Hebrews* *חוקה*. It is also stiled the Feast of Luminaries or Lamps, mention of which is made in the Gospel of St. *John* ch. 10. v. 22. It was celebrated for the space of 8 days, from the 25th of the Month of *Kislev* (being our *December*) 'till the 3d or 4th of the next following Month. Its institution took its rise from the second Consecration of the Temple by *Judas Maccabeus* after its Prophanation, by *Antiochus Epiphanes*, when the *Pagans* had put upon the Altar of *Burnt-offerings* several unclean things sacrificed to *Jupiter Olympus*, kill'd Hogs there, and committed other such like Abominations. After which the Ancients carry'd the Stones out of the City of *Jerusalem*, and having built another of new Stones, they bestow'd 8 days in its Consecration, and *Judas Maccabeus* made an Ordinance, that this Feast should be solemniz'd for 8 days every Year. They had not any particular Ceremonies in the Temple on this Feast, except that they sung the *Hallel*, the same used on the great Feasts of *Pentecost*, *Easter*, and of the *Tabernacles*; but what was most remarkable in this Feast, is, that they set up Lights and Lamps in every House, which continu'd burning all the night long in the Windows, so as to cast the Light into the Streets: They were not satisfy'd with one Lamp in every House, but they frequently lighted as many as there were Persons belonging to the Family. This Custom if we may credit the *Jews*, owes its Origin to a certain Miracle that happen'd at the time when the *Jews* went about purging the Temple from the Abominations of the *Pagans*, and replacing the sacred Utensils every one in its proper place, they say, they found no more than one Bottle of the Sacred Oil, scarce enough to

Miracles of  
the sacred  
Oil.



to suffice the seven Lamps for one night; notwithstanding which, the said Lamps having been furnish'd with that Oil for 8 days, they instituted as many Festival days in memory of this Miracle, ordaining that the Jews should set up Lights or Lamps in the night time.

E. i. c. 17.  
de bell.  
Judaic.

It seems as if the Jews celebrated also another Feast, at the time when they used to carry to the Temple, the Wood that serv'd for fuel to the everlasting Fire of the Altar of Burnt-offering. This Feast is call'd by Josephus *Ξυλοπόρεια*, concerning which he says thus: *It was during the Feast call'd Ξυλοπόρεια, when every body used to carry Wood to the Temple, to supply with sufficient fuel that Fire which must never be extinguish'd.* The *Thalmuth Tr. mryn Chap. 4.* mentions 9 days appointed for the carrying of Wood. (1.) The 1<sup>st</sup> of *Nisan*. (2.) The 20<sup>th</sup> of *Thammus*, or our *July*. (3.) The 5<sup>th</sup> of the Month *Ἰαρ*. (4.) The 7<sup>th</sup> of the same Month. (5.) The 10<sup>th</sup> of the same Month. (6.) The 15<sup>th</sup> of the same Month. (7.) The 20<sup>th</sup> of the same Month. (8.) The 20<sup>th</sup> of *Elul*. (9.) The 1<sup>st</sup> of the Month *Thebheth*. Certain Families being appointed for each day, to carry the Wood to the Temple, it was there examined, whether it were Worm-eaten or not; for if it were, it was unclean and unfit for the Altar.

CHAP.

## C H A P. XVIII.

## Of Circumcision.

Since hitherto we have treated of the Temple and the Service belonging to it, that nothing relating to the *Levitical Worship* may be left untouch'd, we will give a brief account of such other Ceremonies as could not conveniently be asserted in the preceding Chapters; and first of Circumcision, which was their Entrance into the *Jewish Church*; before which, the *Jews* did not look even upon their own Children, as belonging to God's People. We will not enter upon a Circumstantial account of all the Ceremonies, especially those us'd by the *Modern Jews*; since the same may be seen in *Buxtorf's Synagogue*, but will content our selves with the following Observations.

(1.) The part on which the Circumcision was made, was the *Prepuce* *ערלה*, or *Fore-skin*; which in the *Hebrew Text* signifies as much as any superfluity, which impedes the natural action of any part; thus *Moses* in *Exod. c. 6. v. 30.* says, he had a *Fore-skin on his Tongue*, or *uncircumcised Lips*; and in other places of the Scripture, frequent mention is made of *uncircumcised Hearts* and *Ears*; but in a more strict sense it signifies the superfluity, *cutis operientis glandem membri virilis*, which God commanded to be cut off, to serve as a badge of the Covenant, and the Purification of their Seed, and consequently their Sanctification and Mortification of the Flesh.

Horia.

The signifi-  
cation of the  
Prepuce.

Levit. 26.

41.

Isaiah 6. 10.

Jeremiah

6. 10.

(2.) None but Males were to be circumcised, Women being consider'd as appurtenances of Men; every Male was to be Circumcised, whether Free or Slave, whether born at home or bought: If a Child proved an *Hermophrodite*, he was to be circumcised *in natura virili*; if the *Prepuce* was wanting, they were nevertheless to make a kind of an incision 'till it did bleed; and in case the Child had a double *Fore-skin* they were to cut both.

See Ainf-  
worth upon  
Gen. c. 17.  
and the  
Jewish Ca-  
nons concer-  
ning Cir-  
cumcision.

In respect of Free-born or Jewish Slaves or Strangers, the Jewish Canons say thus. (1.) Whether a Slave be born at home or bought of a *Pagan*, his Master must have him Circumcised. (2.) Those born at home, were

Maimon.  
Tr. of Cir-  
cumcision.

to



• Ainf-  
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ren. c. 17.  
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monies of  
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on of the  
Profelytes  
taken from  
Maimond;

to be circumcised on the 8th day, but such as were bought were circumcised on the same day they were bought, tho' it should happen at the very day of their Birth. (3.) If a Slave come to his full growth, and bought of a *Pagan*, refus'd to be circumcised, his Master might keep him no longer than one Year, when he was forc'd to sell him again. (4.) If a Slave had made it his bargain before he was bought, not to be compell'd to admit of Circumcision, the Master might keep him at home, provided he would oblige himself to the observation of the 7 Commandments of the *Noachides*, i. e. that he would turn *Profelyte of the Gate*; which if he refused to do, his Master might kill him, if we may credit *Maimonides*: For if any such thing was used, it must be whilst the *Jews* were Masters of their own Government; but after that time they sold them again, as *Rabbi Abraham David* observes upon *Maimonides*.

Hist. Ani-  
mal, l. 7. c. 7.

The Cir-  
cumcision  
was never  
admini-  
stred in the  
Night.

(3.) Children were to be circumcised on the 8th day, by reason there must be a *Sabbath* betwixt their Nativity and Circumcision; because say the *Jews*, nothing is qualify'd for Sanctification, unless the *Sabbath* has pass'd over it: *Aristotle* says, That most Children hap-  
ning to die before the 7th day, and that therefore they used to give them their Names afterwards, being then look'd upon as having escaped the danger. God thought fit to allot the number of 7 days for the Purification of the uncleanness of a Child, contracted by its own and the Mother's Blood; in the same manner as to the Child-bed Women, and those afflicted with a Flux, &c. Tho' the Circumcision could not be deferr'd beyond the 8th day, this was nevertheless to be understood, in case the Child was in a good state of health; for *Maimonides* gives us a Catalogue of those Distempers that hinder'd the Circumcision, as a Fever, sore Eyes, Paleness, or an excessive redness in the Childs Countenance. Nay, in case a Mother had lost her two first Children by the operation of Circumcision, she was at liberty to defer the time of the Circumcision of her third Child, 'till it was become more strong: But without these Circumstances they could not have the Circumcision put off after on the 8th day, the *Sabbath* being not exempted from this manual Operation.

(4.) The

(4.) The Person who administred Circumcision, was the Father to his Children, the Master to his Servants, the Judges to such, whose Fathers and Mothers had neglected to circumcise them, and to full grown Persons, who had not been circumcised, frequently the *Levites* administred Circumcision, and sometimes the Mothers also, but not to the Children born of *Pagans*. Grotius in Genes.  
Maimonid. Tract. of Circumci- sion.

## C H A P. XIX.

*Of the Sabbath.*

**T**HIS was the 7th Day to begin with the Creation of the World. There is no small dispute concerning the Origin of the Sabbath; which the *Jews* deduce from Mount *Sinai*, and therefore challenging this Commandment as belonging to them only with exclusion of all other Nations; they don't oblige their Profelytes to the Observation of this Law, because says *Maimonides*, by the *Stranger that is within thy Gates*, mentioned in the fourth Commandment, is to be understood the Profelyte that has received Circumcision, but not the uncircumcised, who being to keep only the Commandments of *Noah*, ought to be regarded as a *Stranger* inhabiting among the *Jews*, and who is at Liberty to work at all times. They did found this Opinion upon what is said in *Exod.* Chap. 31. v. 15, 17. *The seventh day is the Sabbath, &c. It is a sign betwixt me and the Children of Israel, &c.* and in Chap. 16. v. 29. *See for the Lord hath given you the Sabbath*; Nevertheless it seems most probable that God sanctify'd that seventh day, and introduced the Computation of the Weeks from the beginning of the World, as *Moses* represents it, of this we see certain footsteps in the History of *Noah*, who every seventh day, *i. e.* once a Week sent out a Messenger out of the Ark, to know whether the Waters were abated. But this does not positively imply, that this day was consecrated to the Divine Service by the Church, at that time. Of this we have spoken before in the Fifteenth Chapter of the first Part of this Work. The Sabbath, the 7th day to compute from the day of the Creation of the World: Maimonid. Tract. de Sabbath. chap. 20.



Canons of  
the keeping  
of the Sab-  
bath.

Nehem. 13.

10.

Jerem. 17.

12.

Luke 23. 54.

Exod. 16. 29.

Isaiah 58.

13.

2. The Observation of the Sabbath among the *Jews* consisted in a most rigid abstinence from all servile Works, as for instance. 1. From buying and selling of any Commodity whatever. 2. From carrying of any burthen. 3. Embalming the dead. 4. Dressing of Vi-  
tuals. 5. Travelling and taking their Pleasure. 6. To go on Horseback. 7. To try Causes. 8. To Marry or make a Marriage contract. 9. To gather Tythes. 10. Appraise goods. 11. To consult or talk concerning any bargain to be made the next day. 12. From building or any thing tending that way. 13. From taking a view of a Garden or Lands, in order to improve them, and see what was defective; this being forbidden in *Isaiah* as *Maimonides* tells us.

Exod. 31. 13.

1 Chron.

23. 31.

Matth. 12.

15.

The *Jews*  
might de-  
fend them-  
selves on  
the Sab-  
bath.

1 Maccab.  
chap. 2. 32.

But they might kill, flee and wash the Victims, put the wood upon the Altar in the Temple, &c. The *Jews* had also a Proverb; *The danger of life takes away all Consideration for the Sabbath*; whence it is that they are to defend and fortifie themselves against an Enemy on the Sabbath day: The Captivity of *Babylon*, having been the consequence of their violating of the Sabbath, they became afterwards so far superstitious upon that head, as to think it unlawful to defend themselves on the Sabbath-day, till they were better instructed by *Matthathias* and his Sons. They did even extend this superstitious Notion, to every thing, necessary to preserve a sick Person, provided he were not in eminent danger of Death. They were forbidden in the 16th Chapter of *Exod. v. 29. Not to go out of their places on the Sabbath*; This point was observed to such a degree of Folly by the *Essees*, that they would not stir from any place, till after Sun-set. 'Tis notorious how a *Jew* that was fall'n into a Pit or Ditch, would not be drawn out thence on the *Sabbath*-day. They had Liberty to make the *Sabbath* journey, mention of which is made in the *Acts*, upon which the learned have made divers good Observations. This distance was about a Mile, or half a League, being the same that was betwixt the *Jewish* Camp, and the Ark or Tabernacle in the Desarts; Hence it was that every one might go to the Tabernacle, to the Temple, or to the Synagogues, provided they were not above 2000 Cubits distant from their respective Habitations: The extent of the Cities and Boroughs, where they inhabited being not included within these 2000 Cubits; the *Jews* being permitted to travel at a

Miles

Chap. 1.

ver. 12.

The journey  
of the Sab-  
bath.

Miles distance from the Gates of the place ; on the day of the Sabbath, but the Suburbs and straggling Habitations without, were comprehended within the extent of these 2000 Cubits.

The Law which is so exact in enjoying the keeping of the *Sabbath*, having not given any positive Commandment for their meeting on that day in their Synagogues, their origin is very doubtful. 'Tis true, in *Leviticus* is spoken of a *holy Convocation*, but this being commanded only in respect of the Temple ; it therefore remains uncertain and doubtful, what use they made of these Assemblies, during the first Temple, tho' the same is manifest as to the time of the second Temple. 'Tis evident from the History of the *Acts*, that they met in the Synagogues, to read the Law, as appears from many Passages of the said Book. The History of the *Shunamite* seems to intimate as if they had some such like Assembly, in the time of the first Temple ; because, when she was going to the Prophet, her Husband ask'd her, why she would go, it being neither *New-moon* nor *Sabbath*. This shews that they used to meet at the Prophets on the *Sabbath*-days, but does not prove that these were regular and appointed Assemblies.

Maimonid:  
Tract. de  
Sabbath.  
chap. 27.  
Chap. 23.3.

Chap. 15.  
ver. 21.

2 King c. 4.  
v. 23.



## C H A P. XX.

Of the Sabbath of the seven Years שמיטה.

Exodus 23. 10, &c. Leviticus 25. 3. Deuteronomy 15. 1.

According to God's Commandment, every seventh Year, to reckon from their quiet Possession of the Land of *Canaan*, the grounds were not to be cultivated, neither was there to be any harvesting, but a general release of all Debts, whence this Year was stiled שמיטה *Releasement*. The Jews spent seven years in conquering the Country, and in the eighth began the Computation of these seven years; as may be gathered from the History of *Caleb*, who had been 38 years with *Moses* in the Wilderness, was 40 years old when he was sent as a Spy, and 58 when the Country was divided by Lot.

See Joshua  
c. 14. v. 1,  
2, 10.

Quest. 89.  
in Exod.  
Shemittah  
vejovel. cap.  
10. 25. 24.  
Levit. 25.  
14.  
Maimonid.  
says its be-  
ginning  
was not till  
the 14th  
year, be-  
cause they  
were seven  
years con-  
quering the  
Land, and  
seven years  
in dividing  
of it.

1. They did not Cultivate either the Ground, Vines or Olive-trees; St. *Austin* is of Opinion, That they might Sow and Cultivate the Ground, but that the product belonged to the Poor, but the good Father lies under a mistake; it being expressly said in *Lev. Thou shalt neither sow thy field nor prune thy Vineyard*. Upon which the Jews observe, (1.) They were not to manure or work in the Field, (2.) Not so much as to clean them from stones, or enclose them with hedges, (3.) Nor to plant a Tree, though a Tree not likely to bear Fruit, (4.) Nor to prune a Tree of its superfluous Branches, (5.) Nor to gather the Leaves, (6.) Nor to smok the Insects away, (7.) Nor to cover a plant, or to preserve the Fruit from being devoured by the Birds, (8.) Nor to preserve them against the cold, (9.) Neither durst they manure the Field, or burn it, in order to its improvement against the next following year after the seventh, or to clear it of thorns or rubbish. To be short, the ground was to be left absolutely to its own product.

The whole product of the Ground without Cultivation, belonged in common to all the Inhabitants of the Land, as may be seen in *Exod. ch. 23. 11.* and chap. 25. 4. It seems also, as if the Proprietor himself had not

not the least benefit in what did grow upon his own Grounds, and that the whole belonged to the Poor, and the overplus to the Beasts, but it is expressly said in *Leviticus*, that he had a share in it. *What groweth up on the ground, shall be meat for thee and for thy Servants, &c.* *Chap. 25. ver. 6. Exod. c. 23. 11. & 25.4.*

2. But they were not allowed either to reap or gather Grapes, upon which head the *Rabbies* observe, That they were not to shut the Gates of their enclosed Field or Vineyards, nor to make a new hedge about a Field; that the Proprietor might gather the Fruits of his own Ground, but that every body had as much right to it as himself.

3. The Proprietor could not gather any of the products of his own Grounds, unless it were no more, than what may commonly be taken from another Mans ground, as perhaps a handful or two.

4. The Fruits commonly used in Medicinal Compositions and Plaisters; such as Figs, Raisins, Olives, might not be taken for the same use (as the *Jews* say) because the Law says, *It shall be meat for thee*, but not for Medicines.

5. No sale could be made of the products of the Earth of this seventh year, unless it were of some in considerable quantity, and the Money received for them to be employ'd in buying other Necessaries, because it is said in the Law, *It shall be meat for thee*.

6. Nothing of this kind was to be sold by Measure or Weight, least it should have a resemblance to buying and selling.

7. They were not allow'd to house the Straw and Hay of that Years product, it being allotted for the Beasts.

8. The Fruits of the Earth of this Year could not be transported nor sold to Strangers, except such as lived in the Country.

9. None of the Fruits proper for the Sustenance of Mankind, could be given to Beasts, because it is said, *It shall be meat for thee*.

10. They durst not gather the Fruits of the seventh Year, before its full maturity, or carry it out of the field, but might eat it in the field, as soon as it was ripened.



11. They could not preserve or keep in their Houses any of the Fruits or Products, either of the Trees, or of the Earth of the seventh Year, beyond the time of the full maturity, but after none of them could be found either upon the Trees or in the Field, they were obliged to throw them out of the Doors. Neither could any body, rich or poor, eat of them any longer, then the Beasts found something for their food in the field of the same kind. All these Rules may be seen in *Maimonides* his Treatise call'd שמיטה ויבול, *The Release of the Jubilee*. But the Question is, whether they be congruous to the sense of the Law, and to the intention of the Legislator.

Chap. 15.  
ver. 1, 2.  
Release of  
Debts.

Shemittha.

There is another very remarkable thing, which distinguishes this Year from the rest, which is the release of Debts commanded in *Deutonomy*. It admits of no small dispute, whether according to the true Signification of the Text, these Debts were absolutely released for ever, or whether it were only a protracting of the time of the Debt for that Year, because the People having no Benefit of the Products of their own Grounds, they were not in a Condition to pay their Debts. The *Jews* are for the first assertion, viz. for the absolute release of Debts; and the word שמיטה implies no less; The *LXX* have translated it by the word ἀποις, which in the New Testament signifies the Total remission of Sins, whereof this Year was the Figure. And it is by way of allusion to this Year of Release, that the time of the New Testament is stiled, the Year acceptable to the Lord, i. e. The year of release or remission; because the relief given to the poor, was acceptable to God, who look'd upon it as a Sacrifice. Besides, that the delaying of the payment of a Debt for one Year only, was no extraordinary Benefit.

Upon this Head the *Rabbies* have given us divers rules and exceptions.

Canons for  
the remission  
of Debts.

1. This release related only to things borrowed, and not stolln Goods, or such as were pawn'd. 2. No body was obliged to take his Oath before a Magistrate, for a simple Debt only, unless it were a Pawn deny'd, or relating to an inheritance or right of Succession, unjustly detained. 3. They further say, in case any Lands were Mortgaged for the Debt, the same was not annulled by the Year of release; which seems very probable, because it is a kind of a Purchase; so if any Land was actually sold, the first Proprietor could not re-enter

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ter into the Possession of it, till they Year of the *Jubilee*, as we shall see hereafter. 4. If this Pawn or Mortgage was upon a personal Estate or Moveables, it was made void by the Year of release. 5. Money due for Lands sold or abalienated, was not forfeited by the Year of release. 6. If a Person lent a Sum of Money for the term of Ten years, the Debtor was not acquitted thereof, by the Year of release, *i. e.* all Monies lent for a prefixt time, whether for 2 or 10 Years was not lost. 7. Money lent upon Condition, that the Debtor should not take the Advantage of the Year of release, could not be forfeited by it; for tho' the Debtor was acquitted of it by the Year of release, yet he was obliged to repay it, by virtue of his promise. 8. Criminal Cases were not released. 9. He that lent Money upon Pawns was not obliged to restore the pawned Goods, but whatever he had lent them, beyond their value was lost. 10. In case Judgment was obtained, and registered upon an Action of Debt, the same was not annulled by the Year of release or redemption; the Debt being than no more considered as a Debt, but as a propriety. The *Jews*, who were already at that time a tenacious Generation, had taken care to introduce a very great number of these Limitations, which in effect served to render the force of the Law invalid, and to frustrate the poor of the Benefit intended them by the Legislator.

*Aben Ezra* interprets the Passage in *Deutronomy*, of <sup>15. ver. 123</sup> the seventh year after the lending of the Moneys, <sup>Exod. 21. 23.</sup> viz. That after seven years time the Debtor was to be acquitted of his Debt; in the same manner as it was practiced with the Slaves; As this releasing of the Slaves has something particular in it, it very well deserves our Observation.

1. This Affranchising of Slaves was not only performed at the year of Redemption, but also in the 7th year after the purchase of the Slave, whether he had sold himself voluntarily, or had been surrendered as such by the Magistrates, by way of satisfaction for a Theft, he was not in a Condition to make restitution for, another way; this being the only case, for which an *Israelite* might be sold as a Slave to another; But every one had Liberty to sell himself, though even then they were not to be treated like other Slaves, but only as Mercenary Servants. <sup>The Affranchising of Slaves every seven years. Exod. 22.9</sup>



Levit. 25.

39.

(2.) At the end of the 7 Years every *Jewish Slave* was to be set at liberty, and not before; unless the Year of *Jubilee* happen'd to fall betwixt, when every one obtain'd his liberty, tho' he had not been sold for above one year before; but it was not the same with the Year of Redemption; notwithstanding which, the Slaves were to serve the full time of 7 Years; and according to *Maimonides*, they might sell themselves for a longer time than 7 Years.

Exod. 21.

v. 4.

(3.) If the Slave was marry'd before his becoming such, his Wife and Children were affranchised with him. But according to the Tenor of the Law, if a Master had marry'd a Woman to his Slave, the Wife and Children were not releas'd from their servitude, but the Husband only.

But this is limited by the *Jews* to *Pagan Women*, and such as were Strangers, which the Masters us'd to bestow upon their Slaves, on purpose to procreate other Slaves for their benefit. For in case a Master had marry'd his *Israelite Slave* to a *Jewish Woman*, the Children begotten betwixt them, could not be detain'd by the Master, no more than the Wife and Husband. This observation is founded upon very good reason, no true born *Israelite* of what condition or Sex soever, being to be detain'd as a Slave beyond 7 Years. But the Children of a *Jew* begotten upon a *Canaanite Woman*, being reputed *Canaanites*, might remain Slaves for ever. It may be objected, that no *Jew*, tho' a Slave, was allow'd to marry a Strange Woman; to this it is answered, that those *Canaanite Women*, given by the Masters to their Slaves, were not *Idolaters*, but *Profelytes of the Gate*; it having been shewn before, that a *Jew* could not keep a *Pagan Slave* in his House.

Exod. 21. 6.

(3.) The *Jews* further alledge upon this Head, that it was not in the power of a Master to give in Marriage a *Canaanite Woman* to his Slave, unless he had another *Jewish Woman* to his Wife before, that not all his Children might be Strangers and Slaves. If at the end of 7 Years, the Slave could not leave his Masters house, they boared his Ear. The *Jews* say it was to be done in the right Ear, and by the Masters own hand. But from this Rule *Maimonides* excepts the Priest, i. e. a Slave

A Slave  
whose Ear  
was boared  
thro' re-  
mained  
such for  
ever 'till

the *Jubilee* or 'till his Masters Death, he not remaining a Slave to the Son, because as it is said, he shall be his Servant and not he shall serve his Son. *Maimonides* de Serv. cap. 3. 5. & 8.

descended

descended from the Priestly race, who by boaring his Ear had been render'd defective and incapable of returning to his former function; because no Priest ought to have the least defect or blemish in any part of his body. (4.) Another remarkable observation is, that in this Year of Redemption, during the *Feast of Tabernacles* they did read over the whole Law, according to the Commandment given in *Deutronomy* by the Legislator. But in process of time this repetition of the Law was changed into a Lecture, adapted more to Pomp than Edification. For this Lecture being perform'd by the King in person, they erected a kind of wooden Scaffold in the midst of the Court of the Women; about which the People being assembled, one of the Assembly taking the Book gave it to the Chief of the Congregation, who gave it to the *Sagan*, the *Sagan* to the *High-Priest*, and he to the *King*; who after having made a certain Prayer, began to read, either sitting, or standing (as he pleas'd) the last posture being reputed the most meritorious. He did read from the beginning of *Deutronomy* to the 10th of the 6th Chap. and afterwards beginning again with the 14th Ver. of the 11th Chap, he did read to the 22d Ver. of the same Ch. then passing by the 2 next following Chap. to the 22d ver. of the 14th Ch. he did read unto the 2d ver. of the 29th Chap. this they thought sufficient to put them in mind of the Commandments of the Law. The *Thalmudists* tell us, that *Agrippa* reading these words in *Deutronomy*, *Thou shalt choose thee a King from among thy Brethren*, did weep, knowing himself to be a Stranger, 'till the People cry'd out aloud, *don't fear Agrippa, thou art our Brother*. This Lecture was perform'd in the *Hebrew*, notwithstanding the same was not the Language vulgarly us'd among the *Jews*. C. 17. v. 15. Lightfoot.

The Year of Redemption did begin in the Month of *Tisri*, or the day of *Expiation*; *Maimonides* says, that they were not free'd from the Debts 'till the very last day of that Year, but with little probability of truth; the releasements of Debts being in all appearance the same with the affranchising of Slaves in the *Jubilee*; which was done on the 10th day of *Tisri*, the day of *Expiation*. This Sabbath of the Years was observ'd still among the *Jews* after their return from the *Babylonian* C. 10. v. 31. Antiq. l. 11. Captivity, as is evident from *Nehemiah*, and what is related by *Josephus*, viz. That they petition'd *Alexander the Great*, for an exemption from the ordinary Tribute.



bute, during the Year of a release; but by degrees it was abolish'd, probably by reason of the heavy Taxes, and of the vast publick Expences the People were overwhelm'd with, so that there was no such thing practis'd towards the latter end of the *Jewish Government*.

## C H A P. XXI.

### Of the great Sabbath of Years, or of the Jubilee יובל

The Jubilee was the 50th and not the 49th Year.

Levit. 25. v. 8.

Chap. 10. in Tract. Shemittah Vcjobel.

THE *Jews* computed 7 *Sabbaths* of Years, which were follow'd by the *Jubilee*. Seven times seven making 49, this has rais'd no small dispute among the Modern Authors, viz. whether this Year of *Jubilee*, did fall in the 49th or 50th Year, let us see what the Law says upon this head: *Thou shalt number seven Sabbaths of Years unto thee, seven times seven Year*, and the space of the seven *Sabbaths* of Years, shall be unto forty nine Years, &c. and *Verse 10. You shall hallow the fiftieth Year, &c.* and *Ver. 11. A Jubilee shall that fiftieth Year be unto you, &c.* which sufficiently evinces that the Year of the *Jubilee* was different from the 49th Year; which agrees with the Sentiments of the *Jews*, who in matters of this nature ought to be better vers'd than our Modern Authors. *Maimonides* says expressly: *The Year of the Jubilee is not within the Computations of the 49th, but the 49th is the Year of Redemption, and the 50th the Jubilee, and the 51st the first of the next following 7 Years.* And Rabbi Menachem upon *Leviticus*, says, *the 49th is the Year of Release; but the 50th the Year of the Jubilee.* What is objected against this, is, of no great moment, viz. that by the 50th Year is understood inclusive the Year of the present *Jubilee*, as also that of the last; just as the *Olimpiads* were said to be celebrated every 5 Years, whereas they comprehended actually no more than a term of 4 Years, or as we say sometimes 8 Days for a Week, by including the 2 days, viz. that which precedes, and that which closes the Week. For (1.) The Scripture does not make its Computations according to that method; as for instance, when 'tis said in the Law, *the 8th Day shall be a solemn Feast*, it does not intend the 7th. (2.) The *Levitical Law* having given the Computation of the

the first *Jubilee*, which had no other before it, the same could not consequently be included in the Computation, so that take it in what sense you will, this Year could not have been call'd the 50th, if it had been the 49th. (3.) The *Jews* who have at all times made their Computations by the *Jubilees*, are without Comparison of greater Authority. And as the *Jubilees* and *Years of Redemption* were to the *Jews*, what the *Olimpiads* and *Lustra* were to the *Greeks* and *Romans*, i. e. certain *Intervals* and *Epoches* by which to compute their Years, it seems much more probable, that God would divide an Age which contains 100 Years, into two equal parts, being 50. What *Cunaeus* alledges in behalf of his opinion for the 49th Year, against *Maimonides*, is not founded upon any solid reason.

The word *Jubilee* takes its Origin from יובל. This <sup>The Origin of the word Jubilee.</sup> was a Horn which at that time was blown all over the Country; some *Jews* are of opinion that this word יובל, signifies in the *Arabick* (for it is no *Hebrew* word) a *Rams-horn*; because they us'd to sound the Horns on occasion of this solemnity, and of the Day of *Expiation*. *Joshua*. 6. 13. 'Tis true, God commanded that 7 Priests should sound 7 *Rams-horns* יובלים before the Ark. But one *Marbachius* (as *Goodwin* tells us) deduces it from *Jubal*, who *Gen*. 4. 21. is said to have been the Author and Inventor of Musical Instruments. *Rabbi Menachem* and the learned Mr. <sup>Jeremiah</sup> *Ainsworth*, derive this word from יובל, which signifies in *Levit*. to produce, and from יובל, signifying a River or Current; because they us'd to blow the Horn by a long Sound or Note, *ex eo quod protrahitur sonus tubae*; but be it as it will, it owes its Origin to יובל a Horn or Trumpet.

(1.) The *Jubilee* was proclaim'd on the 10th of *Tisri*, <sup>The Jubilee publish'd on the Day of Expiation by the sound of the Trumpet.</sup> being the very day of *Expiation*, by the sound of the Horns and Trumpets, not only at *Jerusalem*, but all over the *Holy Land*, by Order of the *Sanhedrim*; each Private Person being obliged (as *Maimonides* tells us *Chap*. 10.) to blow the Horn the whole Day of *Expiation*, which made a very fierce but agreeable noise over the whole Country of *Canaan*.

(2.) The *Jubilee* had this common with the Year of <sup>A Triple Revenue in one Year.</sup> *the Release*, they did not work, sow or cultivate the Ground, nor reaped any thing whatsoever; so whatever was permitted or forbidden in the Year of *Release*, the same obtain'd also in the *Jubilee*, says *Maimonides* (*Tr*. 22. *Skemittah*).



*Shemittah Vejobel* c. 10.) Against which it is objected by *Cunens*, that the Earth ceasing thus to furnish its Product for 2 Years successively, must needs be subject to some Inconveniences. This would have been so, had not God provided against it, by promising a triple Product of the Grounds in the 6th Year; so that in the 49th and 50th Year, they liv'd upon the Products of the 48th Year; as they did likewise in part the 51st, whilst they were sowing and reaping.

(3.) There was no releasement of Debts, says *Maimonides*, in the *Jubilee*, as in the Year of Redemption. The reason is plain, because it had been done in the preceding 49th Year, and therefore could not be done two Years successively. *Maimonides* makes this further difference betwixt the *Jubilee* and the Year of Release, that in this last the Debts were not acquitted 'till at the Conclusion of the Year, whereas the Slaves were set at liberty at the beginning of the *Jubilee*; but of this we have had occasion to say something before, *viz.* that it is probable, that the Debts were likewise releas'd at the beginning of the Year of Redemption.

Two great  
Advantages  
of the  
Jubilee.  
*Levit. c. 25.*  
*v. 44. seq.*

(4.) The two great Benefits which rendred this Year a Year of Universal Joy, or the acceptable Year (as it is stiled by the Prophets) as whereby it appear'd the true Figures of that Salvation, purchased by the *Messiah*, were the deliverance of Slaves from their Servitude, and the restoring of the ancient Inheritances to their Proprietors. All Slaves were set at liberty, *viz.* such as were *Jews*, Men as well as Women; for Foreign Slaves had no share in these Advantages. Even such as after the expiration of 7 Years, having refus'd to accept of their Liberty, and engag'd themselves in perpetual Servitude, were at the *Jubilee* set at Liberty with their Wives and Children, except such of their Children as were born from *Canaanite* Mothers were reputed Strangers, and consequently remain'd in perpetual slavery; so that the affranchising of Slaves was without any reserve or limitation, to that degree, that tho a Person who had sold himself for 7 Years, but hapn'd to be sick 4 or 5 Years, he was oblig'd notwithstanding the Year of Release, to make reparation for the loss of that time, by serving the same number of Years; but at the time of the *Jubilee*, the Slave must have his freedom, tho' he had prov'd unserviceable to his Master for all his life time.

This

This affranchising of the Slaves was perform'd exactly on the day of *Expiation*, or the 10th of *Tisri*, tho' they were in a manner free from the 1st of *Tisri*, being the Feast of Trumpets; for these 9 first Days of the Month being the Carneval of the Slaves, they did eat plentifully, got Drunk, and run about the Streets with Coronets of Flowers about their Heads; and those who alledge that these Feasts of the Slaves happen'd every Year, during the Feast of Tabernacles, are under a mistake. 'Tis true, the *Greeks* had a certain Festival call'd *ἀνθεσμία*, much resembling the Feast of the Slaves at the *Jubilee*; for during this Festival their Slaves had the Liberty of running about the Streets, of walking and eating with their Masters, &c. and the Feast being over they were told, *Ite foras canes, non amplius anthesteria*.

Maimon. Tract. de Serv. 2. §. 2. seq.

Macrobi. Saturn. l. 7. Athen. l. 4. cap. 7.

(5.) The other great Benefit of the *Jubilee* was, that the ancient Proprietors were restored to their Inheritance, though the same had been in never so many hands, and had been abalienated by sale, gift, or any other way whatever, as *Maimonides* very well observes. Chapter II. For God being the true Proprietor of the *holy Land*, who had bestowed the Revenues thereof only upon the *Israelites*, they could not sell any more than the Income, in Proportion of time, as they were farther from or nearer to the Year of *Jubilee*. This however is to be observed of the Alienation of such Lands, which were sold not for any certain or prefix'd time; which being plain and without Limitation, the return thereof to the Old Proprietor at the *Jubilee* was supposed to be understood in the Bargain itself; But in case a sale was made of any Lands or Inheritance, for a certain number of years, though the same extended beyond the time of the *Jubilee*, the contract was valuable and good. As for instance, a Proprietor sold his Inheritance for 60 Years; this Inheritance did not return to the owner at the *Jubilee*, but at the Expiration of a Term of 60 years; as it is expressly mentioned by *Maimonides*, Chap. 10. Tract. of the Year of Release and the *Jubilee*, *He that sold his Grounds for 60 Years, did not recover it at the Jubilee, nothing returning to the old Proprietors, but where the Bargain was made without any limited time*. As they were not in a condition to sell any more than the Revenues, they made no account of the Years of Release, because they enjoy'd not the Income thereof at that time. Thus if they bought Lands

The ancients Proprietors restored to their Estates.

Maimonides Shemittha Vejobel. c. 12.

Maimonides in Jobel. cap. 11.



Lands for 15 Years, they paid to the Seller in proportion only of 13 Years, which is conformable to the Law in *Levit. c. 25. v. 15.* where it is said: *According to the number of Years, &c. and v. 25. If thy Brother be waxen Poor, &c.* They further assert, that an *Israelite* could not sell his Possessions, except for want of necessities for his subsistence; but not to raise Money for trafficking, buying of Slaves, Cattle, Moveables, &c. However this Limitation took place only in respect of Lands; for Houses sold in wall'd Towns, had no privilege of Redemption beyond the first Year after the Sale, which being expir'd, they belong'd absolutely to the Buyer, and remain'd irreprivable by the *Jubilee*. Unto this the *Jews* add Gardens, Baths, Cisterns and Dove-houses in wall'd Towns, which did not return to the old Proprietors; but a Field tho' within the Precinct of a wall'd Town, yet must be restor'd at the *Jubilee* to the Owner, as well as the Lands without the Wall. They further say, that the Houses in the City of *Jerusalem* had this peculiar Privilege annex'd to them, that they could not be sold absolutely, but must come back to their old Masters at the *Jubilee*, the same Privilege belongeth to all such other Houses as were built on the Walls of any City whatever; which could not be abalienated for ever, such was the House of *Rahab* at *Jericho*. All the building in the open Country, or in Villages and Boroughs, being consider'd as real Appurtenances of the Lands, because the Products of the Earth was laid up in them, were according to the Law, to return to the first Possessors at the *Jubilee*. Besides which, as the *Jews* tell us, all the Villages erected into Cities since the time of *Joshuah*, are still consider'd as Villages, in respect of the privilege of returning to their Owners at the *Jubilee*, the Houses of those Places being not to be alienated for ever, which Custom they say, continued 'till the time of *Esdra*, after their return from the *Babylonian Captivity*, all their Cities being then reputed *Holy*. But this is a useless nicety, because the *Jubilee* ceas'd with the *Captivity*. The Houses of the wall'd Towns belonging to the *Levites*, enjoy'd the same Privilege of being recoverable at the *Jubilee*.

Upon this is founded that noted Maxim of our Modern Canonical Law: *The Church is always a Minor*, in reference to the Suburbs of the *Levites*, the Law says,  
The

*Levit. 25.  
v. 23.*

Maimonides in *Jobel, cap. 11.*

*Levit. 25.  
21.*

Maim. ubi  
supra. c. 2.  
*Levit. 25.  
v. 32.*

*Levit. 25.  
34.*

Maimonides, c. 13.  
*Shemittha  
Vejobel.*

*The Field of the Suburbs of their Cities may not be sold,* which *Maimonides* interprets thus, that they might not undergo any Alteration, *viz.* that they were not to make a City out of a Suburb, or a Suburb out of the City, nor change the Suburb into a Field, or the Field into a Suburb.

For the rest, pursuant to the Law of the *Jubilee*, God thought fit every 50th Year to reduce the Land of *Canaan* to its first Division, according to the Families of the Tribes. But these Divisions being again subdivided by the Multiplication of the Families, each Family had its Allotment; so that an Inheritance sold 50 Years before, and then returning to the ancient Family, was to be subdivided betwixt all the Heirs of the Seller. But this continued only to the *Babylonian Captivity*, after which the Families being quite dispersed, and very few returning into the *Holy Land*. This recovery of the first Possessions to their respective Families, proved impracticable, neither did the affranchising of Slaves take place any longer; the *Jubilee* being then no more a Year of a general Release, but retained only for the convenience of computing their Years, *viz.* they numbred 7 *Sabbaths* of Years, or 7 Years of Release, and after the 7th Year of Release, computed 50 Years; after the 50th Year they began to number again from one to seven. For tho' the *Jubilee* was ceased, the Years of Redemption continued still, as *Maimonides* observes: Tho' the *Jubilees* did cease ever since the *Second Temple*, yet they were still used in Computations, by reason of the Years of Redemption which were still observ'd according to the Law.

*When the*

*Jubilee*

*ceased.*

*After the*

*Babylonian*

*Captivity.*

*Shemittha.*

*Vejobel.*

*cap. 10.*



## C H A P. XXII.

*Of Uncleanness and its Purification, according to the Law, and first of the water of Separation and of the red Heifer.*

## Numb. Chap. 19.

*Of the red Heifer and Water of Separation.*

*The Ceremony of Immolation.*

*Tract. פרה cap. 1.*

*Numb. 19.*

*Talm. Tr. פרה cap. 3.*

*Maimonides c. 1. 55. 11.*

SINCE we are to treat of the Purifications as ordain'd by the Law, we ought to begin with the description of the Water of Separation, prepar'd with the Ashes of the red Cow or Heifer. As the Jews had a peculiar respect for this Purification; so they added a great number of Ceremonies, besides those describ'd in the 19th Chap. of the *Numbers*. (1.) This red Heifer was to be without blemish, red all over, without the least white or black spot. (2.) Not to be torn from her Mothers Womb. (3.) Not bought or exchanged for a Dog. (4.) Not the Reward or Gift of a Harlot. (5.) Without ever having born a Yoak, tho' she might have been employ'd in threshing of the Corn, and other such like work; but if the Yoak had ever been laid upon her Neck, tho' without performing the least Labour, she was reputed unclean; as *Maimonides* tells us.

(6.) They were not so very exact as to the Person that was to kill the Beast, provided it were either the High-Priest or any other Priest. *Eleazar* the Son of *Aaron* burnt the first Heifer, but whoever was the Priest that did it, was to be shut up in a certain Chamber of the Temple, call'd the *Stone Chamber*, of which we have spoken before.

(7.) Here he was kept for 7 days, to be sure that nothing of uncleanness might remain about him.

(8.) This Priest wore only the 4 ordinary Priestly Vestments, even if the *High-Priest* himself perform'd this Service.

(9.) The Heifer was led without the Camp, at a good distance from the Temple, which in latter times was to the *Mount of Olives*, directly opposite to the Great Gate of the Temple, thro' which you might see to the Door of the Sanctuary. To this place the Priest who

was

was to officiate, was conducted and attended by a great number of People, the Elders marching before him. Thus they pass'd the Valley of the Brook of *Cedron*, over a Stone arched Bridge built over that whole Valley; for fear they might else walk near or pass over some Grave or other, which could render the Priest unclean. Maimon. ubi supra. c. 3.

(10.) Being come to the *Mount of Olives*, the Priest wash'd himself all over his Body, and then approaching to a pile of Wood, made of Cedar, Oak and Fig-tree Wood, to lay the Heifer upon, with her feet ty'd together, the Face looking towards the Temple to the *West*, the Head turn'd to the *South*, and the Tail to the *North*. Then the Priest, or some other Person (as divers Authors will have it) standing on the *West-side* kill'd the Beast, and leaning over it towards the *West*, whilst he kill'd her with his right hand, catch'd the Blood in a Vessel which he held in his left. Solomon Jarchi in Numb c. 15.

(11.) This done standing upon the Pile, he threw with his Fingers of the Blood 7 times into the Air, towards the Temple; dipping his hand in the Blood at every sprinkling, what remain'd on his Fingers was not to be shaken off, but to be wiped upon the Skin of the red Heifer.

(12.) The sprinkling being over, he descended from the Pile, unto which he set fire, and staid near it 'till he saw the Heifer near half consum'd, and her Entrails burnt out: Then the Priest taking a handful of Cedar-wood, the same quantity of Hissop, and the weight of 5 *Shekels*, i. e. 1½ Ounce of Scarlet Wool; the Hyssop being ty'd together with a Scarlet String, he threw it altogether into the Belly of the Beast, which was soon after quite consum'd and burnt to Ashes together with the Wood. The burning of the red Heifer.

(13.) This done, they rak'd together all the Ashes, beating the remaining Coals and Bones with Sticks, in order to reduce them to Powder, which they pass'd thro' alive, leaving behind what was not well reduc'd to Powder, and taking the rest along with them.

(14.) This Powder or Ashes they divided into three parts, one whereof was left on the *Mount of Olives*, for the use of the People, in case they contracted some Uncleanliness; the second part was bestow'd upon the Priests, for their own Purification; and the third part was laid up as a reserve in the *Shin*, i. e. in a certain

M m

Room;



The whole  
number of  
Heifers  
burnt.

Room; which stood upon the front Wall of the second Enclosure of the Temple, an ample account of all which you may meet with in *Maimonides* in his Treatise call'd *parah adummah*, or the red Heifer; in Chap. 3. he says further, that in all 9 Heifers were thus burnt for Purifications: One by *Moses*, the second by *Esdra*s, 2 by *Simeon* the Just, 2 by *Jochanan*, &c. and that the 10th is to be burnt under the Reign of the *Messiah*. It seems very strange, that during the whole time of the Tabernacle and of *Solomon's* Temple, i. e. during the space of near 1000 Years; they should have consum'd no more than the Ashes of one Heifer, and since their return from the *Babylonian Captivity* eight. This must be attributed either to the multiplication of the People, or else to their being over-scrupulous in the point of uncleanness and its Purifications. These Ashes were kept and given to such as had occasion for them; for every Private *Israélite* (without being a *Levite* or *Priest*) might keep these Ashes by him, for his, or other Mens uses.

Chap. 19. 17.

When they had occasion to make the Water of Separation or Purification, they took some running Water, either out of the River or a Spring; the Water of a Pool, Lake, or Cistern, as also Sea and Rain Water being of no use in this case. This Water they put into a clean Vessel of Wood, Stone, or Silver, &c. and after having poured the Water into the Water, they strew'd the Ashes upon it, to this it seems contradictory to the Law prescrib'd in *Numb*: They shall take of the Ashes, put them into a Vessel, and running Water upon them. But this, say the *Rabbies*, implies no more, but that they should mix both together with their hands. This mixture was never to be made but for the use of some certain Person, and for a certain purpose; it being not allow'd to prepare this Water by way of keeping it for future occasions, as they do the *Holy Water*. Every Person that was not unclean might prepare this mixture, except such as were Dumb, Changelings and Infants, this was the Lustral Water of the Jews. *Rabbi Menachem* gives us a very remarkable Observation, viz. that the Ashes of the Heifer alone, did render those that touch'd them unclean; their purifying quality consisting in their being mix'd with the Water; as is evident from the 10th Verse of the 19th Chapter of *Numbers*; the Water signifies the *Holy Ghost*.

See Ainf.  
worth.

This

This Purification was perform'd by dipping some Hissop ty'd together in that Water, wherewith they sprinkled the Tents, Cloths, Vessels, and such Persons as wanted Purification; such Vessels as could bear the Fire, were purify'd by that Element; but besides this, they were cleansed by the Water of Separation. This Sprinkling might be perform'd by any Person without distinction, provided he was not unclean: But the Jews have stretch'd this point farther, because they will not allow any Person that ever was unclean by the touching of a dead Carcass, to undertake this Sprinkling. It was upon the score of this nicety, that they made dwelling places among the Rocks, where they let their Women bring forth their Children, which being also educated there, whenever they had occasion for Sprinkling in a case of Uncleanness, they fetch'd them thence on the back of an Ox, and having wash'd themselves in the Brook of *Shiloah*, and brought some of the Water along with them, they came to the *Mount of Olives*, where taking off the Ashes laid up there, they made their Aspersions and so return'd to their Cells. But because it was not likely a Person would be confin'd to such a solitary dwelling for all his life time; they took them thence when they came to age of maturity, and supply'd their places with other Children, educated in the same manner. This Aspersions according to their Canon was not to be made in the night time, nor for Money; they might indeed reward those that fetch'd the Water, but the mixing of the Water and Ashes, and the Aspersions were to be done for nothing.

*It was call'd the Water of Separation, because it was design'd for the Purifying of the separated Persons.*

*Maimonides ubi supra. c. i.*

C H A P.

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## C H A P. XXIII.

*Of the Purification of the Leprosy.**Levit. Chap. 14.*

*The Leprosy mention'd in the Law was miraculous.*

**T**IS now time to speak of the Uncleanness, described as such by the Law; some of which were such as excluded the Unclean Person from the Camp, others of less consequence, and such as might be removed without the Water of Separation. The greatest Uncleanness of all was the Leprosy, which infected not only the living Persons, but also their Garments and Houses. Without entering into an exact Enquiry into that spinous Question concerning this Leprosy mention'd in the Law, I will say only that it appears to me altogether extraordinary and miraculous, especially the infection of the Cloths and Houses with this Leprosy. It seems as if God intended thereby to represent the uncleanness and heinousness of Sin, which inquinates and penetrates thro' our Body and Soul, all our Affections and Passions; but since we are resolv'd not to transgress the bounds we have prescrib'd to our selves, we will proceed to the Purifications of the Lepers, which being explain'd at large in the 14th of *Levit.* it would be superfluous to insert it here, and therefore will content our selves with the following Observations.

All the Ceremonies relating to the Purification of a Leper, were not perform'd in one place only, and much less in the Temple, as *Lightfoot* by his own Confession, had erroneously asserted upon the 2d Chap. of *St. John* v. 15. but the same was accomplish'd in three places. (1.) Without the Camp. (2.) Within the Camp or City. And (3.) In the Temple.

*God alone did cure the Lepers.*

(2.) The Purification of a Leper must be distinguish'd from his Cure, which preceded the Purification perform'd by the Priest, whereas according to the Opinion of the *Jews*, they were not allow'd the use of Medicines, in this Distemper, the cure of which was left to God alone: This is an Observation made by *Rabbi Menachem* upon *Levit. c. 13.* intimating, that God alone by his peculiar Grace cleanses us of the Leprosy of Sin, without

without the least of our assistance. (3.) The first Act The first Act of Purification. of Purification of a Leper, was perform'd without the Camp, or without the City of *Jerusalem*. The Priest took a Vessel fill'd with Spring-water, over which he kill'd a Sparrow; the *Jews* tell us, they were at liberty to take any Bird, provided it were not unclean. The Text of the Law makes mention of 2 Birds alive and clean; but they must be Birds that lived in the Field, and not tame or home bred Birds. This done, the Priest having ty'd together some Cedar-wood, some Hyssop and some Scarlet Wool, and dip'd them with the Wings and Tail of the Bird into the Blood, he did with it sprinkle the Leper 7 times, a number that always implies a perfect Purification; after which they let the other Bird fly at his own liberty. *Kasuni* alleges a very ingenious reason for this Ceremony, because the Leper after having lived solitary and separately, did now re-enter the Society of Men, as the released Bird return'd into the Air, among the Birds of his own kind. The same Ceremonies were observ'd in the Levit. 14. cleansing of the House of the Leper, who after this wash'd himself, and shav'd off all his Hair from Head to Foot; this was the first Act of Purification.

(4.) The second was transacted within the City or The second Act of Purification. Camp, for tho' he was now permitted to return into the City, he might not re-enter his House, or lie with his Wife for 7 days after; which being expired, he was shav'd by the Priest from Head to Foot, even the Eye-brows not excepted; after which he return'd to his own Home, at Night betwixt the 7th and 8th day. This was the second Purification.

The third Act was done in the Temple, for on the 8th day he was to appear in the Temple, in order to The third Act of Purification. offer his Sacrifices commanded in *Levit. 14. viz.* two Lambs and a Sheep for a *Burnt-offering*; for a *Sin* and *Trespass-offering*; as also an Oblation of Wine, Oil and Dough for sprinkling. There were three things observable in these Sacrifices not commonly to be met with in others. (1.) They touch'd with the Finger dip'd in the Blood of the Victim, the tip of the right Ear, the Thumb of the right hand, and the great Toe of the right Foot of the Leper.



(2.) The Priest having sprinkled with his Finger of the Oil 7 times towards the Sanctuary, he anointed the same parts, viz. the Ear, Thumb and great Toe, with the same Oil, the remainder whereof, which did stick to his Hands, he wiped off upon the Head of the Leper.

(3.) The Leper attended in a certain Chamber in the North-east Corner of the Court of Women, till the time of the Sacrifice, when being call'd to the Gate of Nicanor, leading into the Court of Israel, and of the Priests, he stop't there, no body being permitted to enter there, or to approach the Altar, except he were cleansed before. But they did bring the Victim to the Gate, to lay his Hands upon the Head of it, and when they were ready to apply the Uction, he put his Head forward, but so as to keep his Hands and Feet without the Precinct of the Court of Israel; because, as the Blood of the Victim could not be carry'd beyond the Court of Israel, so on the other Hand he was not allow'd to enter into that Court.

Vid. Ainf.  
worth in Le-  
vit. 14. 15.

P. A. H. 2. sacrifices commanded in Lev. 14. ver. two Lambs and a Sheep for a Burn-offering; for a Sin and a Trespass offering; with an Oblation of Wine, Oil and Dough for sprinkling. There were three things offered in these sacrifices not commonly to be met with in others. (1.) They were with the Finger of the Blood of the Victim, the tip of the right hand, the Thumb of the right hand, and the great Toe of the right Foot of the Leper.

## C H A P. XXIV.

*Of the Gonorrhea, or Issue of the Seed; of the Pollution of the Monthly Flux, and by the touching of a dead Carcass.*

*Levit. 12. & 15. v. 2.*

**T**HE second degree of Uncleanness was the *Gonorrhea*, call'd by the Law, the Pollution of his Issue. Every Man who has an Issue out of his Flesh, is unclean by reason of that Issue; being a kind of a Distemper, consisting in the involuntary Emission of the Seed. The first time this accident beset a Man, its Uncleanness was remov'd by washing only, the Person being clean immediately after Sun-set: If it happen'd the second time, the Patient was not to be Purify'd till after 7 days, but without a Sacrifice; but at the third time it being a perfect Uncleanness, the Person affected with it was to be treated as such. After the Cure of this Distemper, he was to live separately for 7 days, i. e. not including the time of his Distemper, during which he was removed without the Camp: But these 7 days being intended for his Purification, he wash'd himself with running Water on the 7th Day, and on the 8th, took two Pigeons or Turtle-doves and carry'd them to the Entrance of the Tabernacle, not being permitted to approach beyond the Gate of *Nicanor*, reaching his Head and Hands forward to lay them upon the Head of the Victim; for in this case there was no sprinkling, as in the Purification of the Lepers; but he durst not enter within the Court of *Israhel* before his Purification and Expiation was accomplish'd by Wheat or Barley Sacrifice. The third degree of Uncleanness, was the Menstrual Blood flowing from Women, whether according to the ordinary Courses, or by an excessive Flux of Blood. The Woman was oblig'd to dwell apart, and her Expiation was accomplish'd with the same Ceremonies as that of a Man affected with the Issue of his Seed. The

*This is the Opinion of Maimonides.*



The 4<sup>th</sup> sort of Uncleanness, which required a separation, was the lying in of a Woman; if she had brought forth a Male, she was reputed unclean for 7 days, so as to pollute every thing she touch'd or came near to; after which she was clean for 33 days, i. e. she did pollute any thing she touch'd, and the Husband after the 7 days might lie with his Wife, without danger of being unclean; notwithstanding which, she remain'd in a state of separation, not being allow'd to come into the Temple during these 33 days. If she was brought to bed of a Daughter, she was unclean for 14 Days, and remain'd 66 days under separation, without coming into the House of God; this separation lasted in all 80 days, or near 3 Months. If she brought forth Twins, she remain'd under separation for 80 Days, and if an *Hermaphrodite* the same time. The *Jews* tell us, that a Woman was to wash her self at the end of the 7 days after her Delivery, but with little probability, the same being likely to prove mortal to many. The 7 days appointed for the Purification of the Women in Child-bed, must not be reckon'd from the Moment of her delivery; but from the time that the Flood ceased. By way of Expiation *Moses* ordain'd a Lamb of the Year, or a young Pigeon and a Turtle-dove, or a pair of young Pigeons or Turtle-doves: The Child-bed Woman durst not approach beyond the Entrance of the Tabernacle, being oblig'd to the same Precautions as the other unclean Persons, who were not permitted to enter the Court of *Israel* and of the Priests; so the Victim was brought to the Gate for the Woman to lay her Hand upon it.

See Ainf-  
worth.

See Ainf-  
worth upon  
*Levit. 12. 4.*

*Levit. 12. 6.*

Servius ad  
*Æn. 11.*  
consuetudo  
Romana  
fuit ut pol-  
luti funere  
minime sa-  
crificarent:  
ad *Æneid. 3.*  
Moris Ro-  
mani fuerat  
remum cu-  
pressi ante  
domum su-  
ita in po-  
ni, ne quis  
quam Pon-  
tifex per

The 5<sup>th</sup> way of contracting Uncleanness, and which requir'd a separation, was the touching of a dead Carcass, of a Grave, or of the Bones of the Dead, such a Person was unclean for 7 days, and the Purification perform'd with the Water of Separation, by sprinkling, which was made for 2 days, viz. on the 3<sup>d</sup> and 7<sup>th</sup> Day. After the sprinkling he wash'd himself and his Cloths with Water, and was then reputed clean after Sun-set. This last sort of Uncleanness being of a lower degree than the preceding, requir'd no Expiation by Sacrifices, but only the sprinkling with Water, mix'd with the Ashes of the red Heifer. Here arises a Question, whether in all these before mention'd sorts of Uncleanness, they were obliged to make use of the Water of Separation.

Separation; unto this I answer, that the same is not expressly prescrib'd by the Law, unless in the case of touching a dead Carcass, but the Jews are generally for it: *All unclean Persons ought to be sprinkled, and all such as are polluted, either by the Dead, by an issue of the Seed, of the Menstrual Blood, or in Child-bed, must be purify'd by Sprinkling on the 3d and 7th day, says Maimonides.* This Opinion seems very probable, for if the Water of Separation had been intended only for the Purification of such as were unclean by the Dead, it would scarce have been worth the while to use so much Pomp in the Preparation of the Ashes of the Heifer. Add to this, that the Apostle, *Hebrews 9* says, that the Ashes of the Heifer could not cleanse the Conscience, which evinces its use in all sorts of Purifications, and discovers the falsity of the Jewish Tradition, viz. That there was but one Heifer burnt from the time of *Moses* to *Esdras*. 'Tis true, as the Ashes of the Wood and Coals beaten to Powder, were gather'd with the Ashes of the Heifer, this afforded a considerable quantity, but on the other hand, considering the vast number of unclean Persons that made use of this Powder, it is not possible it should last 1000 Years.

These are the highest degrees of Uncleanness, as mentioned by the Law, upon which we must make these two further Observations. First, that these unclean Persons polluted every thing they touch'd, living Persons, Cloths, Moveables, Seats, Beds, Vessels, &c. especially those sorts of Uncleanness which had their Origin from within. As (1.) The Leprosy. (2.) The Gonorrhoea. (3.) A Child-bed Woman, and the (4.) Menstrual Blood, every thing that came from these unclean Persons, their Spittle, Urine, Seed and Blood being reputed unclean. The Thalmudists go further, and say, that a Person happening to be seated upon a Bench, or in a Boat, on which a Man or Woman afflicted with the issue of Seed, or Urine, had been sitting before, was thereby polluted, tho' he did not touch any of the Cloths of the unclean Person. Secondly, all the unclean Persons were to be put without the Camp: That they put out of the Camp every Leper, and every one that hath an issue, and every one that is defiled by the Dead, &c. and consequently likewise the Women having their ordinary Courses, these being unclean in a higher degree than those polluted by a dead body; because the first required

ignorantiam  
pollueretur  
ingressus  
Porphyrus  
de i. a. m.  
Xus. 2.  
iporum sci-  
licet de-  
monum sa-  
cerdotes &c  
aruspices  
tum libitum  
aliis præ-  
cipiunt ut a  
sepulchris  
abstineant.  
Numb.

19. 11.  
Vid. Ains-  
worth in  
Numb. c. 19.

Unclean  
Persons pol-  
luted every  
thing they  
touch'd.

Thalm. Tr.  
Zabim.  
Ainsworth  
in Levit.  
15. 10.  
Numb. 5. 2.  
Unclean  
Persons;  
without  
Camp  
The Tradit-  
ion of the  
3 Camps.



required Sacrifices and a Purification by Blood, which were not commanded for the last; if this be taken according to the latter, 'tis certain, that sometimes half the People, and perhaps more must have dwell'd without the Camp; i. e. without the City of *Jerusalem*: For according to the constant Tradition of the *Jews*, after the building of the Temple, *Jerusalem* was the same to the Temple, what the Camp was to the Tabernacle; so that consequently all big-belly'd Women, or such as were afflicted with any kind of Fluxes, must have been oblig'd to dwell in Tents, without the Walls of *Jerusalem*, which seems not very probable; it is upon this score, that the *Jews* tell us of three Camps: (1.) The Camp of the Priests, where stood the Tabernacle. (2.) The Camp of the *Levites*, which surrounded that of the Priest; and (3.) That of the People. After the building of the Temple, the Court of *Israel* and of the Women, was correspondent to the first Camp; the Court of the Nations, or the Mountain of the House, being instead of the second, and *Jerusalem* answerable to the third.

(1.) Lepers, were actually excluded from all these Camps, being forced to live in Tents in the Field. (2.) A Person troubled with an issue of his Seed, might remain in the Camp of the People, but durst not come within the Compass of the other two, no more than Women having their monthly times, and Women after their Delivery, because they inquired every thing they touch'd. (3.) Those polluted only by a dead body, were excluded only from the first Camp, but might come within the Camp of the *Levites*, and in the Court of the Nations, but not in the *holy chail*. 'Tis very probable, that whilst the *Jews* sojourn'd in the Desert, this Law was observ'd with the utmost rigour; there being no great difference betwixt their dwelling in Tents, either without, or within the Camp; but it is also certain, that after their settlement in the Land of *Canaan*; this rigour was changed into another more convenient Custom, such as has been left us in the *Jewish* Tradition, concerning the 3 before mention'd Camps.

Accidental  
Unclean-  
ness.

Besides these Uncleanesses, which may be stiled essential ones, there are other accidental Pollutions; among which, the touching of a dead Carcase challenges the first place. 'Tis true, we have mention'd the

same

same among the preceding Pollutions, because it requir'd a separation of 7 Days from the Court of *Israel*; nevertheless it ought to be number'd among the accidental Uncleanneſſes, because thoſe proceeding from an internal Cause are properly eſſential ones, as the Leproſy, the Gonorrhœa, a Woman after Delivery in having her Monthly Courſes. (2.) The ſecond accidental Pollution, was, to cohabit with a Woman having her Flowers, which excluded the Perſon from the Court of the Priests for 7 days, like the touching of a Dead Body, but not from the Camp of the *Levites*. (3.) The 3<sup>d</sup> accidental Uncleanneſſ was the iſſue of the Seed, call'd nocturnal Pollution, in our Sleep, or by the ſtrength and vigour of Imagination. This required no ſeparation, theſe needed only to waſh themſelves, and remained unclean no longer than at Sun-ſet: 'Tis in reſpect of this Uncleanneſſ that ſome do interpret the words of the 23<sup>d</sup> Chap. v. 10. of *Deuteronomy*: *If there be any Man that is not clean by reaſon of Uncleanneſſ, that cleanſed him by Night, then ſhall he go abroad out of the Camp, &c.* (4.) It ſeems alſo as every Iſſue of Seed, tho' in a legal Co-habitation did render the Perſon unclean, as may be gather'd, (1.) From Chap. 15. v. 18. of *Levit*. (2.) From the Commandment given to the People, in Chap. 19. v. 15. of *Exod*. For the People ſtanding in expectation of hearing the Law pronounc'd by God on the Mountain of *Sinai*, they were commanded to abſtain from Women; which for a further Confirmation may alſo be prov'd from Chap. 21. v. 4. of *Samuel*, where the Prielt, before he would ſuffer *David* to take of the *Shew-bread*, he told him: *If the Young Men have kept themſelves from Women*, the *Pagans* were of the ſame Sentiment in this reſpect; 'tis evident from *Tibullus* and *Juvenal*. (3.) The 5<sup>th</sup> way of contracting an accidental Pollution, was, by touching the dead carcaſs of a Beaſt, which muſt queſtionleſs be underſtood of unclean Animals, or of a Beaſt that dy'd of its own accord, with the Blood in it; for otherwiſe, all ſuch as did feed upon Fleſh muſt have been under a continual Uncleanneſſ. But this Uncleanneſſ laſted no longer than one day, and was purify'd by one ſimple Waſhing; but the touching of the dead carcaſs of a Man, contracted a Pollution for 7 days.

*Levit. 15.*  
24.

*Levit. 15.*  
v. 9.

*L. 2. Eleg.*  
1. Sat. 6.  
*Levit. 21.*

(6.) All



Levit. 15.  
Numb. 19.

(6.) All the remaining sorts of accidental Pollutions were occasion'd by the touching of a Leper, or any other polluted Person, such as required a Separation, nay, even one rendred unclean by a dead body, every thing touch'd by them turning unclean, nay, even the Person that touch'd what only had been touch'd by them before, was unclean for one day, and oblig'd to wash himself with clean Water.

As to what relates to their Vessels, if they were of Earth, they must not be cleansed, but broken to pieces: Those of Metal were purify'd by the Fire, and the Wooden ones wash'd, they sprinkled also the two last sorts of Vessels; these Pollutions were transplanted from one Subject to the other. A dead body render'd a Person unclean for 7 days, and every Vessel touch'd by the same Person, were likewise unclean for seven days; and another Person who touch'd these Vessels was unclean for one day; nay, if this Person happen'd to be touch'd by another, he contracted likewise an uncleanness; so that this Communication of the Pollution from one Subject to the other, represents the Contagion of Sin: It is therefore no wonder if the *Pharisees*, who were so exact in the observation of all the Ceremonies, did wash themselves every day, after they return'd from the Market-place of the City; and that they so frequently wash'd their Vessels, it being almost impossible, they should escape all manner of Pollutions, since the very touching of the Cloths of an unclean Person produced Uncleanness. However, the Law of God did not require all these niceties, nor did command any Person to wash himself, unless he had without any regard to the Law, touch'd an unclean thing. So that an involuntary touching, or such as was unperceived by the Party, did not contract any real Uncleanness, the Sin being properly owing to the disrespect shewn to the Law.

Ainsworth  
in Numbers  
Chap 19.

## C H A P. XXV.

*Of the Water of Jealousy.**Numb. 5. v. 12. &c.*

**T**His being a point of no small moment, ought not to be pass'd over in silence. The Ceremonies observ'd in regard of a Woman suspected of Adultery, being describ'd at large in the 5th Chap. v. 12. seq. of *Numb.* we will proceed to the following Observations. (1.) This Tryal was not to be undertaken upon a bare surmise, certain Witnesses being requir'd, to declare her going aside with another Man in private, and her staying long enough with him to be defil'd; the Husband was also to be affected with Jealousy before, so as to forbid her the private Conversation with such and such a Person, in which case, tho' even her Father or Brother were her Accusers, she was oblig'd to drink the Water. If the Husband happen'd to see her alone by himself, or in company of one Witness only, he might give her a Letter of Divorce, but could not engage her to drink the bitter Waters. You meet with divers Canons upon this Head, in the *Jewish Tradition*, and in *Ainsworth*, and in *Maimonides Tr. Sotah. c. 1.* If a Woman did behave herself ill, yet unperceiv'd to her Husband, and without creating any Jealousy in him. The Husband being afterward advertis'd of her Conduct, might (say the Jews) give her a Letter of Divorce, but could not force her to drink the bitter Waters.

(2.) The Husband having brought his Wife before the Judge of the Place where he dwelt, these after having heard his Accusation, order'd two Disciples of the School to conduct him to *Jerusalem*, to the Great *Sanhedrim*; which was done to prevent the Husband from cohabiting with his Wife, a thing not allow'd of, after the process was begun.

(3.) Being brought before the *Sanhedrim*, she was conjur'd with all the most direful Imprecations to confess the truth; if she made an ingenious Confession, she was clear'd from drinking of the Water, but the marriage contract made void. But if she deny'd the Fact, protesting



protesting she was ready to drink the Waters, she was conducted to the Gate of *Nicanor* (or of the Court of *Israel*) dress'd in black without any Rings or other Ornaments, the same being taken from her before. Here in the presence of a great number of Women (and even of Men if they could be there) (except the Womens Servant) the Priest took off her Veil, and tearing open her Cloths from the Neck down to the Bosom, they unrevel'd her Hair, which hung down over her Shoulders.

Numb. 5.  
17.

(4.) The Water she was oblig'd to drink, was call'd the *Holy Water*: *And the Priest shall take Holy Water in an earthen Vessel, &c.* This *Holy Water* is by the Jews interpreted, of the Water taken out of the Laver, in the Court; of this they took half a Log, being the quantity of about 3 Eggs, upon which they put the Dust of the Floor of the Tabernacle. After the building of the Temple, where the Floor was either of Cedar-wood gilt, or of Marble, they had left loose a Marble Stone, which might be lifted up by the help of a Ring in the place mention'd before, viz. betwixt the two Doors of the Entrance of the Temple. From underneath this Stone they took the Dust, which being put upon the Water, did swim upon the surface of it; for they were not to stir it about, nor to put the Water upon the Dust, but the Dust upon the Water. They were call'd the *Bitter Waters*; because they bitterly effected the Womens Bellies, there being otherwise nothing of bitterness in its Composition. 'Tis true, the Jews will have it, that the Priest put some Worm-wood, Gall, or some other bitter Drug in it, but of this there is no mention made in the Law; whilst they were preparing this Water, they utter'd divers Imprecations and Curses, as you may see in the before cited passages of the Law.

Strange  
Symptoms  
after the  
bitter Wa-  
ters.

If the Woman was guilty, her Face as the Jews tell us, turn'd Yellow and Pale, with her Eyes set in her Head; then being carry'd without the Court of the Women, her Belly did swell, and her Thigh began to rot, and so she expir'd; but not only she, but the Adulterer also, at the same instant; if she prov'd Innocent, her Face became lively, and her Eyes appear'd with an unusual Lustre, if she was afflicted with any Distemper, she was freed from it, she conceiv'd frequently, and if before she us'd to have hard Labours, for the future she had an easie Delivery, and if she had only Daughters,

ters, she brought forth Males. In case her Belly did not swell, and she did not die upon the Spot, the Husband, tho' a Priest, was oblig'd to take her again; and if she happen'd to be taken sick of another Distemper, she was not therefore reputed guilty. *Lightfoot* says, that according to the Opinion of the *Rabbies*, the effects of these Waters did not always appear immediately after they were taken, but sometimes not 'till 2 or 3 Years after, which seems not very probable. *Lightfoot* further asserts, that they forc'd those that refused it to drink the Waters. But *Ainsworth* cites the very words of the *Jews*, which say expressly, that tho' a Woman deny'd the Fact, yet refus'd to drink the Water, she was not compell'd to it; but then the Husband might give her a Letter of Divorce. In case the Husband did cohabit carnally with his Wife, after her being surpriz'd with another Man, he had a power to oblige her to drink the Water, and she might take her Dowry and leave him; whereas, if the Husband had no carnal Copulation with her since she was surpriz'd, she was sent away without her Dowry; if she refus'd to drink of the Water of Jealousy. They say further, that there were certain Women not qualify'd for the drinking of these Waters, tho' both the Husband and Wife did agree to it, viz. in case the Husband or the Wife were either Blind, Deaf, or Cripples; the reason whereof I am not able to guess at. They add, that a Woman once justify'd, or clear'd by the Water of Jealousy, if her Husband grew jealous again of the same Man, he could not oblige her to drink the second time, but might give her a Letter of Divorce and send her away without her Dowry; but if his Jealousy related to another Person, he might oblige her to drink the Waters several times, for as many different Men. If a Man was guilty of the same Crime his Wife was accused of, having defil'd himself by Fornication, or Adultery, the Waters of Jealousy produc'd no effect upon the Woman, nor could he oblige her to drink them.

By the Oath administer'd to the Woman, she was to declare, whether she had known any other Man since her Marriage Contract, or since her being marry'd and cohabiting with her Husband; but she was not oblig'd to confess, whether she had committed any Crime of that nature, before she was contracted to him, or since her having been divorc'd from, and retaken by him.

The

Maim. Tr.  
Sorah. c. 3.

In Numb.  
v. 5. 30.  
Ainsworth  
better  
were'd in  
the Jewish  
Litterature  
than Light-  
foot.

Something  
singular in  
the bitter  
Waters.



Ainsworth  
ubi supra.

The Oath with the Imprecations, was word for word, letter after letter, written upon a clean Parchment, not by any common Jew, nay, not even by a young Priest, but by the Priest that was officiating, and that with a kind of Ink, which might be taken off by Water (as we find it in the Law) without leaving the least signs of any Characters behind them upon the Parchment; which signify'd, that these effaced Characters and Curses would enter into her, so as that her Name should be taken away out of *Israel*, with Infamy; and on the contrary, if she were innocent, these Curses would have no ill effects upon her.

## CHAP. XXV.

### *Of Voluntary Worship under the Law.*

*Levit. 7. 16. & 22, 18, &c.*

**H**itherto we have treated of the Service and Worship commanded by the *Mosaick Law*, unto the Observation of which all the *Israelites* were oblig'd. But before we conclude this whole matter, we must say something also of those Services or Worships call'd voluntary in the Law, נרבה, and by *St. Paul* in the second Chapter of his Epistle to the *Colossians* ἐθελουσιαστικά.

Chijoub.

The Origin  
of the Affi-  
deans and  
Pharisees.

Chap. 2.  
42.

These Voluntary Services were such, unto the performance of which, tho' they were not oblig'd by the Law, yet were acceptable to, and approv'd of by God. The Worship perform'd pursuant to the Commandment of the Law, was call'd by the Jews חוב *debitum*, and the Voluntary Service by the Rabbies רבית לחורה *Auctarium Legis*, being properly speaking, what we call now a Days Works of Supererogation. This Voluntary Service prov'd the Origin of a certain Fraternity of Devotees, under the second Temple, about the time of the *Macca-bees*; they were stil'd *Affideans*, חסרים, Pious, Charitable, and from those *Affideans* sprung the Sect of the *Pharisees*, towards the latter times of the second Temple. The 1st of *Maccab.* speaks of these *Affideans*: *Then came there unto him a company of Affideans, such as were voluntarily devoted unto the Law.* For this is the true

true Translation, not as it has been explain'd by our Interpreters: *Then came unto him a Company of mighty Men of Israel* (Συναγωγὴ ἁπ' Ἀσραίων) *all such as were willing to observe the Law.* It is express'd in the Greek, ἐκσουλόμενοι τῷ νόμῳ, i. e. who perform'd that service to God; call'd in the Law ἐκσουλόν, נרבה, *Voluntary*; being not contented with the performance of what was commanded in the Law. Of these *Affideans* mention is made in divers other places of the same Books, they were the Persons which laid the Foundation of that Body of Ceremonies and Traditions, which were afterwards annex'd to the Law of God, and wherewith the Mosaick Worship was quite overwhelm'd, at the time of the coming of our Saviour. For in process of time they encroach'd upon the Voluntary Devotion of the *Affideans*; and instead that their Fraternity had pitch'd upon some particular Devotions, consisting chiefly in praying; partly in offerings for Sacrifices, and the better maintenance of the Temple; there were introduced a vast number of Ordinances, relating to the washing of Pots and other Vessels, &c. to the Tythes of Gardens, enlarging of the *Phylacteres*, and a thousand other Superstitious Ceremonies, so much inveigh'd against by our Saviour; not to mention those pals'd by him; which may be seen in their *Thalmuth*. Besides that, whereas these Innovations were at first voluntary, they at last turn'd them into written Canons, and oblig'd the People to the observance of them.

Hence arose the Sect of the *Pharisees*, call'd פרושים *Vid. Scaliger, trium. hæref. c. 22. Origin of the Pharisees.* *separati*; because they distinguish'd themselves from the rest of the Nation, by a Voluntary Service not commanded by the Law; which they rais'd to such a Superstition, as by far exceeded the Worship commanded in the Law, besides that, they set so high a value upon the Voluntary Service, that they slighted and look'd as inconsiderable to the Worship perform'd in Obedience to the Law, and represented such as were satisfy'd with the bare observance of the Law, as the dregs of the Earth. 'Twas this unaccountable Pride and the Opinion of their own Merit, that *Jesus Christ* did pronounce so often his Curse against them. For tho' it be true; that their Traditions and Opinions, contain'd certain Maxims destructive to the Law, nevertheless, it is certain also, that most of their Observations were in-



different and not ill in themselves, any further than by being made meritorious in their Opinion, founded upon a disrespect to the Law, in comparison of their Voluntary Services, and upon the Spirit of Hypocrisy wherewith they were quite prepossess'd. An Observation very well worth taking notice of, to shew, that there is nothing more detestable to God's Eyes, than that Pride, which misguides Mankind into a Persuasion of being able to merit any thing of God.

*Some Voluntary Services acceptable to God.*

However, tho' these Voluntary Services of the *Pharisees* and *Hypocrites* were not acceptable to God; it is nevertheless certain, that all Voluntary Services were not displeasing to him: On the contrary, it is evident from the Law, that God did accept of them, if they were perform'd according to his Ordinances.

*All the Offerings except those for the Congregation were Voluntary, no body being compell'd to them.*

*Difference betwixt a Vow and a Voluntary Offering.*  
Maimon. Tr. de obl. lat. sacrif. c. 14. Sat. 4. 5.

Two general sorts of Voluntary Services are mention'd in the *Holy Scripture*, viz. *Voluntary Offerings* and *Vows*; thus we see them distinguish'd in the 7th Chap. v. 16. of *Levit.* *If the Sacrifice of his Offering be a Vow, or a Voluntary Offering, &c.* these are the differences betwixt a *Vow* and a *Voluntary Offering*.

(1.) A Vow was always attended by an Oath and Imprecations, so that no Person who had made a Legal Vow could be dispensed with from the performance of it; but a Voluntary Offering was no more than a Simple Promise, or rather an intention or resolution, to offer to God and to the Temple such and such a thing, but with an Oath, or adding any Imprecations, so that in this you might alter your mind without committing a Crime, provided you had sufficient reason for it. Thus it is beyond all question, but that you might bestow upon a very necessitous Person, what you did intend before as a Voluntary Offering to the Temple, but this could not take place in case of a Vow: And for this reason it is, that the *Jews* tell us, that in case a certain Beast, or a Sum of Money design'd for a Voluntary Offering be stoln, the Person who intended it thus, lies under no Obligation of making it good, as he is actually obliged to do, if the thing vow'd by a Vow should be stoln or lost.

(2.) Voluntary Offerings were commonly made with no other intention, than to shew their extraordinary Devotion, but Vows were never without Prayers, for the success of some design or other in hand.

These

These Voluntary Offerings were made of all sorts of <sup>The Materi-</sup> things, Money, Beasts, Possessions, Houses, &c. If <sup>als of the</sup> they were Beasts they must be sacrific'd for a Burnt- <sup>Voluntary</sup> offering, if they were clean and without blemish, according to the prescription of the Law; but if they prov'd defective, they were sold for the benefit of the Temple and of the Priests: 'Tis in respect of this distinction, that the words of the Law ought to be interpreted. *Either a Bullock, or a Lamb, that hath any thing* <sup>Levit. 22.</sup> *superfluous or lacking in his parts, thou may'st offer for a* <sup>23.</sup> *Free-will-offering, but for a Vow it shall not be accepted;* which seems directly opposite to what is said in the same Chap. but three Verses before in reference to Voluntary Offerings: *Whatsoever hath a blemish that shall you not offer, for it shall not be acceptable for you.* But this last Passage must be understood of Beasts to be put upon the Altar, which must be without blemish; whereas in the first is spoken of Beasts that were defective, which might be sold for the benefit of the Temple. Thus it is understood by the *Jews* (not without good reason) thus *Maimonides* explains it; who adds that they might not sell a Beast without defect, intended for a Voluntary Offering, for the benefit of the Temple, <sup>Maimon. Tract. ערכין</sup> but were obliged to sacrifice it. <sup>cap. 5. Sect. 6.</sup>

These *Free-will-offerings* must be made in *Burnt-offerings* or *Peace-offerings*, but not in *Sin* or *Trespass-offerings*; because these two last were only made by such as were guilty of some crime or other, and consequently their Offerings could be no Voluntary Oblations, by reason they were obliged to perform them, for the Sins they were engag'd in. Tho' these *Free-will-offerings* depended on the Devotion of Private Persons, their number nevertheless exceeded by far the ordinary Sacrifices, and such as were commanded by the Law: For, there was not a Private Person, but what at his coming to *Jerusalem* at the Feasts, did not offer such Oblations; besides that, they were made upon a thousand other particular occasions. Thus that prodigious number of Sacrifices offer'd by *Solomon*, and Private Persons at the Consecration of the Temple, were Voluntary Offerings, not enjoyn'd by the Law, which had not actually engag'd the *Jews* to any other Offerings, than those ordain'd to be made on the Sabbaths, New Moons and Feasts, and to the continual Sacrifices, and the *Sin* and *Trespass-offerings*, according to the nature



different and not ill in themselves, any further than by being made meritorious in their Opinion, founded upon a disrespect to the Law, in comparison of their Voluntary Services, and upon the Spirit of Hypocrisy wherewith they were quite prepossess'd. An Observation very well worth taking notice of, to shew, that there is nothing more detestable to God's Eyes, than that Pride, which misguides Mankind into a Persuasion of being able to merit any thing of God.

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(2.) Voluntary Offerings were commonly made with no other intention, than to shew their extraordinary Devotion, but Vows were never without Prayers, for the success of some design or other in hand.

These

These Voluntary Offerings were made of all sorts of things, Money, Beasts, Possessions, Houses, &c. If they were Beasts they must be sacrific'd for a Burnt-offering, if they were clean and without blemish, according to the prescription of the Law; but if they prov'd defective, they were sold for the benefit of the Temple and of the Priests: 'Tis in respect of this distinction, that the words of the Law ought to be interpreted. *Either a Bullock, or a Lamb, that hath any thing superfluous or lacking in his parts, thou may'st offer for a Free-will-offering, but for a Vow it shall not be accepted;* Levit. 22. 23. which seems directly opposite to what is said in the same Chap. but three Verses before in reference to Voluntary Offerings: *Whatsoever hath a blemish that shall you not offer, for it shall not be acceptable for you.* Ver. 20. But this last Passage must be understood of Beasts to be put upon the Altar, which must be without blemish; whereas in the first is spoken of Beasts that were defective, which might be sold for the benefit of the Temple. Thus it is understood by the *Jews* (not without good reason) thus *Maimonides* explains it; who adds that they might not sell a Beast without defect, intended for a Voluntary Offering, for the benefit of the Temple, but were obliged to sacrifice it. Maimon. Tract. ערכין cap. 5. Sect. 6.

These *Free-will-offerings* must be made in *Burnt-offerings* or *Peace-offerings*, but not in *Sin* or *Trespass-offerings*; because these two last were only made by such as were guilty of some crime or other, and consequently their Offerings could be no Voluntary Oblations, by reason they were obliged to perform them, for the Sins they were engag'd in. Tho' these *Free-will-offerings* depended on the Devotion of Private Persons, their number nevertheless exceeded by far the ordinary Sacrifices, and such as were commanded by the Law: For, there was not a Private Person, but what at his coming to *Jerusalem* at the Feasts, did not offer such Oblations; besides that, they were made upon a thousand other particular occasions. Thus that prodigious number of Sacrifices offer'd by *Solomon*, and Private Persons at the Consecration of the Temple, were Voluntary Offerings, not enjoyn'd by the Law, which had not actually engag'd the *Jews* to any other Offerings, than those ordain'd to be made on the Sabbaths, New Moons and Feasts, and to the continual Sacrifices, and the *Sin* and *Trespass-offerings*, according to the nature



Voluntary  
Services  
free only in  
respect of  
the Materi-  
als.

of the Crime committed. Neither could any body be compell'd to make a *Sin* or *Trespass-offering*.

'Tis to be observ'd, that the Voluntary Services were free only, in respect of the materials of the Offerings and Services, but not in reference to their form and manner, *i. e.* God did not permit the *Jews* to perform any kind of Service to him, that was not either commanded or permitted by the Law. As for instance, no body durst not attempt an invention of new Sacrifices, or new Ceremonies, in this Service, God having thought fit only, to give permission, that out of Devotion some People might go beyond others, in those Services commanded and ordain'd by him. For example, whereas commonly the People did make no *Burnt-offerings* or *Peace-offerings*, but at certain times, and in a certain proportion, God was pleas'd to accept of the Devotion of such, as voluntarily offer'd *Burnt-offerings* and *Peace-offerings*, more frequently and in greater numbers than others. Our Lord *Jesus Christ* blamed the *Pharisees* and rejected their Voluntary Services, for no other reason, but because they pretended to serve God, by introducing a new and unheard of Worship, such as was neither permitted nor enjoyn'd by the Law.

This Observation will lead us into the true notion of distinguishing that Worship which is acceptable to God, from that which is displeasing to him. The Church of *Rome* sets a high Value upon her Works of Supererogation, which being properly Voluntary Services, are call'd *εθελοθρησκεία*; I don't however condemn absolutely all *εθελοθρησκεία*, as if God had a dislike to all voluntary Service, provided it be not purely of Human Invention, and without having any relation to God's Command. Thus, in case the Service is conformable to the Divine Law, tho' the same may exceed the bounds precisely prescrib'd by God, out of a motive of Devotion, it can't be displeasing to God. As for instance, God has commanded us to pray, now if a Person does bestow most of his time in this Holy Exercise, this is a Voluntary Service. For supposing a Man to pray only at the appointed Hours, he is certainly in the way of Salvation, and fulfills God's commands in relation to Prayers; notwithstanding which, the Voluntary Service is very acceptable to God. To give Alms is an incumbent Duty, but to give all a Man has to the Poor, is a voluntary Service, without which he may attain to Salvation, nevertheless

What Vo-  
luntary Ser-  
vice is ac-  
ceptable to  
God in the  
Christian  
Worship.

theless this is very acceptable to God, provided your Charity be confin'd within the limits of Prudence; but if any one out of his own motive, and by a Voluntary Service should tear and wound his body by way of Mortification or Penance like the Beasts of *Baal* and *Ballona*, this would not be pleasing to God, this being a kind of Worship neither commanded nor allow'd of by God. To be short, all true Voluntary Services ought to have a certain respect to the Rules and Limits prescrib'd and authoriz'd by God in his Worship; only that they may out of Devotion carry on to a higher degree, beyond what is commanded in general towards attaining to eternal Salvation. According to this Rule, it is reasonable to conclude, that all the Voluntary Services of the *Romish Church*, are built upon an illegal Foundation; because in reference to their Materials they are not commanded by God, nay, rather prohibited for the most part, and irregular in their form.

## C H A P. XXV.

*Of Vows.**Levit. 27. & Numb. 30.*

OF Vows frequent mention is made in the Law, especially in those places cited next to the Title of this *Chapter*. They might be distinguish'd into divers sorts, some having a reference to the abstaining from certain things, as from Wine, such and such a sort of Meat, such a Fruit, &c. This abstinence belong'd to the *Nazarites*, whereof we shall speak hereafter in a peculiar *Chapter*; of this kind also was the Vow of the *Rechabites*, who did vow abstinence from Wine, and to live always in Tents without the Cities. It seems evident from the words of *Jeremiah* relating to these *Rechabites*; that these Vows, tho' purely Voluntary, yet were not displeasing to God, most Vows consisted in certain Offerings and Presents made to God.

*The Vow of  
the Rechabites.  
Jeremiah  
15. 1. &c.*



The Materials for Vows.

The Materials of these Vows were taken from all sorts of things, as Men, Beasts, Fruits, Lands, Houses, &c. as is apparent from Chap. 27 of *Levit.* The Vows of Presents and other things consecrated to God, were also of two kinds: The first was barely call'd a Vow נדר, an account of which you will meet with in the before cited Chap. of *Levit.* from ver. 1. to ver. 27. The second was call'd *Cherem* חרם, a devoted thing describ'd in the 28th and 29th ver. of the same Chap.

The first kind of Vows being call'd barely נדר, Vows, were such as by which certain things were consecrated to God, to be employ'd in his Service; which was also perform'd in two different ways in respect of living Persons; for the Person was either consecrated, so as to be absolutely devoted to God's Service, or was only vow'd thusfar, as to be redeemable, by paying the price appointed by the Law to the Temple. The Mother of *Samuel* did consecrate her Son after the first manner, viz. to attend God's Service all his days: *I will give him to the Lord all the days of his life.* But most frequently they consecrated Persons with an intention to redeem them, according to the price assign'd in the 27th of *Levit.* A Man might vow himself, his Wife, his Children, saying: *Let the price of what I am valu'd at, or the price of what my Wife, my Son and my Servants are valued at fall upon me;* and accordingly he was obliged to pay to the Priests the price appointed in the Law.

Maim. T.  
ערכין  
cap. 1.  
Sect. 6.

One Person might also consecrate another, by saying, *Let the price of such a Person be upon me;* and accordingly was obliged to pay it into the Sanctuary. They might also Vow a Pagan, saying: *Let the price of the Pagan fall upon me.* But a Pagan could not consecrate himself, and pay his ransom to the Temple, much less might a Pagan do so to a Jew.

No Person could be devoted before he was a Month old, because the Law has not fix'd any Estimation upon either Males or Females 'till after the age of a Month. And as in this point no mention is made but only of the Males and Females, the *Rabbies* conclude thence, that *Hermephrodites*, or *Monsters*, the Sex of which is dubious, are not qualify'd for Vows. All Persons were distinguish'd in 4 Classes in respect of their age. (1.) From a Month to 5 Years. (2.) From 5 Years to 20. (3.) From 20 to 60, and (4.) From 60 and above. The

Taxation

Taxation of the first Class was 5 *Shekels* for the Males, and 3 for the Females, *i. e.* 6 or 7 Livers for a Male, and 4 Livers for a Female. From 5 to 20 Years, the Tax was 20 *Shekels* for the Men, and 10 for the Women. One *Shekel* being about half a *French Crown*, this amounted to 10 Crowns for the Males, and 5 for the Females. From the age of 20 to 60, the price was 50 *Shekels*, *i. e.* 25 Crowns for a Man, and the Moiety for a Woman. Lastly, from 60 Years and above 15 *Shekels*, *Levit. 27. 8.* *i. e.* 7 or 8 Crowns for a Man, and 10 *Shekels* or 5 Crowns for a Woman. 'Tis to be observ'd, that in case the Persons who had devoted themselves, had not Money enough for their ransom, the Priests deny'd the Money upon their Goods. It is further remarkable, <sup>If the consecrated Person died before he could be presented in the Temple, no Ransom was to be paid, because a dead Man is worth nothing.</sup> that God did not think fit to set an excessive Price upon a Man; questionless, to humble him and make him sensible of his Infirmities. The *Rabbies* tell us upon this head, that there is a difference betwixt a Taxation or *Estimation*, and the *Value* or *Price*; so that in case a Person said: *Let my Estimation* be upon me, he paid only the Money commanded by God in *Levit.* But if he said, *Let my Value or Price* fall upon me; he was obliged to pay as much Money as he might have sold at, to the full value; during the time they used to sell Men for Slaves, in proportion of their strength and the Services they were able to perform.

As to the Beasts promised by Vows; if they were clean Beasts and fit for the Altar, they were sacrificed, *i. e.* they were deliver'd to the Priests, who disposed of them afterwards for the Sacrifices of the Temple, or sold them for the benefit of the Temple; if they were not peculiarly devoted to the Altar, but only in general to the Lord and to the Temple: The Firstlings of all clean Beasts were exempted from these Vows, because they belong'd without it to God.

As for the unclean Animals, they were to be redeem'd according to the estimate made by the Priest, except the Dog, whereof God had forbidden to receive the Price or Value: *Thou shalt not bring the hire of a Whore, or the Price of a Dog into the House of the Lord.* <sup>*Deut. 23. 18.*</sup> 'Tis to be observ'd that the unclean Beasts thus offered, were absolutely at the Priests disposal, *viz.* to sell them for the benefit of the Temple.



Houses or  
Beasts  
might be  
redeem'd.

But in case the Person that had made a Vow, did relent at his having promised a Horse or Camel, of more than ordinary use to him, he might redeem it from the Priest, provided he paid a fifth part, besides its real value to the Priest. As for instance, the Beast was appraised at 5 Pistoles, he was to pay the 5 Pistoles, and one Pistol more, as an acknowledgment, or rather punishment of his rashness and repentance.

The same custom obtained in reference to Lands, or Houses; he that had vowed them, being obliged to divest himself of them, for the use of the Priests; but in case he had a mind to keep them, he might ransom them by paying the 5th part above their true value. And in case even the Sons of him who had made the Vow could retrieve their Inheritance, they might do it 'till the time of the *Jubilee*, by paying in proportion, as they were either nearer to, or more remote from, the *Jubilee*.

For instance, a Field of such a bigness, as to take up an *Omer* of Seed-Corn, being retriev'd in the very Year of the *Jubilee*, they pay'd 50 *Shekels* for its ransom, and 10 more for the 5th part; but if the Person who had made the Vow, or his Sons in his behalf, would redeem their Inheritance, the 25th Year after the *Jubilee*, they paid only 25 *Shekels*, besides 5 *Shekels* for the 5th part. According to this Supposition they must have paid no more than one *Shekel*, at the Year next preceding the *Jubilee*. But the *Rabbies* tell us, that this Redemption did not take place, unless it were at least 24 Years to the *Jubilee*; so that to redeem a Field of an *Omer* of Seed, i. e. of an Acre and half, if the Field happen'd not to be retriev'd by the Proprietor who had made the Vow: The Treasurer of the Temple sold it to a Stranger, whether he were his Kinsman or not; for even the Daughter or Sister of him who had vowed the Field, were reputed Strangers, because Women don't uphold the name of the Family.

The Proprietor was at liberty to redeem his Field from the Stranger, according to the settled Value, 'till the *Jubilee*; but if the Proprietor let pass over the *Jubilee*, he forfeited his right of Redemption of the Field; which then return'd to the Priests, like all other Possessions, without any ransom, and these remain'd in perpetual Possession afterwards, no body having any further Title to its Redemption. From this Rule they except the *Levites* and *Priests*; for in case any one among

among them had vowed his Field, he always retained his right of Redemption; tho' after the *Jubilee*, it seems that that noted Maxim of our Modern Law, viz. *That the Church is always a Minor*, is founded upon that Position. The *Rabbies* say, that the Field did fall to the share of the Priest who officiated the last Week of the Year of the *Jubilee*, yet not without paying for it, for the Temple must be no looser; tho' not any Possessions or Lands belongeth to it, such as we see now a Days in the possession of the Churches and Monasteries.

It was therefore that the consecrated Lands were assign'd to some Priest or other, who paid the yearly value thereof to the Temple, where it was laid up in the Treasury. If the consecrated Field by a Vow was not the Inheritance or Patrimony of him that made the Vow, but purchased, he could only consecrate the Revenue of it, 'till the next *Jubilee*; because all Sales and Purchases of Inheritances, were Bargains that stood good only to the next *Jubilee*. No body had power to promise any thing by a Vow, but what was his own; and therefore if a Field was to be redeem'd, they paid for it according to the Valuation of its yearly Product, 'till the *Jubilee*; but if not redeem'd, the Priests enjoy'd it, or put another into the Possession of it, for the benefit of the Temple, 'till the next *Jubilee*, when the Inheritance return'd to its old Proprietor, by whom it had been alienated. This is the Interpretation of the *Rabbies* concerning what is said in Chap. 27. *Levit.* of the Sanctification of a Field, the Text it self being somewhat obscure.

No Possessions belonging to the Temple.

## C H A P.



## C H A P. XXVII.

*Of the Vow Cherem, or the devoted thing, of the Vow of Jephthah.*

**W**E must now take into Consideration the second kind of Vows, call'd *חרם* devoted; concerning which, the Law in the 27th Chap. Ver. 28, 29. of *Levit.* says thus: *No devoted thing, that a Man shall devote unto the Lord, of all that he hath, both of Man and Beast, and of the Field of his Possession shall be sold, or redeemed; every devoted thing is most holy unto the Lord, none devoted, which shall be devoted of Men, shall be redeemed, but shall surely be put to death, and in the 21st Ver. The Field when it goeth out into the Jubilee, shall be holy unto the Lord, as a Field devoted it shall be in the Possession of the Priest.* (1.) From hence it is apparent, that the Materials of the devoted things, are altogether the same with those of the Simple Vows; for they might devote Men, Beasts, Possessions and Fields. (2.) But the main difference betwixt this and a Simple Vow, was, that the devoted thing could not be redeem'd under any pretence whatever. If it was a clean Beast, it must be sacrific'd; if an unclean Animal, they cut the head off, if a Man he must die, if a Field, it belongeth for ever to the Priests, without ever returning to the Proprietor that had devoted it. (3.) But the most remarkable of all in this Vow, is, in respect to mankind, such a devoted Person being to be put to death without mercy; wherefore they commonly made use of this Vow against their Enemies, whose destruction they vow'd by *חרם* devoting them, if God deliver'd them into their hands; as may be seen in many instances, *Numb.* 21. 22. *Jeshua* 6. 17. *1 Sam.* 15. 3. It is further observable, that they might thus devote all Persons under their Tuition or Power, as Wives, Children, Servants, Slaves, except their *Jewish Servants*, because their servitude was properly no Slavery, but only a loss of their liberty 'till the next Jubilee; which did not invest their Master with a Power of life and death over such as their Brethren, as were in their Service. The last Article relating to the power of a Father of a Family,

mily, of devoting those under his Jurisdiction to an infallible death, without Mercy, is much disputed among the Learned; tho' in the History of *Jephthah* we meet with a convincing instance of it. *Jephthah* vow'd a Vow, that he would sacrifice the first thing which should come out of his House to meet him, if God should give him Victory over his Enemies. This was a devoted Vow, his Daughter unfortunately met him, he was griev'd at it to the Soul, but it being not in his power to retract his Vow, he did to her according to his Vow. *Josephus*, the *Chaldean Paraphrast*, and the ancient Jewish Doctors, all agree in this point, that *Jephthah* put his Daughter to death, tho' at the same time blame him for it, because he did not rightly apprehend the intention of the Law. In a certain Cabalistical Commentary upon *Genesis*, call'd *Beresbit Rabba*; it is related, that *Phincas* the High-Priest and *Jephthah*, being at variance, *Jephthah* would not go to consult him, he being now the Chief of the People; and the High-Priest valuing himself upon his high Dignity and the descent of the Sacerdotal Race, thought not fit to attend. *Jephthah* a Person of a very indifferent Extraction, which ridiculous Punctilio, cost the poor Virgin her Life; whereas otherwise the High Priest who understood the true meaning of the Law, would have inform'd *Jephthah*, that he needed not sacrifice his Daughter. But this appears fabulous, there being no likelihood, that the High Priest out of a false Punctilio of Honour, would have suffer'd a Virgin to die, when he might have saved her life with ease; besides that, if you examin the Text of the Law, you will scarce meet with any thing there, which under any pretence whatever, could have saved the Life of the Daughter of *Jephthah*.

Most of the Interpreters not being able to digest the death of the only Daughter of *Jephthah*, by her Father's hand, nor how to reconcile it with the Author of the Epistle to the *Hebrews*, who numbers him among the great Saints, are of Opinion, that he did not put her to death, but only devoted her to a perpetual Virginity; but these Authors have neither sufficiently weigh'd the Circumstances mention'd in the Text of the Book of the *Judges*, nor comprehended the nature of the Law of *חורין*, from whence it is evident, pursuant to the Text before cited: That a Man had power *חורין* to devote, all that he hath, both of Man and Beast.

(2.) That

*Jephthah's Vow.*  
*Judg. c. 11.*

*Antiq. Jud.*  
*l. 5. c. 9.*

*The Sacrifice of Jephthah's Daughter.*

*Cherem.*



(2.) That the devoted thing, whether Man or Beast, *could not be redeem'd.* (3.) That if a Person was devoted by another Person, under whose Power he was, *he was to be put to death.* As to the Text of the Book of the *Judges*, it is expressly said there. (1.) That *Jephthah* vow'd a Vow, to offer up for a *Burnt-offering* whatever should come out to meet him; but to consecrate a Person to a perpetual Virginity, is not sacrificing her. 'Tis true, *Jephthah* did not bring upon the Altar the body of his Daughter, but by killing her, accomplish'd his Vow, and offer'd a kind of a Sacrifice. (2.) The Text further says: *The Daughters of Israel* went yearly to lament the daughter of *Jephthah*; why should they lament her, unless she were dead. (3.) It is said in the Text, that *Jephthah* rent his Cloths for grief when he saw his Daughter, and that he said: *Alas my Daughter thou hast brought me very low, and thou art one of them that trouble me.* Could a simple sequestration from the World, and a perpetual Virginity of his Daughter, be the occasion of so excessive a trouble? Considering especially that the Family on the Womens side was not much regarded, and that *Jephthah* could not promise himself to raise his House by his Daughters Sons. The Text says further, that she desir'd two Months to bewail her Virginity; what occasion was there for bewailing her Virginity, if she was to keep it for ever? (5.) There are no instances of those times, of Virgins or Nuns shut up for the preservation of their Virginity. The Law is quite silent upon that point, this being not the method practis'd to sanctify any Person to the Lord. (6.) The Fable of *Iphigenia*, who was design'd for a Sacrifice by her Father *Agamemnon*, is a collateral Proof, that *Jephthah* actually sacrificed his Daughter. Both the name and time are the same; *Iphigenia* is *Ἰεφθίμεια*, the Daughter of *Jephthah*, without any remarkable Alteration; and our learned in Chronology, make *Jephthah* and *Agamemnon* Contemporaries. The Poet to embellish his Piece, did borrow this prodigious Event from the History of the *Jews*; but to remove the horror of so cruel an Action, he makes *Diana* take away the Virgin, just as our Interpreters have fancied no more than a retired single life in the Daughter of *Jephthah*.

It

It remains, we should say something also of the things requisite to enforce the validity of these Vows, whether Simple, or  $\text{זמן}$ , whether of Abstinence, or some certain Action to be perform'd. Either the tacite, or express consent of the Person, under whose power he that made the Vow lived, was absolutely required in this case. The Fathers of Families were reputed their own Masters, but Wives, Children, and much less Slaves, had no pretence to the performance of any Vow, except with the consent of their Superiors; an account of which you meet with at large in *Numb. Chap. 30.* But in case the Master, Husband, or Father, was acquainted with the Vow, and said nothing against it, the Vow was to be accomplish'd. The *Rabbies* tell us, that a Husband had no power of annulling a Vow of his Wife, unless it were in such a case, which serv'd to afflict and mortify her Person; as Fasting, Abstinence, but not for any other cause, which Opinion they found upon the words of the 14th *Ver.* of this *Chap.* But this seems not very probable, considering the great power they had over their Families, which would have been inconsistent, with that liberty of his Wife's disposing of any thing without his Approbation.

## CHAP.



## C H A P. XXVIII.

## Of the Vow of the Nazarites.

## Numb. 6.

**T**HIS Vow may well challenge a peculiar Chap. as being perform'd with more Pomp and Ceremony than the rest. *Nazarite* signifies *separated, sanctify'd*, from the word נזר, because such as consecrated themselves by this Vow, were oblig'd to a more particular abstinence from every thing that could render them unclean.

The Naza-  
rites were  
to abstain  
from  
several  
things.

We will first of all treat of those things from which the *Nazarite* was forced to abstain, and went with those he was obliged to perform; this Vow partly consisting in Abstinence, partly in Actions.

In Numb.  
c. 6.

During the time of this *Separation*, the Man or Woman that had made the Vow, was under an Obligation of abstaining from every thing, of the product of Wine, not only of Wine, but also of Grapes, either moist, or dry; and of all sorts of Liquors made of Grapes, without any distinction. The Law also commands their abstinence from Strong Drink שכר, *i. e.* all sorts of inebriating Liquors, as Hydormal, Syder, and such Juices of other Fruits as are fit to inebriate Men. The chief aim of this Commandment seeming to be, that the *Nazarite* should not make use of any thing that might disturb his reason, and prove a snare to him. The *Rabbies* are of another Opinion, asserting according to their Tradition, that the *Nazarites* were not to abstain from all sorts of strong Liquors, such as were made of Dates and other Fruits, whether Simple or Compound, only of Wine, and all other Liquors mix'd with Wine, or participating of the Grape: But they say, a *Nazarite* was to avoid the company of those that were drinking of Wine, neither was he to pass by a Vineyard.

Malm. Tr.  
Nezirourh.  
c. 5. Sect. 1.

The second thing forbidden to a *Nazarite*, was to let the Razor touch his head, during the time of his *Separation*, but was to shave his Head, after the days of his Vow were accomplish'd; but as long as these lasted (say the *Rabbies* upon this part of the Law) he must not have

have his Hairs cut off, either with a Rasor, or Sissars, no not so much as even to have one single Hair pull'd out, tho' in this they also make an exception; viz. in case of necessity, when he must be shaved pursuant to the Law; as for instance, if a *Nazarite* should be afflicted with the Leprosy, and be heal'd during the time of his Vow, he must be shav'd according to the method prescrib'd in the Law, concerning the Purification of a Leper. They make this general Observation, that all affirmative Commandments which ordain a positive Action, do invalid the negative Commands, relating only to Abstinence: For if the negative Commandment proves opposite to the affirmative; the affirmative Command is to be prefer'd, and that which ordains only an Abstinence to be laid aside.

The third thing they were enjoyn'd to abstain from, *Levit. 14.* was the touching of a dead body, which indeed was an Uncleanness which affected the whole *Jewish* Nation, yet so as not to be oblig'd to refuse the offices of Charity to a deceased Friend; since that Uncleanness was remov'd by the Purifications prescribed by the Law. But the *Nazarites* durst not approach a dead Corps, no more than the *High-Priest* himself; nay, if we may believe the *Jews*, they were not so much as to wear Mourning for their nearest Friend's decease, not even for their Fathers and Mothers. But in this also the *Rabbies* make some exceptions, transmitted to them, as they say, by Tradition: If a *Nazarite* did happen to light upon a dead body upon the Road, and no body at hand to bury it, he was oblig'd to do it; and if two *Nazarites*, one whereof had vow'd a Separation for 30 days, and the other for 100, did happen to meet near such a dead body unburied; he that had vow'd but 30 days, was to be render'd unclean by the dead body, the other being dispensed with from performing this Office. For, if a *Nazarite* happen'd to be polluted by the dead, he lay under a necessity of the commencing the days and Ceremonies of his Separation; the days pass'd before, being reckon'd for nothing. 'Tis beyond all contradiction, that a *Nazarite* was oblig'd to preserve himself as much as possibly could be against all sorts of Uncleanness, notwithstanding which, it is remarkable, that the Law in all the other Pollutions, does not enjoin the recommencing of the days of Separation, which may be accomplished in any other kind, but in the Uncleanness



*Numb. 6. 9.* cleanness contracted by the dead. For it ordains, that if any Man died suddenly near a *Nazarite*, he must begin again the days of *Separation*; tho' there did not want above an hour of the Accomplishment of the time of his Vow; if he happen'd to be polluted, then he must begin afresh, even if the time vow'd for his *Separation* was for a whole Year. If this Pollution happened on the very day when he offered his Oblation for his last Purification, he must at least recommence a *Separation* of 30 days; as *Maimonides* tells us in all other sorts of Pollutions, the *Nazarite* allotted the 7 days to his Purification, but these were not comprehended within the time prefixed for his *Separation*; but accounted for nothing. The Law did questionless shew it self not so vigorous in respect of the other Pollutions, except that contracted by a dead body, because they for the most part did not depend on the choice of Mankind, as the Leprosy, the monthly times, lying in. As for instance, a Woman had made a Vow of *Separation* for 8 Months; it was not in her Power to stop her Monthly Courses; and it was also very hard to avoid being big with Child, and lying in: And as for the other Pollutions they were so inconsiderable, to oblige them to the recommencing the days of *Separation*. However the *Nazarites* were obliged to perform their Purifications for all manner of Uncleanness, whether great or small, like the rest of the *Israelites*; only they were not to begin afresh the days of their *Separation*, as they were obliged to do, in the case of touching a dead body. These are all the things we read of, from which the *Nazarites* were to abstain, among which Calibracy, or Abstinence from Marriage, or Conjugal Commerce, was not prohibited; tho' these *Nazarites* were obliged to the most strictest Rules of Purity, ordained by the Law.

As to what relates to the things they were obliged to perform; it is very probable, that at the beginning of their *Separation*, they were to make use of certain Purifications, and that even they were to be shaved; tho' neither the Law, nor the *Rabbies* are positive upon this Head. But in my opinion, this matter is plainly laid open in 21 *Chap. 24. Ver.* of the *Acts*, where the Brethren advise St. Paul, to joyn with 4 Men who had made a Vow: *Take and purify thy self, and bear charge with them, that they may shave their Heads, and all may know*

know, that those things whereof they were informed concerning thee, were nothing, &c. Then Paul took the *Men*, and the next day purifying himself with them, entered into the Temple, to signify the day of accomplishment of Purification, until an Offering should be made for every one of them: And when the days were almost ended, the Jews of Asia, &c. and in the 18th Chap. Ver. 18. of the same Book, St. Luke says, that St. Paul had his Head shaved in Cenchrea, because he had a Vow. Ver. 26.

The Purification of these 4 Persons who had their Heads shaved, and offer'd Sacrifices, and purify'd themselves for 7 days, is the Purification us'd at their Entrance into, but not at the end of, their Separation; because a *Nazarite* having perform'd his Vow, stood not in need of any Purification, being pure in himself: Thus *Maimonides* styles the Oblations made by the *Nazarites* at the end of their Separation; the Offerings of Purity, and those offer'd on the account of some Uncleaness, the Offerings of Purification; besides that the Law does not enjoin to the *Nazarites* a Purification of 7 days, at the end of their Separation, except in the case of touching a dead body, when they were oblig'd to shave and purify themselves for 7 days, and afterwards to recommence the days of their Separation. There is another Collateral Proof, for the beginning of the Separation of the *Nazarites*, by the shaving of the Head, by a Purification of 7 days, and by a Sacrifice of 2 Turtles, or 2 Pigeons, one for a *Burnt-offering*, the other for a *Sin-offering*, which is, that the Jews being in perpetual danger of contracting an Uncleaness, even against their Will, by reason of many unavoidable accidents, the *Nazarites* were therefore beginning their Separation by Purification, to be secure of their being clean. Add to this, that the Uncleaness contracted by a dead body could not reduce the *Nazarite* into a worse Condition, than what he had been in before he made his Vow; and properly speaking, this Uncleaness produc'd no other effect, than to render fruitless all what he had done before, and to oblige him to begin again all the Ceremonies he had observ'd before. Thus it is evident, that the Ceremonies of the Separation when renew'd after the touching of a dead body, were the same us'd at the beginning of this Separation, and consequently, that every *Nazarite* was oblig'd to be shaved at the beginning.

*The Nazarites were obliged to Purifications and shaving at the beginning.*



Acts 18.  
ver. 18.

The Uncleanness as well as the Sanctity of a *Nazarite* seems to have been chiefly in his Hair; for which reason it was, that no Razor was to touch his Head, during the term of his Vow, for which reason it was, that their Hair was burnt in the Temple, as being holy and consecrated to God, and therefore it seems not probable, that their Hair which they had on their Heads before the Vow made, were accounted clean, but as they shaved off the Hair of a *Leper*, who was performing his Purification; so it is probable, that they shaved the *Nazarite* at the beginning of his *Separation*, lest he should retain any thing of the impurity of the World, what St. *Luke* says, that St. *Paul* had his Head shaved in *Cenchrea*, because he had made a Vow, seems to me, to be understood past all Contradiction, of the Vow of *Separation*, or of a *Nazarite*, no shaving being us'd in any other; and the Opinion of *Diodati*, who makes this different from that of the *Nazarites*, and would trace its Origin from some *Jewish* Tradition, carries but little probability along with it; since there is not the least likelihood, that St. *Paul* who was so great a Zealot against the Ceremonies of the Law, would have put in practice any thing, that had not a very good Foundation in the Law. This shaving could not be the same ordain'd to be made at the Conclusion of time of *Separation*, because the same must be perform'd in the Temple, as we shall see anon; whereas St. *Paul* was shaved at *Cenchrea*, the Port of the City of *Corinth*, but he had actually his Head shaved at the beginning of the term of his *Separation*, which might be done in all places, because their hair was not burnt in the Temple, but buried, as the *Rabbies* tell us, that they used to do with the Hair of a *Nazarite*, who being polluted by a dead body, and the term of his *Separation* interrupted, lay under an Obligation of recommencing it. This first Vow of St. *Paul*, is not the same with that mention'd in the 21st Chap. of the *Acts*, unto which he was perswaded by St. *James*. For in the same 18th Chap. of the *Acts*, it is said, that St. *Paul* appear'd the same Year at the Feast at *Jerusalem*; where questionless he accomplish'd all the Ceremonies relating to his Vow, which could not be done at *Cenchrea*, viz. the Offering of the Victims, requisite for his Purification, at the beginning of his *Separation*: It being not absolutely necessary to be shaved at *Jerusalem*, nor to offer the Sacrifices of Purification

rification immediately, but they might be deferr'd 'till the *Nazarite* came to *Jerusalem*. I am apt to believe, the Ceremonies commanded by the Law, in *Chap. 6. Numb. Ver. 9, 10, 11, 12.* in case of Uncleanness by a dead body, were the same with those observ'd at the beginning of the *Separation* of a *Nazarite*, viz. (1.) Seven days were allow'd for his Purification. (2.) On the 8th day he offer'd two Turtles, one for a *Burnt-offering*, the other for a *Sin-offering*. (3.) He had his Head shaved on the first of the 7 days. (4.) He was to make a Declaration to the Priest, of the number of days vow'd for his *Separation*: *And he shall consecrate unto the Lord the days* *Ver. 10.* *of his Separation.* (5.) He sacrificed a Lamb of the Year for a *Trespass-offering*: These being the Ceremonies observ'd at the recommencing of the *Separation*, by reason of a Pollution contracted by the touching of a dead body; it is more than probable, that the same were enjoin'd as well for the beginning as for the recommencing of the Vow of a *Nazarite*; a thing I thought not fit to pass by without taking notice of, since the Authors and Commentators are silent upon that point.

As to what related to the Conclusion of this *Separation*, the Ceremonies thereof are expressly related in the 6th *Chap. of Numb. Ver. 13. &c.* The *Nazarite* was brought to the Door of the Tabernacle. After the building of the Temple, these Ceremonies (as the *Rabbies* tell us) were perform'd in the Court of the Women, in the Chamber of the *Nazarites*, built in the *South-East* Corner of that Court; where also they us'd to boil the Flesh of the *Peace-offering* made by the *Nazarite*. Here he was shaved, without leaving him as much as one single Hair, for if there should happen to be left only two Hairs, he was to let it grow again, and (as the *Jews* tell us) to have it shaved a second time.

But before the *Nazarite* was shaved, he conducted his Victims to the Altar, to have them sacrificed, viz. A Lamb of the Year unblemish'd, for a *Burnt-offering*; a Female, or a Ewe Lamb of the first Year for a *Sin-offering*, and a Ram for a *Peace-offering*, with the Dough, or Cakes, and sprinkling, pursuant to the Ordinance of the Law of Sacrifices. This done, whilst the Flesh of the *Peace-offering* was a boiling in the Chamber of the *Nazarites*, they shaved the Person who had accomplish'd his Vow, and threw the Hair into the Fire, wherewith they boil'd the Meat of the Victim, as be-



*Penalties  
inflicted up-  
on the Na-  
zarites if  
they did  
break their  
Vow.*

ing consecrated to God ; after which the *Nazarite* being discharged from his Vow he might drink Wine again at pleasure. All these Ceremonies perform'd at the conclusion of the *Separation*, being perform'd in one day, but not in seven. The seven days of the Purification of *St. Paul* mention'd in the *Acts*, cannot be understood of the conclusion of his *Separation*, and therefore must be apply'd to its beginning.

The Penalties inflicted upon those that trespass'd against any part of the Vow of a *Nazarite*, being not expressly mention'd in the Scripture, the *Rabbies* have supply'd this defect. We have told you before, that in case of an Uncleanness contracted by the touching of a dead Corps, they were to recommence the term of their Vow ; but this Penalty did not take place, if they happen'd to fail in any of the other Commandments of abstaining from Wine, and having their Heads shaved. If they drunk Wine in opposition to their Vow, they were whip't with Rods, by order from the Magistrates, but they lost none of the days pass'd since their *Separation* ; thus it was, if they cut off their Hair, they did not lose any time pass'd, since the beginning of their *Separation* ; however, they were to make an addition of 30 days, to let their Hair grow again, which being pass'd they begun where they had left off, and accomplish'd the remaining time of their Vow, which was also to be observ'd in all its strictness during the 30 additional days, besides which, he was order'd by the Magistrates to be chastised with Rods, for having broken his Vow, in cutting his Hair.

*Divers Cu-  
stomities ta-  
ken from  
the Rabbies  
concerning  
the Naza-  
rites  
Maim. Tr.  
de Naza-  
reat. c. 3.*

No certain number of days being appointed in the Scripture for the accomplishment of this Vow, it was questionless left to every ones discretion to oblige himself to the observance of this *Separation*, for as long a time as he thought fit. Let us see what the *Rabbies* say upon this Head : The term of the *Separation* was commonly of 30 days ; so that he who vow'd this Vow, without setting any certain time, was obliged to the Observation of 30 days ; no less time being allotted for the accomplishment of this *Separation*, tho' the person out of ignorance, had made his Vow only for one day, yet was he obliged to the term of 30 days ; but every one was at liberty to extend the time of his Vow, beyond them, at his own pleasure, to 40, 60, 100, or 1000 days : If any one happened to vow a Vow of 2 or 3 *Separations* successively

successively, without prefixing a certain term for either of them; he was to allow 30 days for each *Separation*, and to purify himself and be shaved at the end of every 30 days, and to offer his Sacrifices every time in the same manner, 'till he had accomplish'd his several *Separations*; whereas he that vow'd one *Separation* of 100 or 200 days, was engaged to no more than one Offering, and one Purification, provided he did contract no Uncleanness during the time of his *Separation*. A Person might vow himself a *Nazarite* for all his life time, and engage to the observance of the Rules of this *Separation* for the remainder of his days. He that vow'd himself a *Nazarite*, the next day before his death, must not drink any Wine, nor touch the Dead, nor cut his Hair as long as he liv'd.

There was, say they, this difference, betwixt a Person who had vow'd himself a *Nazarite* for his whole Life, and he who had made this Vow only for a certain time, that in the last case, he was not allow'd to cut off his Hair, tho' the term of his *Separation*, should be of 20 or 30 Years, whereas he who had vow'd himself a *Nazarite* for ever, might have his Hair cut once every Year, provided he made an Offering of 3 Beasts in the Temple, according to the Tenor of the Law. They tell us further, that they have been taught by Tradition, that *Abshalom* was a *Nazarite* for his Life, and that it was for this reason, he polled his Head every Year, as we read in his History. Their assertion in reference to the *Nazarites* for Life, being shav'd once a Year, seems not improbable, but what they add of *Abshalom's* being a *Nazarite* for ever, has no great appearance of Truth. 2 Sam c. 14. 26.

Among these *Nazarites*, for Life, some vow'd themselves, some were vow'd by their Fathers and Mothers, and others also were call'd to that *Separation* in an extraordinary manner, by God, from the time of their Birth. Of the first kind, there was questionless a considerable number among the *Jews*; *Samuel* was of the second rank, being vow'd by his Mother, before he was conceiv'd; and *Sampson* of the third, being call'd, or selected by God to be a *Nazarite* for ever. The *Rabbies* affirm (I know not upon what Tradition) that *Sampson* was not an absolute *Nazarite*, nor ty'd to all the Rules of the *Separation*; he being obliged only to abstain from Wine, and from having his Head shaved, but he might touch a dead Corps: And therefore, say they, 1 Sam. I. 11.



they, he that said I vow'd my self a *Nazarite*, like *Sampson*, was also obliged only to the Abstinence from Wine, and from having his Head shaved. This Tradition is not ill founded, it being next to an impossibility, that a Soldier, such as *Sampson* was, could be ty'd to that Rule of not touching a dead body. The *Jews* further tell us, that in case a *Nazarite* for Life happened to contract some involuntary Uncleanness, he was to perform his Purification in the same manner, and in all respects, as has been shewn before, viz. like the other *Nazarites*. For instance, if a Person happened to die near him, or that he was polluted by a *Pagan* by force, by the touching of a dead body, he was obliged to purify himself, and to be shaved according to the Rules prescribed in the 6th of *Numbers*.

### C H A P. XXIX.

*What Penalties, or Punishments, were inflicted upon the Transgressors of the Law.*

Punishments are the Pillars of the Law, סגל לחורו, the Fences of the Law, say the *Jews*; wherefore to come to the conclusion of this Treatise, something must be said concerning the Punishments inflicted upon the Transgressors of the preceding Commandments. As we have not treated of the Moral and Civil Laws, or Constitutions, so it is beyond our Province to treat of the Punishments belonging to them, but will confine our selves to those that were inflicted upon the Transgressors of the Ceremonial Law.

The Separation, or the first Penalty.

The first of all was the *Separation*, or *Deprivation* of the sacred things, which was properly no Penalty, every Punishment presupposing a Crime, whereas the simple Deprivation, was not founded upon any Crime, as we are going to shew. Every body had not a free access to the Temple, nor a share in the Sacrifices, nor in the celebrating, the Feast of *Easter*. First of all, no uncircumcised Person, whether *Pagan*, or *Jew*, could pretend to any share in their Divine Worship, no more than such as were polluted, according to the Law, *Numb. 5. Ver. 2. That they put out of the Camp every Leper, and every one that hath an Issue, and who-*  
soever

*soever is defiled by the Dead.* These were not allow'd to offer their Sacrifices, 'till after their being cleansed according to the Law, as we have shewn before.

But what appears very surprizing, is, that the Law <sup>The Penalty</sup> did not ordain this Separation, or Deprivation of the <sup>of Separati-</sup> use of sacred things for Crimes and Moral Defilements, <sup>on not in-</sup> which were commanded for the Pollutions of the Law, <sup>sisted on</sup> tho' in themselves not Criminal, wherefore these last <sup>Criminals.</sup> must be well distinguish'd from Criminal Uncleaness: The first were not Criminal, and, even the most grievous Sin committed against the Ceremonial Law, did not imply a Pollution of the Law; because the Transgressors as well of the Moral as of the Ceremonial Laws, were not subject to the Penalty of Separation, but permitted to come into the Temple, and to bring their Offerings for Expiation of their Sins; as is evident from the 5th and 6th Chap. of *Levit.* where God ordains the *Trespass-offering* for such as take an Oath unadvisedly, who retain things, or not pay their Duties to the Temple, or deny a thing they have been entrusted with, &c. Among those that were excluded from the Passover, the *Jews* reckon those defiled by any Uncleaness of the Law, as has been shewn in the Chapter of the *Easter*; but in their Number were not included those guilty of very Enormous Crimes against the Ceremonial as well as the Moral Law. The Followers of *Enastus*, who won't allow the Church to have a Power <sup>Why Cri-</sup> of excluding Sinners from the Sacraments, pretend to <sup>minals were</sup> draw thence a strong Argument for their Assertion; <sup>not subject</sup> but tho' it be undeniable, that the Law had not assign'd <sup>to Ecclesi-</sup> any Ecclesiastical Punishment, *i. e.* no Deprivation of <sup>astical Pu-</sup> the use of the Sacred things, for Criminals; nevertheless, <sup>nishments,</sup> no Consequence is to be drawn thence, that the Christian Church has no power of excluding the Wicked from the use of the Sacraments, for the following Reasons: The Law did not ordain any Ecclesiastical Punishment to the Transgressors of the Law, because the Civil and Ecclesiastical Government, being interwoven with one another in the Jewish Constitution, God had appointed certain Corporeal Punishments for Criminals, and according to that noted Rule *ne bis in idem*, God judged these Corporal Punishments, a sufficient satisfaction for their Crimes. Besides, whilst these Criminals were *in reatu*, there was no occasion to exclude them from the Temple and Sacred things;



for being either fled from Justice, to avoid the deserv'd Punishment, or confin'd to Prison, they were debar'd both of the Conversation of Men, and the use of Sacred things. As under the Covenant every thing had a Typical Relation, so the Pollutions of the Law, which deprived the People from the use of Sacred things did intimate, that under the New Testament, we ought to exclude such as are under Moral Defilements, of which the others were the Types.

Under the first Temple Punishments were inflicted by the Magistrates.

But be it as it will, thus much is certain that during the time of the first Temple, *i. e.* 'till the Captivity of *Babylon*; the Transgressors as well of the Ceremonial, as of the Moral Law, were punish'd by the Civil Magistrates, and that these Punishments were either Pecuniary Mullets, or Corporal. There are many Laws which ordain Pecuniary Penalties for the Transgressors of the Law: For instance, in the 22<sup>d</sup> Chap. Ver. 19. of *Deuteronomy*, that he should accuse his Wife falsely of not being a Virgin at the time of her Marriage, should be emerg'd 100 Shekels of Silver to be given to the Father of the Damsel; and pursuant to the 5<sup>th</sup> Chap. of *Levit.* Ver. 15, 16. He that hath detained some of the Sacred things, as the Tythes of his Income, or Voluntary Offerings, and converted them to his own use, was to restore the Principal, and by way of Fine to add the 5<sup>th</sup> part of the value of the whole; which two Examples may suffice, one relating to the Moral, the other to the Ceremonial Law.

Four sorts of Capital Punishments among the Jews.

Vid. Mai monid. Sanhedr. c. 15. Sect. 6.

Deut. 21. 23.

As to the Corporal Punishments, they were either Capital, or confin'd only to scourging, according to the nature of the Crime: They had 4 sorts of Capital Punishments among the *Jews*. (1.) Lapidation, or Stoning to death. (2.) By the Sword. (3.) By Burning. (4.) And Strangling with a Napkin. For Crucifixion (made use of in our Saviour) was introduc'd by the *Romans*: 'Tis true, the *Jews* made also use of hanging in their Execution, but this was chiefly the Consequence of Lapidation. For a Man having been either ston'd to death, or executed by the Sword, they ty'd both his hands together, and fixing a piece of Timber into the Ground, with another piece across it, they put this last piece betwixt the two Hands of the Malefactor, and so let him hang 'till Night, because the Law forbids to suffer a Criminal to hang all Night on the Gibbet, but commands him to be bury'd the same day.

day. If they had hang'd them on a Tree, they must have cut down the Tree, to be buried with them, for which reason they fixt a piece of Timber in the Ground. To cover the Sin of the deceased, and to blot out the very remembrance of his Crime, they buried along with him (as *Maimonides* tells us) even the Sword wherewith he had been executed, the Stones wherewith he had been stoned, and the Napkin wherewith he had been strangled.

As Capital Punishments were not inflicted upon any, but such as had transgress'd the Moral Law, or were guilty of Blasphemy, Idolatry, Adultery, Murther, of Cursing their Parents, and breaking the *Sabbath*, I see no further occasion to enlarge upon these Executions. But they had another sort of Punishment, frequently made use of against such as did not pay due Obedience to their Ceremonies, which was *Scourging*. The Law in *Deutronomy* commands this Punishment to be inflicted upon him, who has wrong'd his Brother, and is declared a Wicked Person by the Judges: *If the Wicked Man be worthy to be beaten, the Judge shall cause him to lie down, and to be beaten before his Face, according to his Fault, by a certain Number; 40 Stripes he may give him, and not exceed, lest he should exceed and beat him above those, with many Stripes, that thy Brother should seem vile unto thee.* Concerning the Execution and Interpretation of this Law; the *Jews* assert, that a Man who transgress'd any Negative, or Prohibited Commandment, whence ensu'd an Action or Trespas against a Commandment, deserved scourging. For instance, he that trespass'd upon the Law which forbids the eating of Blood, of the Fat, of Leavened Bread at *Easter*, deserved Scourging; because by trespassing upon this Negative Commandment, he transgress'd a Positive Law; thus he who eat the First-fruits, or a Priest who being Unclean, did nevertheless eat of the Offerings intended only for those that were in the highest degree of Purity, &c. To be short, every kind of Transgression of a Negative Commandment, implying an Action, and not only a Simple Omission. But the Trespases against a Negative Commandment, without any ensuing, or concomitant Action, such as hearing a Slanderer, did not incur the Punishment of Scourging.

They

*Mat. 10. 17.  
2 Cor. 6. 5,  
& 11. 23.  
Deut. 25.  
2, 3.*



They further add, that those guilty of Capital Crimes were never scourged, no more than those, for which Satisfaction might be made by Money, as Theft, &c.

Levit. 23.  
14

In case the Transgression happened to be against a Commandment, wherein several different things were forbidden, the Transgressor was to suffer Scourging, as often as there were many different things forbidden; notwithstanding, he had transgress'd only in one of them. For instance, the eating of *Bread, roasted Grain, or Corn in the Ears*, was forbidden, before the offering of the First Fruits at *Easter*; tho' this was but one Negative Commandment, yet comprehending three different things, he that eat either one of them deserved Scourging. They say further, that such Sins as before God deserv'd the Penalty of כרת *being cut off*, without being Capital, were punished by scourging, and of this kind they reckon 21, as also those Sins which deserv'd, as they call it, *death at the hand of Heaven*, but not the *being cut off* by God, nor were Capital, of which they compute no less than 168, and in all 189 Trespases punishable by Scourging.

Their manner  
of  
Scourging.

This Punishment was perform'd in the following manner. They ty'd both the Hands of the guilty Person to a Post, close to the Ground, and having torn off his Garments to the Middle, the Executioner placed behind him upon a Stone, with a Scourge of Leather, with three Thongs, each three Inches broad, and long enough to reach quite round the Body, scourged the Person with his right hand, as hard as he could strike, in the Presence of three Judges: The first of them, whilst the Scourging was perform'd, reading the 15th and following Verses of the 28th Chap. of *Deuteronomy*: *If thou wilt not hearken, &c. all these Curses shall come upon thee, &c.* The second Judge kept an account of the Stripes given, and the third encouraged the Executioner to strike with all his force.

They were  
not to give  
above 40  
Stripes and  
no more

They being not allow'd to give more than forty Stripes, they commonly contented themselves with thirty nine, for fear of exceeding the bounds of the Commandment of *St. Paul 2 Cor. 11.* which says, that five times he had received forty Stripes-lacking one. The Interpreters say, that they never gave above 39 Stripes, to be sure, that they had not exceeded the Number limited by the Law. But it seems more probable, that these

these thirty nine Stripes were to be attributed to the make of their Scourges, which having three Thongs of Leather, each Stroak was reckon'd for three Stripes, and consequently 13 Stroaks compleated the Number of 39 Stripes; for had they given 14 Stroaks, the whole Number would have amounted to 42 Stripes, and consequently beyond the bounds of the Law. But tho' it were not in their Power to inflict no Punishment of more than 40 Stripes, they might order less according to the nature of the Crime, and the strength of the suffering Person. In case of a Relapse, they were scourged a second time, as in case of eating of Blood, after having been scourged before; but if he committed the same Crime a third time, he was not scourged any more, but shut up in a hole, where he could not stand upright, and fed with Bread, and the Water of Sorrow. For the rest, this Punishment was not attended with any Infamy, or the loss or diminution of Dignity; the Person thus scourged, being restored immediately after to his former Condition; no body being exempted from this Punishment, not even the *High-Priest*, and the President of the *Sanhedrim*; but the Punishment being past, they were restor'd to their Dignity, except (as they say) the President of the *Sanhedrim*, who forfeited his Presidentship, but for the rest, were removed only a few degrees lower, among the Councillors of the said Council; as you may see at large in the Treatise of the *Thalmuth*, call'd *Sanhedrim*, and in another of *Maimonides* bearing the same Title. The *Jews* tell us of another Punishment perform'd by the People in the Synagogues in a tumultuary manner, without any legal process, upon those that transgress'd the Law: This they call'd the *battering, or chastising of Rebels*, which sometimes prov'd mortal to the Transgressor; it seems as if this had a relation to what is said of our Saviour, that he was likely to have been stoned several times, by the People.

We have before had occasion to say something of the *Vid. Rivet*, Penalty, call'd כרת כרית, or כריתות, *to be cut off*; but in *Gen. c. 17.* in this place it challenges our particular Observation. Of this frequent mention is made in the Law, in the 17th Chap. of *Gen.* it is said, that he that is Uncircumcised shall be cut off from among his People: Those that did eat the Blood, the Fat, or Leavened Bread, in *Easter*, were subject to the same Penalty. The

*Thalmudists*



In Gen.  
xvii. 17.

Et 38.  
This Opini-  
on is invol-  
ved in ma-  
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Vid. Hei-  
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In Chap. 11.  
1 Corin. 11.  
L. 1. de Sy-  
rach. c. 6.

*Thalmudists* in a Treatise call'd *Keritouth*, Chap. 1. gives us a Catalogue of 36 Sins, for which, God threatens the Punishment of כרת. Among these there are some very enormous Sins, as Blasphemy, Idolatry, Sorcery, to sacrifice ones Children to *Moloch*, to have Carnal Commerce with ones Mother, with ones Sister, with another Man, with Beasts, &c. And some very slight ones; as to enter the Sanctuary whilst yet Unclean, to eat of the Blood, of the Fat, of Leavened Bread in *Easter*, and of the Meat of the Victims, after the appointed time, &c. which difference being so remarkable in its nature, occasions no small difficulty, in investigating the true Punishment, appointed by God, in these so different Cases; many of the Christian Interpreters, who follow *Lyrannus*, explain this *being cut off*, out of the number of the Living, by the Civil Magistrates; as other, according to *Dionysius's* Opinion, will have it apply'd to Excommunication. The first carries but little probability along with it, viz. to put Men to death for having eaten of the Fat, or Blood, and the second is altogether erroneous; there being no such thing as Excommunication, before the *Babylonian Captivity*. Neither is the Opinion of the *Jews* without exception, who unanimously agree in this, that God had reserved this Punishment of כרת to himself; which by some is said to have been to die before thirty Years of Age, and *Rabbi Solomon Jarchi* upon Gen. 17, explains it, of the dying without Children, and in the bloom of our Age. The *Jews* also make frequent mention of another Chastisement, very near resembling the former, viz. *To die by the hand of the Heavens, or of God*; which they say, God has also reserved to himself, tho' it be a degree below the *being cut off*; he that deserves the last being accounted much more guilty, than he who merits death only at the hand of Heaven. *Grotius* refers to this Punishment of *being cut off*, what is said by the Apostle concerning the *Corinthians*, viz. that many among them were either a sleep, or dead, by reason of their Prophanation of the Lord's Supper. *Selden* treats at large of this Punishment of כרת. I will only add, that according to the *Jews*, there were two sorts of Transgressions of the Law which merited the Penalty of *Kereth*; some deserved death at the same time,

time, by the Hands of the Civil Magistrates, as Blasphemy, Idolatry, &c. Other Scourging only by the Magistrates, as eating of Blood, Fat, &c. so that the Penalty of *Kereth* did not take away the other Punishments.

## CHAP. XXX.

### Of Excommunication.

THIS being a Punishment much celebrated in the *Three sorts* Jewish Writings, well deserves a peculiar *Chap- of Excom-*  
*ter.* This was an Act whereby such as had Trans-*munication.*  
 gress'd the Rules of the Common-wealth and of the Church, were excluded from the Communion with the rest of the People. The distinction of this Censure, is sufficiently known; viz. into *Niddoni*, *Kerem* and *Shammata*. The first thing that falls under our Consideration, is the Origin of this Censure; after which, we will consider its different kinds, effects, and by what method Absolution was obtain'd. As *The Origin*  
 to its Origin, we must not rely too much upon the *of Excom-*  
 Judgment of the *Jews*, who, as much as in them *munication.*  
 lies, always trace their Customs as far as *Moses*, or God himself. Thus they pretend Excommunication to have been co-equal with the beginning of the World, and those among the *Christians*, who follow their Footsteps, tell us, that *Adam* did make use of it when he introduc'd that distinction among his Children, of being Children of God, from the rest, as if he had Excommunicated the whole Race of *Cain*; and some will have it, that *Cain* was Excommunicated by God himself. *Zanchius* has search'd for this Excommunication, as far as the Mutiny of *Miriam* against *Moses*, and some of the *Rabbies* think to have found it in the Song of *Barack* and *Deborah*, *Curse ye Meroz*, &c. supposing *Meroz* to *Judg. c. 5.*  
 have been a Person who had refus'd to assist *Barack*,<sup>23.</sup>  
 but all this is not of sufficient weight to make it  
 the



the Foundation of Excommunication. 'Tis much savor to look for its Origin, or Establishment, after the return of the *Jews* from the *Babylonian Captivity*, by *Esdra*s and some other Persons of note, said to have belonged to the Great Synagogue; certain it is, that it was first practised, as far as is come to our Knowledge, in the time of *Esdra*s, as is evident from *Chap. 9. Ver. 3, 4. There was a Proclamation to all them that were of the Captivity, that they should be gathered together at Jerusalem: And that whosoever met not there within 2 or 3 days, according as the Elders that bare Rule appointed, his Goods should be seized, he should be cast out חרם, from them that were of the Captivity.* The first Branch of this Sentence, seems to be a Civil Punishment, but the *being cast out*, an Ecclesiastical Censure. The same you may observe in *Nehemiah*, where the Prophet pronounces an *Anathema*, or *Curse*, against those that had married Foreign Women. *Selden* cites a Passage out of *M. S.* of a *Karaite*, who acknowledges Excommunication to have had its rise since the *Babylonian Captivity*, being introduced into the *Jewish Church*, after they were divested of the Civil Authority, to chastise the Guilty, *i. e.* when they were under the Jurisdiction of Foreign Princes, after the Captivity.

13. 25.

L. 1. c. 6.  
& 7. de Synedr.L. 6. de  
Bell. Gall.In vit. Alci-  
biad.

'Tis beyond all doubt, that Excommunication was also us'd among the *Pagans*. *Cesar* says of the *Druids* among the *Gauls*, that by way of Punishment of such as would not submit to their Judgment, they us'd to exclude them from being present at their Sacrifices, and that the Persons thus excluded, were the Objects of Execration of the People, who would avoid their Company. *Cornelius Nepos* says, that *Alcibiades* being accused of holding clandestine Meetings in his House, contrary to the Law; the Priests did Anathematize him, and cause this Sentence to be engraven in Marble, to perpetuate the Memory thereof. Nothing is more frequent and notorious, than that *procul este profani*, among the *Pagans*; but all this does not imply that the *Jews* did borrow their Excommunication from the *Pagans*, but these rather from the *Jews*. And suppose the *Jews*, *i. e.* *Esdra*s and the rest of their last Prophets, to have by God's Authority, introduc'd this Laudable Custom

Custom in the Church ; the use of Excommunication among the *Pagans* would not therefore be a blot to that of the *Jews*. Since the *Babylonian Captivity*, frequent mention is made of Excommunication, being the same which by the *Evangelists* is call'd, to be put out of *See St. John*  
*the Synagogues*, &c. where it is to be observ'd, that the *9. 22. & 10.*  
*Phrase* of putting out of the Assemblies, or Synagogues, *& 12. 42.*  
 is in all these Passages, to be understood of the lesser Ex- *& 16. 2.*  
 communication. For they did not Excommunicate *& 11. 42.*  
*Christ's Disciples* by the *Cherem* כרם, 'till after his *Luk. 6. 22.*  
 Resurrection, as has been well observ'd by *Grotius* in his Notes upon the before cited Passages.

The Distinction of the Excommunication into three *Two sorts of*  
 different sorts, is notorious to all the World. The first *Excommu-*  
 being call'd *Niddoui* נידוי, the second *Cherem* כרם, and *nications.*  
 the third *Shammatha* שמתה. *Niddoui* was a Separation only of a few days. But those among the *Christi-*  
*an Authors*, who are of Opinion, that *Niddoui* signified a Separation of such as were under some Unclean-  
 ness, as Women having their Courses, are under a mistake: it being a Penalty relating to Moral Trespases. *Cherem* was an Excommunication joyn'd with Execra-  
 tions and Curses, and *Shemmatha* the grand and last Excommunication. This Distinction they have borrow'd from *Elijah*, a *Rabbi* of *Germany*, in his Dictionary call'd *Thisbites*, whose Footsteps are follow'd by most of our Authors. But *Selden* has sufficiently shewn *L. 4. de Ju-*  
 the falsity of this Distinction, and that *Niddoui* and *Shammatha* are one and the same thing ; so what they *re nat. &*  
 reckon to be the first, is the first degree. This is further *gent. c. 8 &*  
 evident, from divers Passages cited by *Buxtorf*, in his *L. 1. de Sy-*  
 great *Lexicon* upon the word *Shammatha*. The word *nedr.*  
*Shammatha*, is a general word, signifying all sorts of *Vid. Cap-*  
 Excommunication, whence is derived the word *שמת*, *pel Spicileg.*  
*Shimmet*, to Excommunicate ; but as it is frequent, to *in Joh. 9.*  
 give the Name of the *Genus* to the most imperfect *& Buxtorf.*  
*Species*, the general word of *Shammatha*, or *Excommunica-*  
*tion*, has been apply'd to the *Niddoui*. Notwithstanding which, 'tis not impossible, but that *שמתה* may  
 be compos'd (as many of the Learned believe) of *נחם* and *שם*, i. e. *the Lord is a coming, like Maranatha* ; and 'tis very likely, that this word was the first  
 in the formular of the Grand Excommunication, beginning with a certain Passage of the Prophet *Enoch*, cited in the *Epistle* of *St. Jude*. But thence no inference



is to be made, that *Shammatha* signify'd the Grand Excommunication, since by Custom it had obtained the Signification of all sorts of Excommunication in general.

So that the *Jews* had only two sorts of Excommunications, as we *Christians* have, viz. the lesser and the greater, the first being call'd *Shammatha*, and the greater חרם, *Cherem*, join'd with Execrations and Curses: For the further Proof whereof, I will refer you to *Selden*, in the before cited Passages noted in the Margin; where you will meet with a great many other curious Observations concerning Excommunication, among which, I will only repeat some in this place.

Observations concerning Excommunication.

Vid. Buxtorf. Lex. in verb. חרם

(1.) 'Twas not only in the power of the Judges to excommunicate a Person, but each Private Man also, might in Conversation excommunicate another; which Excommunication should stand good, in case it were founded upon good reason; for otherwise, if a Private Person Excommunicated another, without it, he was Excommunicated himself; of which the Courts of Justice establish'd among the *Jews* for Civil and Criminal Causes were the proper Judges; this Sentence חרם, being not to be pronounced by any Private Person, but requiring at least an Assembly of ten Men.

(2.) 'Tis observable, that in case any Person fancy'd himself Excommunicated in his Dream; either by himself, or by another, he was reputed Excommunicated, the Dream being consider'd as God's Messenger.

(3.) Any Person might not only Excommunicate others, but also himself, and commonly a Private Person, if a Doctor or Disciple, by Excommunicating another Doctor, did Excommunicate himself, yet so as to be able to absolve himself again, so soon as he return'd to his own home: Thus far is evident, that Excommunication did belong to the Priests, as Priests, every one having a Power of Excommunicating; so that it properly speaking was not an Ecclesiastical Censure.

(4.) Excommunication was distinguish'd into a Total or Universal and a Particular one; by the first, a Person was Excommunicated from the Society of all Mankind; by the last, only in respect of a certain Town, or certain Persons, but not so in reference of others, which depended on the choice of the Person that made the Excommunication.

(5.) The

(5.) The ordinary term of the Excommunication of *Niddoni*, being for a Month, if in the mean while a Person so Excommunicated did not sue for his Absolution, he was Excommunicated a second time by *Niddoni*, for another Month; if he neglected then to obtain his Absolution, he was Excommunicated by the *Cherem*, חרם.

(6.) The Grand Excommunication was attended by the sound of Trumpets; thus when the *Jews* publish'd a solemn Excommunication against the *Samaritans*, they had no less than 300 Trumpets, sounding in a mournful Tone. In lieu of which, in the Councils of the *Romish Church*, they extinguish the Torches, whereof each Prelate carry'd one in hand.

(7.) He who dy'd under Excommunication, without Absolution, whether by the חרם, or by the נריו, had a great Stone laid upon his Grave, intimating that he deserved to be Stoned, by reason of his perseverance in impenitence to the last.

(8.) The words of the lesser Excommunication, were only a few, *such and such a one shall be under Excommunication*; but the form of the חרם was very prolix, and fill'd up with most execrable Curses, by the Name of God, of Heaven, Earth, all the Angels, which as they said presid'd over the Months, Days and signs of the Zodiack; as you may see in *Selden*.

L. 4. c. 7.  
de jure nat.

There is no small dispute among the Learned, concerning the effects produced by the *Jewish* Excommunication, they all agree, that a Person Excommunicated only by the *Niddoni*, was excluded from the Society of others, i. e. he durst not approach nearer to them, than at the distance of 4 Cubits, even not excepting his Wife, Children and Domesticks; tho' *Selden* excepts his Wife and Children, but *Buxtorf* does not. But he that was Excommunicated by the חרם, was absolutely excluded from all manner of Conversation with other People; nay, sometimes was confined to a certain Chamber, or Prison, to live there without the least Correspondence with Mankind. He could neither instruct, nor be instructed; whereas those that were only under *Niddoni*, might entertain Commerce, and converse with other People, and perform all other Actions, provided it were at 6 feet distance. However, those that lay under the Excommunication of the חרם, were supply'd with Victuals, it being not the design of the Excommunication to have them starved

L. 4. c. 8.  
de jure nat.



ved to death. 'Tis in reference to these, that St. Paul says, 1 Cor. 5. 11. *With such a one, do not you eat, &c. look upon him as an Excommunicated Person.*

Annal.  
Tom. 1. An.  
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*Whether  
Excommu-  
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Selden's  
mistake.

But the main question, is, whether these Excommunicated Persons were excluded from the use of sacred things. *Baronius, Beza de Excommunicatione*, and several others, are of that Opinion, as may be seen in the Commentators upon Chap. 9. Ver. 22. of St. John. They all agree in this, that in very enormous Crimes the Excommunicated Person was debarr'd from the Temple, Synagogues and Sacrifices; for, he that offered a Sacrifice must come into the Temple. *Selden* is of a contrary Opinion, viz. that those Excommunicated by the *Cherem*, may assist at the Sacrifices, come into the Temple and the Synagogues, eat the Passover, and appear before the Lord; nay, that they did partake of the effects of the day of Expiation, when attonement was made for the Sins of the whole Nation; however, that tho' his Sins were forgiven before God, in case he repented, he remained nevertheless Excommunicated in respect of Men, 'till he obtained Absolution. 'Tis easie to correct *Selden's* mistake, in reference at least to the Passover; which being eaten in Company, at a Table, those Excommunicated by the *Cherem* could not be present at it, they being not allow'd to eat with others. They might indeed come into the Temple. *Buxtorf* upon the word מִן, tells us, out of a Treatise of the *Thalmuth*, call'd *Middot*; that those that came into the Temple, entred on the right hand, and went out on the left, but that the Excommunicated Persons came in on the left side, as also those in Mourning. But who is able to determin, whether they went beyond the Court of the Nations, where even all the *Gentiles* had admittance? *Selden* alledges, that the word ἀμύνα γαγος must not be interpreted for excluded from the place where the People met to pray, but only in general for debarr'd from Company so that in this Sense συνέγωγη, signifies *catus*, a Company, or the Persons that compose the Assembly. But this is incongruous with what the *Rabbies* tell us, according to *Selden's* own relation, viz. that an Excommunicated Person could not come within 6 feet distance from others, and how could they always keep at 6 feet distance from other People in the Synagogue? Besides that, a Person Excommunicated by מִן was absolutely banish'd from all human Society, without daring to approach others within any distance; nay, the

they were sometimes shut up, as *Selden* himself well observes, and how could he then be at a Feast, who had no liberty to stir abroad? Perhaps by sending his Deputy he might partake of the benefit of the Sacrifices, but this is a point not easie to be determin'd. But be this as it will, we are under no Obligation to accommodate our Excommunication to the Model of that of the *Jews*; and notwithstanding that, it is no difficult Task to prove, that the *Jewish* Excommunication was a pure Civil Punishment; and no Ecclesiastical Censure; we are convinced by an interrupted Tradition from the Apostles times, that by the Excommunication of the *Christians*, the Excommunicated Person is excluded from having a share in sacred things. *Selden* and *Buxtorf* (after *Maimonides*) alledge 24 reasons for this Excommunication; but there were more than 24 Causes for this Excommunication, which was inflicted for any Crime whatever committed against God, and for any offence against Men. It is almost surprizing, that the *Jews* did not Excommunicate our Saviour, since they did those that profess'd him; the reason whereof, I suppose to be, that they did not easily proceed to Excommunication with those they stiled *Sages*, חכמים, and there is a Passage in *Thalmuth*, which says, that they would rather Scourge than Anathematize them; and it is certain, that they could not look otherwise upon *Jesus Christ*, than an extraordinary Person, and put him among the number of those they stiled *Wise*, or *Learned Men*.

*Selden*. l. 4. c. 8. de jure nat. *Buxtorf* upon the word *Niddoui* in his Dictionary.

Tr. Moed. Katon. c. 3.

It remains we should say something also concerning the Absolution given to the Excommunicated Persons, which may be reduced under the following Heads.

The Absolution of the Excommunicated Persons.

(1.) They were obliged to shew their Repentance, by acknowledging their Error, and asking forgiveness, and promising amendment for the future.

(2.) The Absolution was conceived in these words. *Thou, such and such a one, receive Absolution.*

(3.) Those that had a power of Excommunicating a Person, had also a right of giving Absolution, as well Private Persons as Judges, either in a Private or Publick Assembly, or Council; but whenever the Absolution was imparted to any body, they sounded the Horn in the same manner as they did in the Excommunication.

(4.) The excommunicated Party might receive Absolution within a moment after, if he repented of his Error, unless it were for some enormous Transgression against God almighty; in which cases no Absolution was to be gi-

The *Jews* have a saying,

וְיִקְרָא בְּשֵׁם יְהוָה



ten under a Months time at least, but especially the *Cherem* was not easily taken off.

An Excommunicated Person can't receive Absolution in less than 30 days.

(5.) If an excommunicated Person thought fit to apply himself to the Judges, to obtain his Absolution, by proving himself innocent, the opposite Party by whom he was excommunicated unjustly, was forced himself to submit to the Excommunication.

(6.) A Person excommunicated whilst present, was to have his Absolution likewise present; but if excommunicated in his absence, he might be absolved either present or absent.

(7.) The Party excommunicated by a Private Person, or by a Judge, had liberty to choose 3 Persons from among the People, such as he liked best, and having given them sufficient evidence and Proofs of his Repentance, he was absolved by them, or else by one single Person only, provided he was invested with the Character of a Judge by the Government.

(8.) Their Sages, i. e. their Doctors and Students call'd by them *חכמים וטלמודים*, might give absolution to themselves, in case they had excommunicated themselves; whereas all the rest could not absolve themselves after they had excommunicated themselves, but instead of 3 Persons (as before mention'd) were obliged to submit to no less than ten, to obtain their Absolution.

(9.) Most commonly one Private Person used to excommunicate another, in order to have satisfaction given him for an Offence committed against him by the other: In this case, the Person excommunicated could not receive Absolution, unless by consent of the adverse Party, and without giving satisfaction for the Offence committed, or to the memory of that Person, in case he dyed before.

(10.) If any one happen'd to be excommunicated by an unknown Person, his Absolution was given by the President of the Great Sanhedrim.

(11.) A Person excommunicated in a Dream could not be absolv'd, but by ten Persons well vers'd in the Doctrin of the *Thalmuth*, i. e. in their Traditions; but if ten such could not be had, ten other Persons skill'd in reading of the Law were to be substituted in their stead, for this purpose; and if none cou'd be met with thus qualify'd, he might chose in lieu of ten 3 other Persons, who might give Absolution as in other Excommunications. For it being their Opinion, that all Excommunications in a Dream came originally from God himself, they were the more cautious in imparting this kind of Absolution. 'Tis not reasonable to imagin, that all these Observations and Ceremonies were as ancient as the Excommunication it self, i. e. that they were introduced by *Esdra*s. It happen'd in this case as with all the other Traditions, which encreased by degrees, by many additional vain Ceremonies. Notwithstanding which, the Followers of *Erastus* are much in the wrong to alledge this as an Argument against all manner of Excommunication; the Origin of which, they deduce either from the *Pagans*, or at least from the most corrupted times of the Jewish Church.

FINIS.

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